

Chronology

of the Book of Mormon

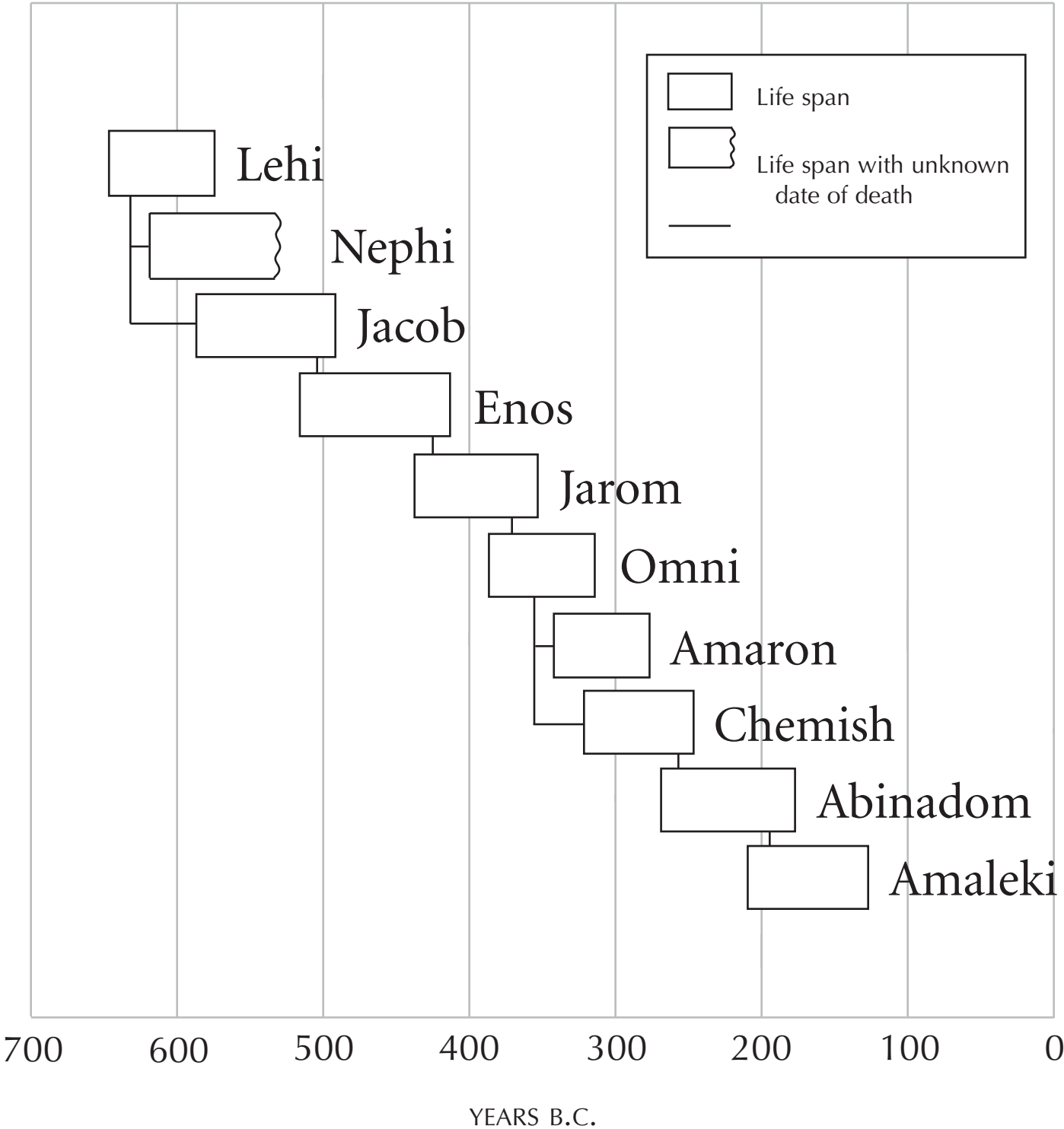
Life Spans of Lehi's Lineage

Key Scripture 1 Nephi–Omni

Explanation This chart shows the lineage of Lehi and approximate life spans of him and his descendants, from Nephi to Amaleki, who were responsible for keeping the historical and doctrinal records of their people. Each bar on the chart represents an individual record keeper's life. Although the Book of Mormon does not give the date of Nephi's death, it makes good sense to assume that he was approximately seventy-five years old when he died.

Source John W. Welch, "Longevity of Book of Mormon People and the 'Age of Man,'" *Journal of Collegium Aesculapium* 3 (1985): 34–45.

