

The Cyprus Amulet

By Neil Steede © 2015

In 2011 an extremely rare amulet was found in the ancient Mediterranean city of Nea Paphos, Cyprus. No other like it has ever been found. This amulet was created in the first centuries CE (A.D.), most likely between 300 and 400. It measures four centimeters across the face and appears to be made of brass. The obverse side of the amulet carries a Greek palindrome inscription (an inscription that reads identically both forward and backward) with both Hebrew and Egyptian titles included. The reverse side of the amulet carries Egyptian pictographs (as opposed to “hieroglyphs”).

Archaeologists consider the obverse side with the palindrome to be “foolish religious expres-

sions” of an ancient ignorant person who did not realize that he was mixing three religions together; Egyptian, Jewish and Christian. The reverse side of the amulet is also considered a poor expression of Egyptian mythology.

The Greek inscription on the obverse side of the amulet reads, “Iahweh is the bearer of the secret name, the lion of Pe secure in his shrine.” The first word “Iahweh” is a Hebrew word for Jehovah. Archaeologists believe that the creator of the coin did not use the Greek word for God because he was intentionally referencing early Christianity. In the second sentence we see that the word “Pe” (the



son of the Egyptian Sun God Ra) was used to imply “the son of God.” It appears that Jesus Christ is the reference here. Actually, this statement references a little-known scripture stating that God (the Father) knows the secret name of his Son, the lion. Further, the Son is “secure” (safe) in his “shrine” (sanctuary). Several points of observation should be made here concerning the reference that only “the father knows the name of the son.” As far as I am aware, no

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Mosiah: A Lesson In Leadership

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In the Book of Mormon we are given an account of how the people of Zarahemla transitioned from kings to judges. The 13th Chapter of the Book of Mosiah details the process Mosiah followed to affect the change.

In the 12th Chapter of Mosiah, we are told that the sons of Mosiah (four Zarahemla Princes) ask permission to travel to the Lamanite territory in an effort to convert them to the gospel. That request was granted with a promise from God that the missionaries would be protected. However, the absence of the princes

leaves a vacuum in Zarahemla when Mosiah realizes he is aging and needs to appoint a successor.

Mosiah’s first move is to appoint Alma as the recipient of the sacred records. These plates record the events of this people from the time that Lehi left Jerusalem. The collection also includes the Brass Plates and the 24 Plates of Ether that Limhi provided to Mosiah when the people from the City of Nephi joined with the people of Zarahemla. All of these plates and the interpreters were bequeathed to Alma along with the authority resident

with them. As High Priest of the church, he was under a sacred obligation to ensure that they would be protected. Why didn’t Mosiah give these to his sons? He received these from his father King Benjamin. What was Mosiah’s chief concern that caused him to give

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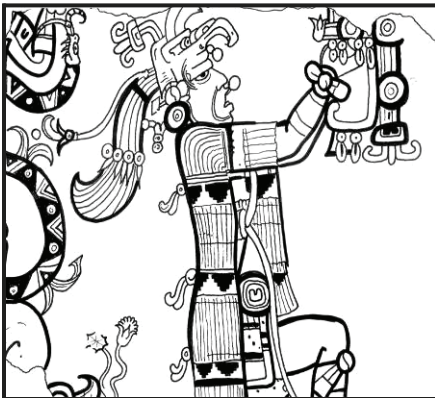
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Mosiah: A Lesson In Leadership *continued*

the records to Alma instead of one of his sons?

In the 13th Chapter of Mosiah we are provided with insight into Mosiah's concerns for the future. The people chose Aaron to be the royal successor to his father Mosiah, but Aaron would not take the position. His heart's desire was not to rule, but to teach as indicated by his interaction with the King of the Lamanites who was converted by Aaron's teaching. The Book of Mormon does not provide us with clear chronological detail, but remember that Aaron has converted the King of the Lamanites and is most likely fully engaged in providing spiritual guidance to this King.

Mesoamerican archaeology tells us that during this time the King of the Lamanites moves his headquarters from Kaminaljuyu to Tikal. We assume this was done to be closer to the Nephites and provide opportunity for in-depth instruction in the gospel. We have evidence of this change happening in the Tikal region with the murals at San Bartolo that chronicle the gospel aspects revealed to the King of the Lamanites. We even have evidence that this gospel was brought to them by five priests, four of which are brothers.