Life Spans of Lehi's Lineage



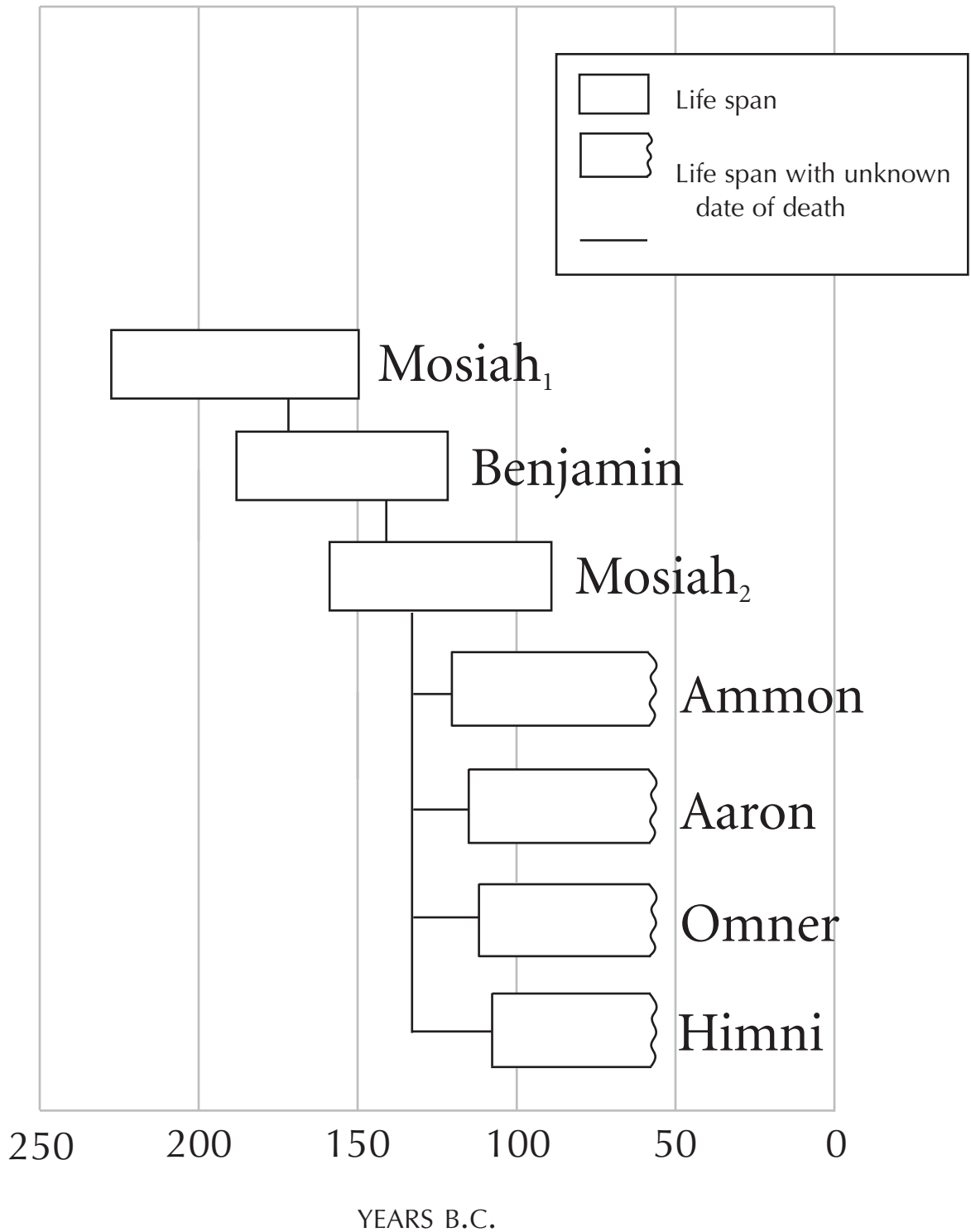
Life Spans of Mosiah's Lineage

Key Scripture Omni–Alma 27

Explanation Mosiah and his lineage did much to bring people to Jesus Christ. After being instructed by the Lord to lead the people of Nephi out of the land of Nephi, Mosiah preserved their lives and brought to the people of Zarahemla the brass plates and the Nephite records. He also taught the people of Zarahemla the gospel and the language of the Nephites, and he was made king over both Nephites and Mulekites. His example of righteousness was emulated by his son Benjamin and Benjamin's son Mosiah. In addition to safeguarding the brass plates and the Nephite records, Benjamin and Mosiah admonished the people to have faith in Christ and to renew their covenants with the Lord. Mosiah's four sons, while rebellious in their youth, were instrumental in converting thousands of Lamanites to the gospel of Christ.

Source John W. Welch, "Longevity of Book of Mormon People and the 'Age of Man,'" *Journal of Collegium Aesculapium* 3 (1985): 34–45.