Here we see the missionary from the King's Mural at San Bartolo. Note that the Quetzal headdress has a total of five knots in the feathers flowing back. Also note that four of them are bound together and one stands alone. We believe this illustrates that the four brothers Aaron, Ammon, Omner and Himni brought the testimony of the gospel to the Lamanite king. The single knot and feather represents Alma's testimony who also affected the Lamanite kingdom with the establishment of Jershon as a refuge.

Then the Book of Mormon story tells us that the King of the Lamanites appoints his son King Anti-Nephi-Lehi as his successor. This led to strong contentions among the Lamanites who were not supportive of this choice. Archaeological evidence indicates that the new King Anti-Nephi-Lehi and his family were killed at San Bartolo with the head of the new king left in a well along with the bodies of his family, and that the headless body of King Anti-Nephi-Lehi was then buried next to his father in Tikal.

The following observation is somewhat speculative, but it is interesting to note that at the same time Mosiah is struggling with finding a successor for the Nephite kingship, we see that the Lamanites are experiencing a complete reversal in their royalty perspective—even to the point of assigning successors on the aspect of theological practice instead of birth order. This last statement is made on the assumption that the father of King Anti-Nephi-Lehi chose him because he would remain true to the gospel, not because he was the eldest of the sons.



This line drawing of Tikal Stela 31 illustrates Lord Stormy Sky. One interpretation tells that this king was committed to bringing the seven converted cities under his control (note the seven-link chain in his right hand). But, that in the pursuit of his goal he took the head of the sitting king (a severed head is resting in the elbow socket of the left arm). We believe this is an illustration of the Dos Pilas usurper.

This assumption can also explain why there were those in the kingdom who did not want this particular king. And, it is consistent with the archaeology which implies that a vassal king from Dos Pilas is the one who beheaded the young king from San Bartolo. Was King Lamoni a potential contender for the kingship? Is this why a contingent of Lamanites were sent to the City of Ishmael to destroy these newly converted believers? Was the rogue elder son from Dos Pilas attempting to remove anyone who might try to present a rightful claim to the Lamanite throne he was usurping?

Therefore, the turmoil experienced within the Lamanite Kingdom may very well be the reason why Mosiah was so cautious with this process of king selection. He was witnessing first hand how potentially disastrous an unsupported shift within the leadership of the kingdom can be.

Mosiah 13:8 *“Now I declare unto you, that he to whom the kingdom doth rightly belong, has declined, and will not take upon him the kingdom. [9] And now if there should be another appointed in his stead, behold I fear there would rise contentions among you; [10] And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry, and draw away a part of this people after him, which would cause wars and contentions among you; which would be the cause of shedding much blood, and perverting the way of the Lord; yea, and destroy the souls of many people. [11] Now I say unto you, Let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another, if he should be appointed in his stead. [12] And if my son should turn again to his pride and vain things, he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin. [13] And now let us be wise and look forward to these things, and do that which will make for the peace of this people. [14] Therefore I will be your king the remainder of my days; [15] Nevertheless, let us appoint*

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similar reference is made about anyone except Jesus Christ and his Heavenly Father.

The uses of the terms “Iyahweh” and “Pe” are important to consider. While Yahweh definitely implies the Jewish tradition Father-God, the term “Pe” makes an Egyptian reference to the son of Ra (sun-god). On the surface these two references seem disconnected and independent from each other. After all, Egypt and Israel have been enemies as long as most can remember. Actually, unbeknownst to both, the city of Jerusalem was established by the Egyptian Pharaoh Senusret III around the 19th Century BCE.



The use of a palindrome to express this perspective seems very cryptic at first glance, however when considering what is expressed, it is logical. The one who inscribed this amulet not only established a historical order for the religions (Egyptian-Jewish-Christianity), but also illustrates that he/she can mix the concepts of all three together since all three express the same basic belief in “resurrection.”

Further, it is my personal opinion, that this theology is more concisely expressed by utilizing the palindrome format. It took time and a stroke of genius to execute the various details in the palindrome. Unlike my colleague archaeologists who believe that the ancient designer was an idiot, I fully believe that he was inspired. More importantly, I see him as a “brother.”

The Reverse Side of the Amulet

A series of Egyptian pictographs are found on the reverse side of the amulet. I use the term *pictographs* as opposed to *hieroglyphs* because they provide different expressions in an Egyptian context. The central theme is one that is familiar to most Egyptologists. It is an expression or depiction of the resurrection of Osiris. The scene is complex and has several sub-scenes. These sub-scenes include the life, death and resurrection of Osiris.

The Death of Osiris

We find here a river barge with a double rudder that carries a mummy with no head. The head has been replaced by what I call a “lollipop” symbol. This symbol represents the Egyptian Sun God, Ra. This aspect is interesting in how it relates to Christianity. Jesus is quoted in several places as saying, “if you know me, you know my Father.” That is to say, apparently Jesus and his Heavenly Father are identical—one and the same. And, indeed, this concept of being identical is portrayed with the use of the Ra (lollipop) symbol.

The River Barge

The mummy in the river barge is conveying a dead god. The Egyptian use of the river barge symbolizes the journey made by the dead to the “realm of the afterlife.” In my opinion, the depiction of a double rudder is to illustrate the expression of “dualism.” The aspect of dualism is important to understanding the comprehensive meaning of the amulet. If we go into the Hebrew Kabbalah perspective, the segmentation of the river barge is very symbolic. The three segments on each end can be read individually or collectively, while the five segments of the barge base can be interpreted several ways.

The Kabbalah

Most people are aware that early Christianity used the number “3” to express the concept of a “Trinity.” On the other hand, combining the two ends produces a “6” which expresses “completion.” The number “5” ex-

presses “the law of center,” or combined with a “3” produces “8” which implies “resurrection.” The concept of “the law of center” can only be demonstrated to have existed in the New World. The Law of Center is the belief that “this universe was created for the perfection of man.” I firmly believe that this is the concept that was intended to be portrayed for a variety of reasons that will become apparent presently.

The Bennu Bird

Close to the stern of the river barge is a Bennu Bird with a myrrh ball. The bird seems to be perched on the rudder of the river barge as an indication that the “way of the Bennu Bird” is being used to guide the barge to its destination. In Egyptian mythology this Bennu carries the bones of his parents encased in a ball of myrrh. The bones of the parents are the teachings of the fathers, and having them encased in myrrh preserves them in their original form. Thus, this bird is depicting that the



original teaching of his parent is “guiding” the journey of the barge. That is to say, “the pure expression of the teachings of the fathers will safely guide to the afterlife.” This will be discussed presently.

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The Cyprus Amulet *continued*

Before going further I wish to make the observation that the Bennu Bird has the same symbolism in both the Old and New Worlds. The bird on this amulet has seven crest feathers and seven tail feathers. The original Bennu Bird only has two large crest feathers. Similarly, the Mesoamerican Quetzal Bird



has two long tail feathers. Yet, this amulet image and one found in the Teotihuacan Temple of the Butterflies depict the bird with seven head feathers and seven tail feathers. This implies that the two birds from the Egyptian and Mesoamerican cultures have similar religious connections. It appears that whoever designed this amulet was aware of this imagery on both sides of the ocean. Again, this will become more obvious presently.

The Crocodile

It is interesting to note that the crocodile below the river barge faces the stern and that it only has four teeth and two legs. In the Kabbalah tradition, four teeth implies the “son of God”. Therefore, this implies that the son of God chose the death being portrayed.

In my opinion, the use of the legs of the crocodile has multiple meanings. The first allusion is to a serpent. The dualistic symbolism of the serpent (good/evil) can also be found in the San Bartolo Murals in Guatemala. While the allusion to a crocodile with only front feet is also found on Izapa Stela 25. In this case the crocodile has his snout planted in a rectangle. The rectangle alludes to “the land of...”. The amulet makes a similar allusion with the rectangular shape outlined by the mouth of the crocodile



with the four teeth.