Life Spans of Mosiah's Lineage



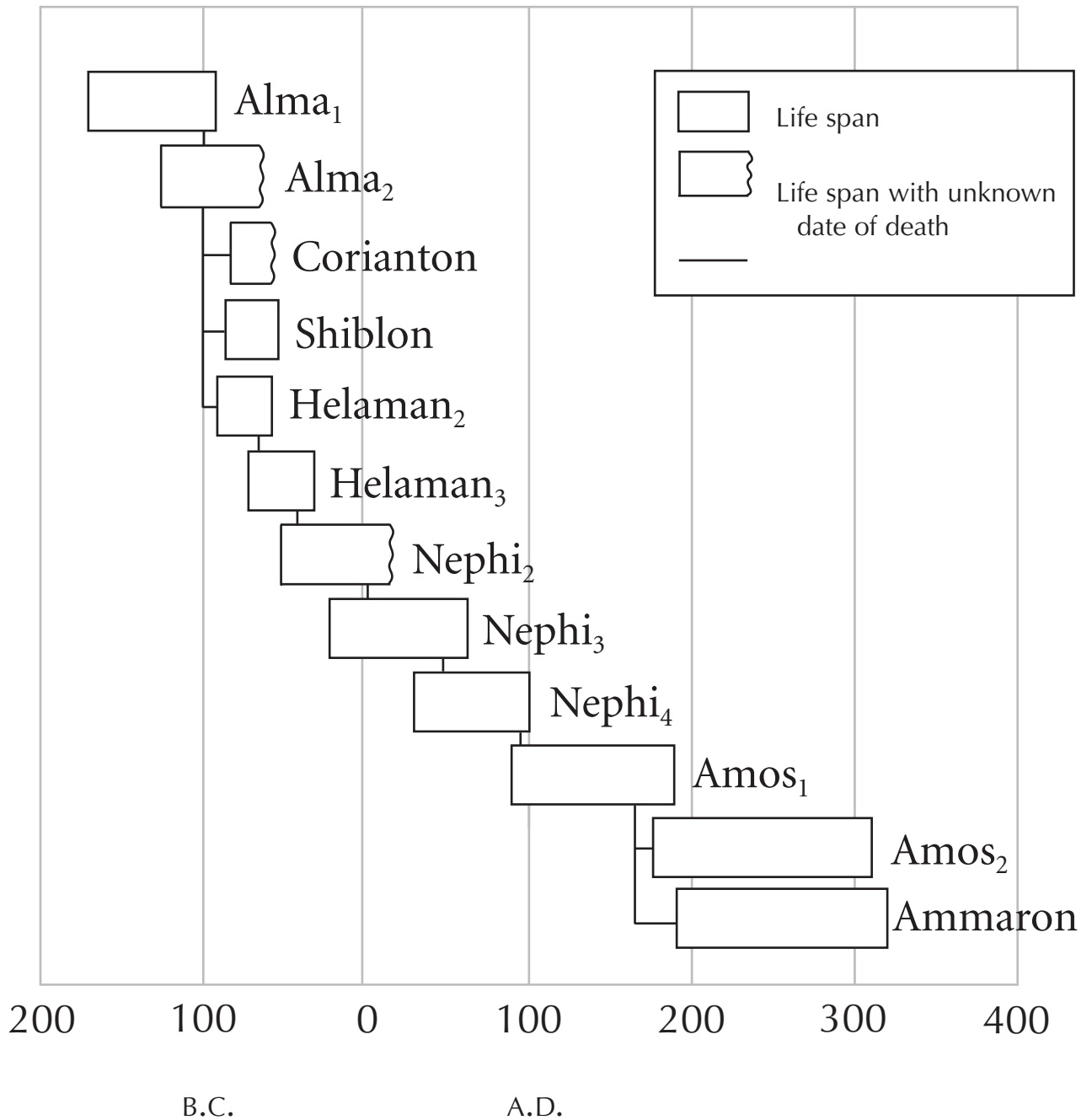
Life Spans of Alma's Lineage

Key Scripture Mosiah 17–Mormon 1

Explanation This chart shows the lineage of Alma and approximate life spans of him and his descendants mentioned in the Book of Mormon. Alma's conversion while listening to Abinadi (see Mosiah 18:1) and Alma's baptism at the Waters of Mormon (see Mosiah 18:14) were important events for himself and for the Nephite civilization. Not only were Alma's descendants able to receive the blessings of the gospel, but for over four hundred years many of them were key prophets and principal keepers of the plates of Nephi who in turn spread the gospel to the general population.

Source John W. Welch, "Longevity of Book of Mormon People and the 'Age of Man,'" *Journal of Collegium Aesculapium* 3 (1985): 34–45.

Life Spans of Alma's Lineage

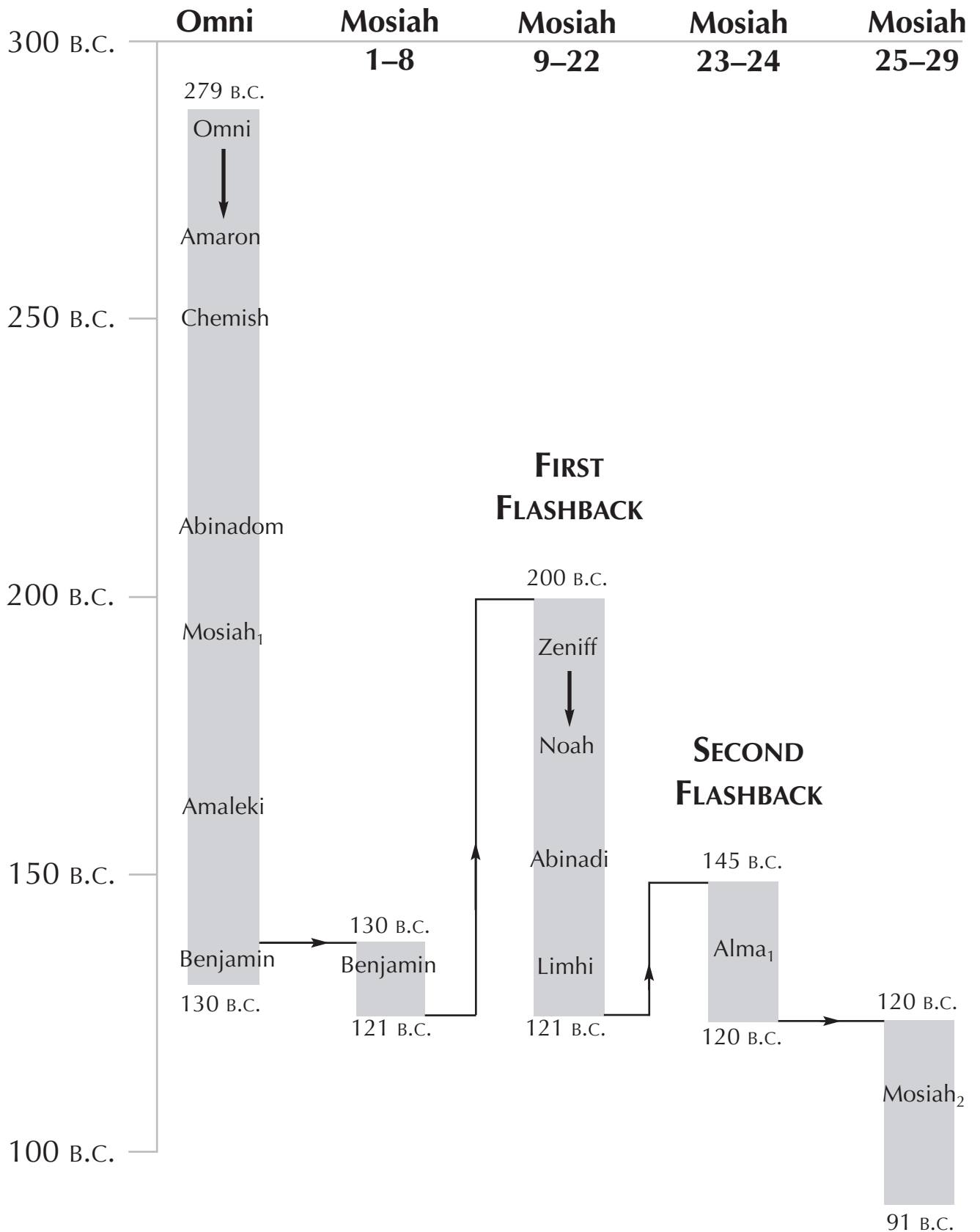


Flashbacks in the Book of Mosiah

Key Scripture Mosiah 9–24

Explanation The narratives in the book of Mosiah do not always follow in strict chronological order. The two major flashbacks, Zeniff's and Alma's accounts, illustrate that the book of Mosiah was put together by use of historical records of several authors. These flashbacks also attest to the historicity of the Book of Mormon, because it would have been difficult for the Prophet Joseph Smith to dictate these historically complex flashbacks and still keep his facts straight. In this chart the bars represent the narrative content and flow of the books of Omni and Mosiah over time, while the two flashback episodes are shown in relation to their placement in the book of Mosiah and to the time spans they cover, which predate the time of Mosiah₁.