The Messiah

On the bow of the river barge is the image of a standing mummy. This mummy is similar to the one lying in the barge. It is wrapped the same with the same lollipop-head imagery. Thus, the dead-god is also this standing god. The double lollipop imagery seems to imply that this God is also of the Melchizedek priesthood. It should also be noted that this standing mummy has its arms in the same position as Osiris. Therefore, we can assume that all three roles are the same entity. The dual imagery is that these are the steps also taken by mankind as he also resurrects.

The Feathered Serpent

Note that the standing mummy is standing on the tail of a serpent. This serpent has the appearance of being electrocuted. However this conclusion is unreasonable. Rather, it appears as though the artist is attempting to draw a “feathered serpent.” Once again, this points to a New World concept of Quetzalcoatl. This latter should leave little doubt to the artist's knowledge of his New World brethren. Since the upright mummy is standing on the tail of the feathered serpent, we can again assume that these two entities are one and the same. We also note that the serpent has created a large loop which I believe symbolizes a dual concept.

The first concept is that this serpent provides a method by which we may “recycle” from death to resurrection. The second concept is that all three humanoid entities are one and the same, though the message of “resurrection” is for all mankind. The feathered serpent faces the Osiris throne with its mouth wide open. It appears that the feathered serpent is predicating (communicating or speaking) some type of message. This predication is dualistic also.

Predication of the Feathered Serpent

The serpent head and gaping mouth form a circular object very simi-

lar to objects found to the left and to the right of the seated Osiris. To the left and right of Osiris we see a large “C” with a dot in the center. This image is again dualistic. In Mesoamerica this symbol portrays “precious” as shown in Izapan Stela 23. In the Old World this image is commonly used to represent the moon. The lunar image is offset by the solar image to the right (large asterisk-shaped object). These images in conjunction with the lollipop head brings to mind the Mosaic Law and the Melchizedek Law (also observable on the Newark Holy Stones). This also brings to mind the symbols for the Aaronic and Melchizedek priesthoods. But even more will become obvious.

Osiris

There are many things that need be noted concerning the drawing of Osiris. The first is that the right foot of Osiris is the beginning of a line running from the beak of the Bennu Bird up his right side and becomes his right arm and finishes with his right hand in his mouth. So, as mentioned earlier, the resurrection being portrayed is related to something done by ancestors. In my mind, the reference is to the partaking of the Holy Communion (the sacred supper). Jesus taught this imagery at



the last supper. We are supposed to conduct this rite as a remembrance of in the resurrection of Jesus.

The Scepter-Harp

The left arm of Osiris goes around a long oval-shaped object that I also

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Adventures In Scriptures

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King Mosiah Appoints Judges to Rule

King Mosiah was a fair and just king. He ruled responsibly over his people, meaning he was dependable, accountable, and acted rationally in his decisions regarding his people. He was a good leader. His people trusted and loved him because he was a righteous king. It was time for King Mosiah to pass the kingdom to someone else. The people wanted Aaron, Mosiah's son, to be their king. Aaron was off on a missionary trip to the Lamanites and did not want to be king.

King Mosiah decided that it would be better to have judges rule over the people instead of kings. He felt that a king could become corrupt because of power. He then appointed wise men to be judges and Alma II to be the chief judge. Alma II was also a High Priest in the church and walked in the ways of the Lord. The judges ruled according to the law and commandments set up by God and there was peace in all the land.

Mosiah chapter 13

Story Word Search

C	S	E	G	N	O	K	M	V	W	R	G	D	J	S	J
M	O	N	G	E	O	O	B	F	E	L	E	Q	N	U	L
H	T	M	O	M	S	B	G	S	A	L	S	A	A	O	G
T	I	I	M	I	H	T	P	N	U	B	C	C	L	E	L
C	D	E	A	A	S	O	O	R	A	D	R	C	W	T	H
P	S	H	O	W	N	I	F	A	I	R	D	O	R	H	C
W	A	L	B	S	T	D	C	H	H	K	Y	U	K	G	S
B	P	Y	I	A	X	J	M	E	D	N	W	N	J	I	J
N	I	B	R	W	G	Q	U	E	D	R	V	T	L	R	X
O	L	O	K	R	Z	N	K	D	N	I	P	A	E	Z	K
Y	D	E	V	O	L	Z	I	X	G	T	Q	B	A	L	W
E	L	B	A	D	N	E	P	E	D	E	S	L	D	X	R
K	C	Y	S	O	I	L	I	W	J	P	S	E	E	X	E
I	U	A	C	Y	D	T	I	P	N	U	L	A	R	O	W
N	S	Y	E	I	P	S	D	T	R	U	S	T	E	D	O
G	H	R	K	P	E	K	X	C	U	L	D	T	H	L	P