Flashbacks in the Book of Mosiah

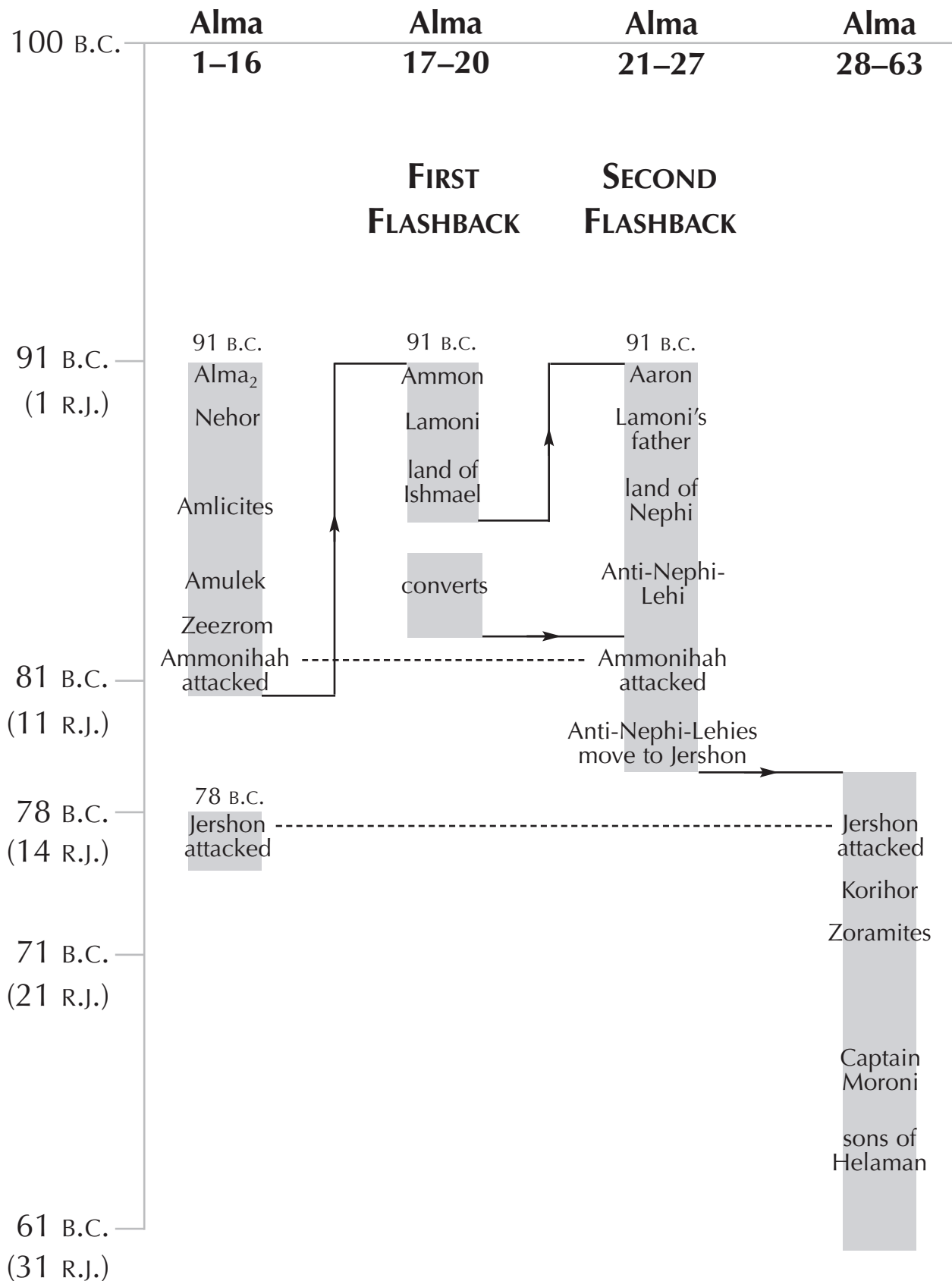


Flashbacks in the Book of Alma

Key Scripture Alma 17–28

Explanation As in the book of Mosiah, there are two significant flashbacks in the first part of the book of Alma. They highlight successful episodes in the missionary work of the sons of Mosiah among the Lamanites. The text in Alma 1–16 covers events in the land of Zarahemla through the fourteenth year of the reign of the judges. In Alma 17 the narrative reverts back to the first year of the judges and then covers events in the lands of Ishmael and Nephi those same fourteen years (see Alma 17:4). The first flashback recounts Ammon’s ministry to the people of Lamoni (see Alma 17–20), and the second records how Lamoni’s father and his household were converted through the preaching of Aaron, resulting in the conversion of thousands throughout the land (see Alma 21–23). Approximate dates are listed both by standard configuration (B.C.) and Nephite time (reign of the judges, or R.J.). These flashbacks are yet another evidence of the complexity of the Book of Mormon. It is quite remarkable how these historical accounts fit so neatly together, all coming together again with the Lamanite attacks in the eleventh (16:2 = 25:2) and fourteenth (16:12 = 28:2) years. In addition, another flashback (not shown on this chart) is found in Alma 56:1 and 56:9, which returns from the thirteenth year to the twenty-sixth to pick up the story of Helaman’s stripling warriors.