WORD SEARCH

Find and circle the words from the story above:

- Accountable
- Commandments
- Decisions
- Dependable
- Fair
- Judges
- Just
- King
- Law
- Leader
- Loved
- Mosiah
- Peace
- Power
- Rational
- Responsibly
- Righteous
- Ruled
- Trusted
- Wise

Use the loose bricks to find the helps that will build a path to peace.

Write the words from the loose bricks onto the matching number bricks on the path, to learn each help phrase to peace.

Just Judgments

A I Y A T
 A M E A S S E O D T
 O G S G M U J F F T E U T O I E
 O N L W A O T L T U S M M J N O A E H A H
 M N D L D H N E I J U B O T A U R D R T A E H T
 J U D U T H T S S O O B T F N G D G S E H O O E
 G A J W W A Y N N D S S E A T B M F T R R N F A

Use the colored letters to complete the scripture.

Match each dark letter with the matching light colored space.

Place the dark red letters in the light red spaces directly above them.

Place the dark green letters in the light green spaces directly above them.

The Cyprus Amulet *continued*

believe has dualistic representation. This elongated oval seems to possibly represent a scepter which symbolizes the “kingship” of Osiris. This is consistent with him seated on a throne and the right end of the scepter touching the solar image. On the other hand, this drawing resembles one found at Khirbet Beit Lei, Israel. The harp held by the image in the amulet is identical to the harp held in the inscriptions in the Israeli cave. Therefore, we may assume this to mean that “much rejoicing” is the result of this resurrection process.

It should also be noted that on the right is an “X” with a vertical line down the middle and a dot on each side. The dual dot in Mayan represents the value of “two.” This could imply “sameness” of the Father and the Son. However, the “X” being divided probably also refers to the spiritual and physical worlds.

The Royalty Robe

We see here that the body of Osiris is covered with a crisscross hatching. This “weave” is used to represent the

concept of “royalty.” This same symbolism is consistently used among the Mayan. Therefore, our image of Osiris here is consistent with the “King of Kings.”

The Osiris Throne

Dualism is also evident in the throne of Osiris. Several aspects of this throne should be observed. I will begin with the seat. We see that the horizontal line forming the seat has three small circles on it. There are two to the left and one to the right of a triangle. I believe that this triangle represents the concept of the Trinity as illustrated by the overall imagery. At the same time, I believe that the three circlets are referring to the triple conjunction that occurred at Jesus’ birth. This is the same triple conjunction depicted in Temple XIX at Palenque.

Also note that the “throne” doubles as a manger. This is a clear reference to the birth of Jesus. Therefore, this is why I particularly believe the three circles represent the 7 BCE Jupiter and Saturn triple conjunction event that

became the Bethlehem Star. We should note that this “manger” also doubles as the Egyptian hieroglyph for “walking” as both a left and right leg are seen on each side of the manger.

Conclusions

It is obvious that remarkable detail is embedded in the creation of this amulet. Not only in the artistic aspect, but also in its content. The person who created this amulet truly believed in what he was saying and placed it in a message that transcends multiple cultures. It is an expression of genius.



Mosiah: A Lesson In Leadership *continued*

judges, to judge this people according to our law, and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.”

This passage is an incredible testament to the righteousness of Mosiah. Remarkable wisdom is displayed here. But, I believe there is even more to discern from these passages concerning the transition from kings to judges.