Flashbacks in the Book of Alma



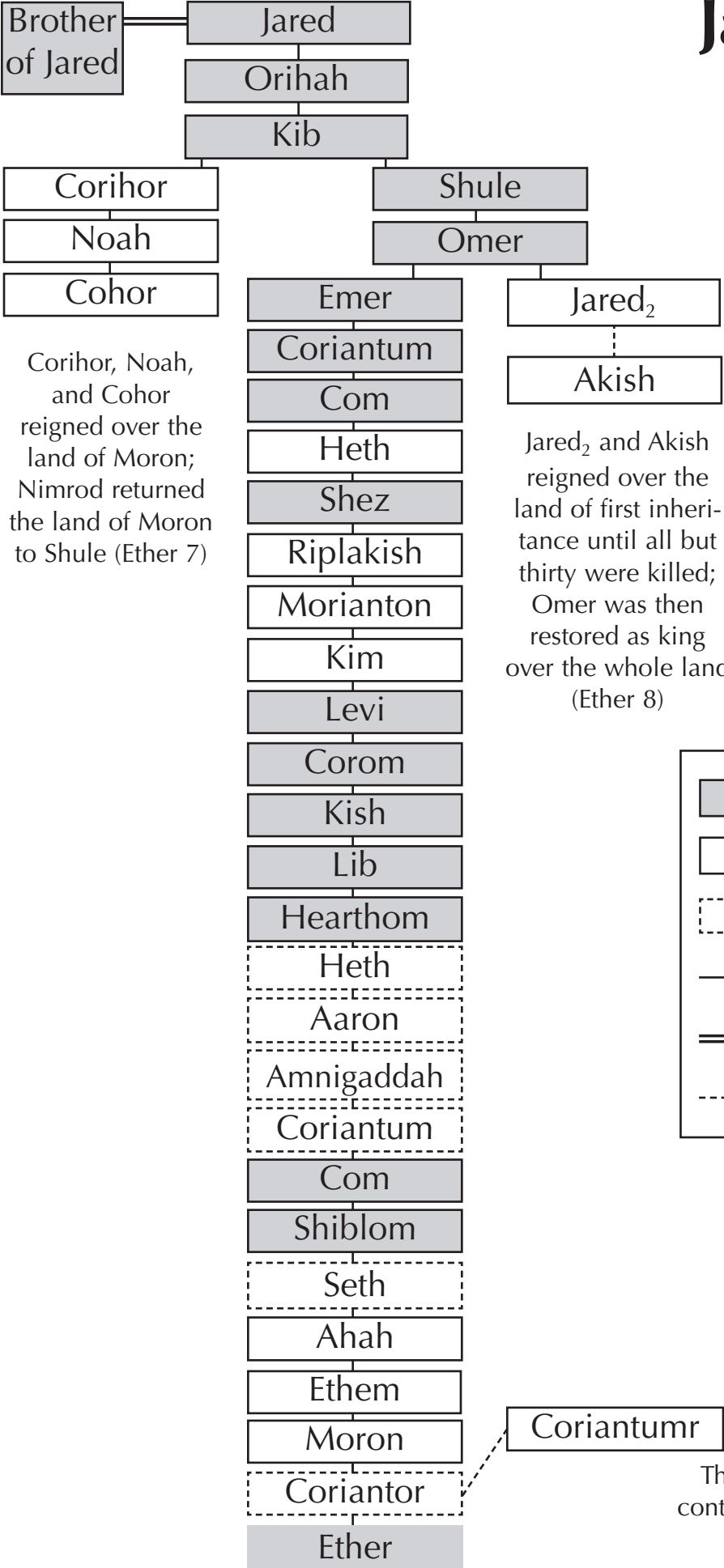
Jaredite Kings

Key Scripture Ether 1; 7–15

Explanation This chart shows the chronology of Jaredite kings referred to in the book of Ether, their familial ties to each other, and whether they were righteous, unrighteous, or in captivity all of their days (in which case their moral character went unremarked). Mosiah attested to the ability of a king to influence his people for good or evil. Referring specifically to King Noah, he stated, “How much iniquity doth one wicked king cause to be committed, yea, and what great destruction!” (Mosiah 29:17). The main column on this chart gives the genealogy of Ether, the son of Coriantor (see Ether 11:23), which runs back to Jared (see Ether 1:6–32). This king list contains thirty names, from the Jaredite founder down to the prophet Ether, who was not a king but whose name is on the book in the Book of Mormon telling the history of the Jaredites. Conflicts with others who asserted powers as kings are also listed.

Source Expanded from the work of Lee Prince, student of John W. Welch, Book of Mormon 121H, Brigham Young University, fall 1997.

Jaredite Kings



Corihor, Noah, and Cohor reigned over the land of Moron; Nimrod returned the land of Moron to Shule (Ether 7)

Jared₂ and Akish reigned over the land of first inheritance until all but thirty were killed; Omer was then restored as king over the whole land (Ether 8)

- righteous
- unrighteous
- lived in captivity
- from father to son
- == from brother to brother
- - - - not related by blood

Shared

— Gilead

— Lib

— Shiz

— Coriantumr

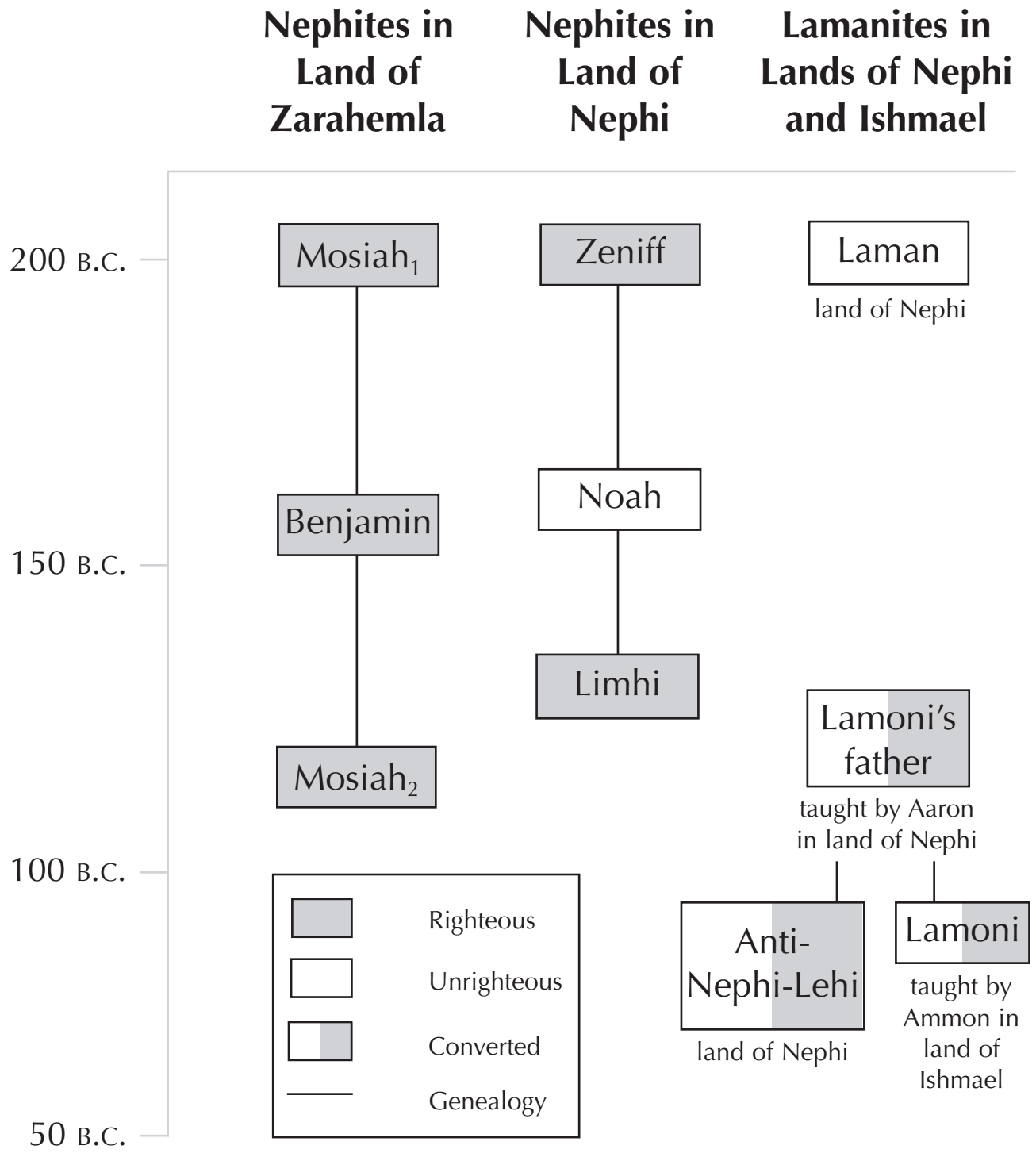
These four fought Coriantumr for control of the kingdom (Ether 13–14)

Nephite and Lamanite Kings

Key Scriptures Omni 1:12–25; Words of Mormon 1:10–18; Mosiah 1–22;
Alma 17–22

Explanation This chart highlights prominent Nephite and Lamanite kings from 200–77 B.C. These men are described in great detail in the Book of Mormon, showing especially the great effect a leader can have on his people. Mosiah₁, Zeniff, and King Laman were contemporaries. Benjamin was beginning his reign when Noah was at the height of his power. Limhi's reign ended when he and his people returned to Zarahemla near the beginning of Mosiah₂'s reign. Lamoni's father, who may have been a descendant of King Laman, was converted by Aaron about 82 B.C. Lamoni himself was converted a little earlier by Ammon. Lamoni and King Anti-Nephi-Lehi were brothers (see Alma 24:5).

Nephite and Lamanite Kings



dates are approximate

The Nephite Judges

Key Scripture Mosiah 29–3 Nephi 7:14

Explanation From about 91 B.C. to A.D. 30, the Nephite civilization was governed by chief judges. Each judge's name, known church role, tenure, cause of termination, and relation to his predecessors are represented on this chart. Of the thirteen Nephite judges charted, nearly half were assassinated, indicating serious governmental turmoil during the reign of the judges.

The Nephite Judges

Judge	Relation to Predecessors	Church Role	Approximate Tenure	Cause of Termination
Alma ₂	no data	prophet	91–83 B.C.	resigned
Nephihah	nominated by Alma ₂	elder	83–67 B.C.	died
Pahoran ₁	son of Nephihah	no data	67–53 B.C.	died
Pahoran ₂	son of Pahoran ₁	no data	52 B.C.	assassinated
Pacumeni	son of Pahoran ₂	no data	52–51 B.C.	killed by invaders
Helaman ₃	grandson of Alma ₂	leader	50–39 B.C.	died
Nephi ₃	son of Helaman ₃	prophet	39–30 B.C.	resigned
Cezoram	nominated by Nephi ₃	no data	30–26 B.C.	assassinated
no data	son of Cezoram	no data	26 B.C.	assassinated
Seezoram	no data	no data	26–20 B.C.	assassinated
no data	no data	no data	20–A.D. 1	no data
Lachoneus ₁	no data	prophet	A.D. 1–30	no data
Lachoneus ₂	son of Lachoneus ₁	no data	A.D. 30	assassinated

Alma as Chief Judge Years 1–8 of the Reign of the Judges

Key Scripture Mosiah 29:42–Alma 4:20

Explanation As chief judge during the first years of the reign of the judges, Alma the Younger addressed difficulties such as the execution of Nehor, the revolt of Amlici, and a postwar economic slump. In the eighth year of his term, Alma resigned from office and devoted all of his energy to preaching the gospel to his people, “to stir them up in remembrance of their duty, and . . . pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people” (Alma 4:19). Although Alma resigned from the office of chief judge, he retained the office of high priest, thereby separating the political and religious spheres of influence. This chart outlines the main events for years 1–8 of the reign of the judges (91–83 B.C.).