In the Old Testament we find that the nation of Israel (united) would operate under judges—eighteen of them—until the people clamored for a king so that they could be like other nations. Eventually, God provided them what they desired and Saul became the first King of Israel. Then we had David who unified Israel and brought them into Jerusalem, followed by Solomon who built a Temple unto the Lord. But, this would be the end of the royal unity. Under the sons of Solomon, the kingdom would be divided and the hope of Christ on a Davidic

throne seemed to be vanquished. In previous publications we have presented the evidences that indicate how the move of the Nephites from the City of Nephi to merge with the Mulekites at Zarahemla actually fulfilled prophecy to create a united Davidic throne. Mosiah was a descendant of the tribe of Joseph which was a part of the Northern Kingdom of Israel most often referred to as the nation of Israel. King Zarahemla was a descendant of King Zedekiah who was a member of the tribe of Judah through the lineage of Zarah and he ruled over the Southern Kingdom of Israel. When Mosiah married the daughter of Zarahemla, the Northern and Southern Kingdoms of Israel were again united and re-established the Davidic throne. The scriptural promise that Christ would sit upon the throne of David was again viable.

We have also indicated that the Three Wise Men are chronicled in the Cross Complex at Palenque (City Bountiful) and that they brought not only gifts of gold, frankincense and myrrh, but also

gifts of priesthood and the throne of David. But, how would the Wise Men convey the throne to the Christ if no one was sitting upon a throne at the time? Mosiah sees to it that the transition of judges is done under the auspices of the High Priest of the church so that righteous judgments are practiced and that the ruler and lawgiver is a spiritual man.

Mosiah 13:63 *“And it came to pass that Alma was appointed to be the chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning all the affairs of the church. [64] And now it came to pass that Alma did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land; [65] And thus commenced the reign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites: And Alma was the first and chief judge.”*

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Mosiah: A Lesson In Leadership *Continued*

There appears to be a chiastic development in the ruling functions over Israel. When Israel is established after the exodus, judges rule over the people until Saul. Then there is a reign of three kings after which Israel is divided. Eventually both kingdoms are overrun, but Jeremiah sees to it that the kingship is planted in various areas throughout the world. We know that a son of Zedekiah is brought to the Americas and is the founder of the Mulekites. Then God brings the Northern and Southern kingdoms back together at Zarahemla, with a reign of three kings (Mosiah, Benjamin, Mosiah) and then rulership is reverted back to the original design with the use of judges. Therefore, the flow of transitions is this: Judges to kings; three kings; unified kingdom to divided kingdom; divided kingdom to unified kingdom; three kings; kings to judges.

At Temple XIX in Palenque we find a glyph on the South Panel of the Throne indicating that one of the Wise Men is the seventh generation from the First Itzamnaaj. We know the First Itzamnaaj to be Mosiah the Elder—his Maya name is

Itzamnaaj Balam. Seven generations would then be (1) Benjamin, (2) Mosiah the Younger, (3) Alma, (4) Helaman, (5) Shiblon, (6) Helaman, (7) Nephi. It is the missionary Nephi and his brother Lehi which we believe are two of the Wise Men with Samuel the Lamanite being the third. As High Priest, Nephi embodied the spiritual lordship over the people.

Therefore, the Wise Men were the seventh generation from the uniting of the Davidic throne and they were charged with keeping intact the sacred records and teaching of their fathers. All of these aspects were originally bequeathed to the nation of Israel as promised to Abraham when God covenanted with him and his progeny, Isaac and Jacob. Judah received the promise of kingship, Levi the priesthood and Joseph the bounty of God's blessings. All the gifts bestowed upon Israel were then returned to the Christ child when He was born; the One who was truly worthy to hold all of these offices had finally arrived. Nephi, Lehi and Samuel the Lamanite must have sensed that if mankind was to receive Christ's offering of eternal life, then mankind had to recognize His sacredness and submit every

earthly honor to Him; returning to the Christ every gift Israel had received from Yahweh.

Mosiah the Younger seized the opportunity to shift from kings to judges, to restore the Israelite nation to the form as it was originally established when God led them out of Egypt and gave them a land of their own. He took the humble pathway which endeared him to his people. Mosiah 13:57 *"And they were exceedingly rejoiced, because of the liberty which had been granted unto them. [58] And they did wax strong in love toward Mosiah; yea, they did esteem him more than any other man: [59] For they did not look upon him as a tyrant, who was seeking for gain, yea, for that lucre which doth corrupt the soul, [60] For he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established peace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; [61] Therefore they did esteem him, yea, exceedingly, beyond measure."*

Mosiah embodied humble leadership.