Alma as Chief Judge

Years 1–8 of the Reign of the Judges

REFERENCES	YEAR	
Alma 1	1	Nehor is executed, but priestcrafts continue Church members are persecuted The church prohibits persecution
Alma 1	2	Pride and contention increase in the church Some are excommunicated or withdraw from the church
Alma 1	3	Church members regroup Preachers and workers are equal Church members prosper
Alma 1	4	Prosperity abounds Wickedness increases outside the church
Alma 2–3	5	Amlici revolts and is killed by Alma ₂ Alma ₂ is wounded in battle Lamanites invade again but are defeated
Alma 4	6	Postwar economic problems stimulate religious renewal
Alma 4	7	3,500 people are converted and baptized
Alma 4	8	Pride and contention increase in the church Alma turns the judgeship over to Nephihah

Alma as High Priest

Years 9–19 of the Reign of the Judges

Key Scripture Alma 5–45

Explanation Alma the Younger served as the high priest of the church during the first nineteen years of the reign of the judges. He served a dual role of high priest and chief judge for the first eight years but afterwards resigned from serving as chief judge in order to concentrate on improving the spirituality of his people. This chart illustrates some of the more important events that took place during years 9–19 of the reign of the judges (83–73 B.C.). Among other things, Alma assisted in the conversion of Zeezrom, preached to the city of Ammonihah, contended with Korihor, and led missionary activities to Antionum. After this period of faithful labor, Alma journeyed toward the land of Melek and was not seen again. Some supposed that he was taken up by the Spirit and received by the Lord (see Alma 45:19).

Alma as High Priest

Years 9–19 of the Reign of the Judges

REFERENCES	YEAR	
Alma 4 Alma 5; 7	9	Nephihah becomes chief judge Alma ₂ preaches in Zarahemla and Gideon
Alma 8; 9; 15 Alma 10; 15 Alma 14	10	Alma ₂ preaches in Melek, Ammonihah, Sidom Amulek and Zeezrom are converted Women, children suffer death by fire in Ammonihah
Alma 16	11	Ammonihah is destroyed Peace
Alma 16:16	12	Peace; no inequality exists among Nephites
Alma 16:21	13	Peace; the church is established
Alma 27 Alma 16:12	14	Ammonites possess the land of Jershon Lamanites invade
Alma 28:3	15	Lamanite attack ends
Alma 30	16	Peace
Alma 30 Alma 31–35	17	Korihor contends with Alma ₂ , dies in Antionum Some Zoramites are converted and granted refuge in Jershon, leaving apostate Zoramites angry
Alma 36–43 Alma 43 Alma 43–44	18	Alma ₂ blesses his sons; they preach in every city Zoramites and Lamanites invade Jershon, Manti Zerahemnah is defeated
Alma 45	19	Alma ₂ passes the mantle to his son Helaman Alma ₂ goes as if to Melek and is not seen again Helaman and his brethren preach in every city

Nephihah as Chief Judge Years 19–24 of the Reign of the Judges

Key Scripture Alma 4:20–50:37

Explanation Nephihah served as chief judge for sixteen years, from the ninth to the twenty-fourth years of the reign of the judges (83–68 B.C.). Although he served a long time, little is known about him. He was largely overshadowed by the activities of Alma₂, Amulek, the four sons of Mosiah, Helaman₂, Captain Moroni, and other Nephite leaders. For a more complete listing of events during the first ten years of his reign, see chart 35. Nephihah seems to have been a weak ruler. He was the judge at the time of the serious troubles with Korihor and Amalickiah, but he played little role in handling those cases, as far as we know. Due largely to the strength of others around him, his final years were known as the happiest times in all of Nephite history.

Nephihah as Chief Judge

Years 9–24 of the Reign of the Judges

REFERENCES	YEAR	
Alma 4:20	9	Alma ₂ delivers the judgment seat to Nephihah
Alma 30	17	Korihor appears before the chief judge and Alma
Alma 45 Alma 46–49	19	Helaman reestablishes the church throughout the land Amalickiah desires to be king, rebels, and is expelled by Captain Moroni but becomes king of the Lamanites, who attack Nephite fortifications but are repulsed
Alma 50	20	Peace and rejoicing in the church Extensive work on fortifications
Alma 50	21	Peace and rejoicing in the church Prosperity and never a happier time
Alma 50	22	Peace
Alma 50	23	Peace
Alma 50	24	Captain Moroni stops the people of Morianton, who were trying to leave for the land northward Nephihah dies

Pahoran as Chief Judge Years 25–39 of the Reign of the Judges

Key Scripture Alma 50:40–Helaman 1:2

Explanation War ravaged half of the very eventful fifteen years during which Pahoran served as chief judge (67–53 B.C.). He tried, often unsuccessfully, to hold the Nephite capital together. With wars dragging on for seven years in the north and to the south, Pahoran was unable to effectively administer justice and preserve unity among the people. He was plagued with rebellions at home and held several king-men in prison for the duration of the conflict. After the war, governmental offices and church functions were reestablished and the Nephites began to prosper. Within a short time of each other, however, four very influential Nephite leaders, including Pahoran, all died, leaving the Nephites very weak on leadership.

Pahoran as Chief Judge

Years 25–39 of the Reign of the Judges

REFERENCES	YEAR	
Alma 51	25	King-men seek to depose Pahoran as chief judge but are vanquished by Captain Moroni Teancum repels Lamanites attacking on the east and slays Amalickiah
Alma 52 Alma 56:9	26	Lamanites retreat to Mulek; Ammoron continues the war on the west Helaman leads stripling warriors to Judea to assist Antipus
Alma 52 Alma 56	27	Teancum's and Moroni's forces unite in Bountiful, prepare to retake Mulek Helaman and Antipus defeat larger Lamanite armies
Alma 52 Alma 53 Alma 57	28	Moroni retakes Mulek Nephite dissensions enable Lamanites to capture Nephite cities Helaman retakes Antiparah without bloodshed
Alma 54–55 Alma 57–58	29	Ammoron, Moroni negotiate; Moroni frees Nephite prisoners Striplings win at Cumeni and Manti
Alma 56–59:3 Alma 59:3–61 Alma 62	30	Helaman sends epistle to Moroni (56:1), who asks Pahoran for aid (59:3) Moroni and Pahoran exchange epistles; Lamanites take Nephihah Moroni and Pahoran join forces and retake Zarahemla from king-men
Alma 62	31	Moroni sends provisions, reinforcements to Helaman, Lehi, Teancum Nephites retake Nephihah
Alma 62		Teancum is killed after slaying Ammoron; Lamanites driven out of land
Alma 62	32–34	Moroni fortifies border cities, yields command to Moronihah Pahoran returns to judgment seat; Helaman and others build up church
Alma 62	35	Helaman dies
Alma 63	36	Shiblon keeps records; Moroni dies
Alma 63	37–38	Many Nephites migrate northward
Alma 63 Helaman 1	39	Shiblon dies Pahoran dies

Helaman as Chief Judge Years 42–53 of the Reign of the Judges

Key Scripture Helaman 2:1–3:37

Explanation Helaman, the son of the Helaman who led the stripling Ammonite warriors, served as chief judge for twelve years, from the forty-second to the fifty-third years of the reign of the judges (50–39 B.C.). After an assassination attempt against him in his inaugural year, his reign was the most peaceful of any Nephite chief judge. He saw no wars, and nine of his years were marked as times of peace. He was centrally noted for his “justice and equity” (Helaman 3:20). Most significantly, the forty-ninth and fiftieth years of the reign of the judges appear to have been jubilee years. The forty-ninth year would have been the seventh sabbatical year (a reasonable time for great celebration and rejoicing) and the fiftieth year the jubilee itself (a time of continual peace and great joy). The jubilee laws under the law of Moses are found in Leviticus 25–26. The forty-ninth and fiftieth years are mentioned in Leviticus 25:8–10.

Helaman as Chief Judge

Years 42–53 of the Reign of the Judges

REFERENCES	YEAR	
Helaman 2:1–12	42	Peace achieved with the Lamanites Kishkumen killed attempting to assassinate Helaman Gadianton flees and becomes robber leader
3:1	43	No contention among the Nephites, but a little pride
3:2	44	No contention
3:2	45	No contention
3:3	46	Much contention and many dissensions Many migrate into the land northward
3:19	47	Great contention continues
3:19, 22	48	Contentions eventually diminish
3:23–25	49	Peace, prosperity, very dramatic church growth Continual rejoicing all year long Gadianton robbers secretly infiltrate settled lands
3:32	50	Continual peace and great joy
3:33–35	51	Peace and sanctification Rising pride among church members
3:36	52	Peace prevails despite increasing pride
3:37	53	Helaman ₃ dies in office

Nephi as Chief Judge Years 53–62 of the Reign of the Judges

Key Scripture Helaman 3:37–5:1

Explanation Nephi₂, the son of Helaman₃, served as chief judge for ten years, from the fifty-third to the sixty-second years of the reign of the judges (39–30 B.C.). His time was disastrous for the Nephites. Civil war, pride, wickedness, and weakness led to the loss of the city of Zarahemla and many other lands, even half of all the Nephites' possessions (see Helaman 4:5–10). Like Alma the Younger, his great-grandfather, Nephi₂ resigned the judgeship to attempt to improve this situation by preaching the word of God.

Nephi as Chief Judge

Years 53–62 of the Reign of the Judges

REFERENCES	YEAR	
Helaman 3:37	53	Nephi becomes chief judge
4:1–2	54	Dissensions within the church lead to bloodshed, civil war, and banishment of rebels, who go over to the Lamanites
	55	
4:4	56	Dissenters stir up the Lamanites, who prepare for war
4:5	57	Dissenters and Lamanites attack Nephites
4:5	58	Zarahemla and much Nephite territory fall to the Lamanites and dissenters
	59	
4:9	60	Nephites regain many cities
4:10 4:18–26	61	Nephites regain half of their original lands Weakened by transgression and unbelief, Nephites fail to regain more lands
5:1–4	62	Nephi resigns judgeship to preach the gospel with his brother Lehi, first to the Nephites in the land of Zarahemla and then to the Lamanites in Nephi

Nephite and Mesoamerican History

Key Scripture 2 Nephi 5:33

Explanation Archaeologist John L. Sorenson has found interesting correlations between Book of Mormon events and pre-Columbian American history in Mesoamerica (central and southern Mexico and northern Central America). As depicted in this chart (which, like other archaeological time lines, is oriented with the most recent date at the top), Sorenson suggests that Olmec and Jaredite civilizations correspond historically, while the civilization existing in the Mexican state of Chiapas in highland Guatemala can roughly represent the Nephite and Lamanite peoples. In addition, the dates of Izapan influences spreading northward correspond with the people of Nephi finding the land of Zarahemla and joining with the Mulekites. Because the peak Izapan development occurred between the second century B.C. and the fourth century A.D., Izapans are believed to have been Nephites, although the exact association is unclear. While the Teotihuacans were not related to the Lamanites directly, existing probably as a remnant group of the Jaredites, they are believed to have allied themselves culturally and possibly militarily with the Lamanites near the end of Nephite civilization. These chronological and geographic correlations offer secondary evidence supporting the ancient origin of the Book of Mormon.

Sources John L. Sorenson, *An Ancient American Setting for the Book of Mormon* (Salt Lake City: Deseret Book, 1985), 135; and John L. Sorenson, *Images of Ancient America: Visualizing Book of Mormon Life* (Provo, Utah: Research Press, 1998), 193.

Nephite and Mesoamerican History

