

Chapter 18

{Original 1830 Chapter IX – continued}

Alma Teaches the Words of Abinadi

1 **And now** **it came to pass**

that **Alma**
who had fled from the servants of ***[the]king Noah** [see Ether 9:29] {AG}
repented of **his** sins
and iniquities

and [he **Alma**] went about privately among **the people**
and [he **Alma**] **began to teach** **the words** of Abinadi

2 **Yea** **[the words]**
concerning **that which was to come**
and also concerning the **resurrection** of **the dead**
and [also concerning]the **redemption**
of **the people**

which **[redemption]**
was to be brought to pass

through the **power**
and [through the] **sufferings** aa
and [through the] **death** of **Christ**

and [through] **His resurrection** bb
and [through] **[His] ascension into heaven**

3 **And** as **MANY** as would **hear** **his word**
he **Alma** **did** **teach**

And he **Alma** **taught** **them** privately **[did teach?]**
that it might NOT
come to the knowledge of **the king** [same as v. 31]

And **MANY** **did** **believe** **his words**

[Par. aa – Downward gradation]

[Par. bb – Upward gradation]

4 And **it came to pass**

that as **MANY** as **did** believe him
 did go forth to a **place** {AG}
 which was called **Mormon**
 having received its name from the king
 be-ing in the borders of the land [see v. 31]
 having been infested by times
 or at seasons by wild beasts

[Note: A place “called Mormon having received its name from the king” is an intriguing passage, especially when the abridger called Mormon is the one writing. He doesn’t mention who the king was by name. If it was king Noah, why would Noah use the name Mormon? Because of its location and beasts? I don’t think so, not in a covenant abridgment. I agree with Daniel Ludlow, who said that “the king” referred to was a previous “king Mormon” (see A Companion to Your Study of the Book of Mormon p. 80, 188). The later Mormon was of royal (“pure”) descent from Nephi (3 Ne. 5:20; Morm. 8:13). He was also given that name for its covenant connection to this place (3 Nephi 5:12). Could the later Mormon also have been named after this previous “king Mormon”? Nephite kings took on a “regnal name of Nephi,” rather than their own name (Jac. 1:11). Much of the later history of the Nephites in the land of Nephi recorded on the Large Plates was lost. Could “king Mormon” be similar to king Mosiah₁?]

5 **Now** there was in **Mormon**
 a fountain of pure water
 and [he] **Alma** resorted thither [to the fountain of pure water]
 there being near the water
 a thicket of small trees
 where [in the thicket of small trees]
 he [Alma] did hide himself
 in the daytime
 from the searches
 of the king

6 And **it came to pass**

01

that as **MANY** as believed him
 went thither [to the fountain of pure water
 in **Mormon**]
 to hear his words

7 And **it came to pass**

after **MANY** days
 there were a goodly number gathered together
 at the place of **Mormon**
 to hear the words of **Alma**
Yea ALL were gathered together
 that believed on his word {AG}
 to hear him

[Heb. 01 – Use of “And It came to pass”]

[Mosiah 18]

10 **Now** I [Alma] say unto you

if this be the desires of your hearts [deleted in 1837] 03
 [then] what have you
 against being baptized in the Name
of the Lord

[baptized] as a witness
 before Him

that [1] ye have entered
 into a covenant with Him
that [2] ye will serve Him
 and keep His commandments
that [3] He may pour out His Spirit more abundantly
 upon you? [synecdoche—see Moroni 4, 5]

Alma Baptizes in the Waters of Mormon

11 **And now**
when the people had heard these words
they clapped their hands
 for joy
 and exclaimed

This **IS** the desires of our hearts [deleted in 1837]

[Note: The same metaphorical word-pair appears in Psalm 24:3-4: “Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”]

12 **And now it came to pass**
that [he] Alma took Helam[an]* [see Note* after verse 14]
 he being one of the first [v. 14: Alma was also one of the first]
and [he Alma] went
 and stood forth _____ in the water
 and said [Quote]

[Heb. 03 – Plurals]

O _____ Lord pour out 04
thy Spirit upon thy servant
 that **he** [thy servant]
 may do **this work**
 with holiness of **heart** 05

13 And **when** he [Alma] had **said** these words
the Spirit of the Lord
 was upon **him**

and he [Alma] **said** [Quote] [note the color change of Alma]

I Helam[æn]* [see Note* after verse 14]
 [Alma] **baptize** thee [see note at end of chapter] [B]
 having authority from the **Almighty God**
 as a **testimony**
that [1] ye have **entered** [E]
 into a **covenant**
 [2] to **serve** **Him**
until you are **dead**
 as to the **mortal body**

and [because of this **baptismal covenant**]
 [3] **may** the Spirit of the Lord be **poured out** [H]
 upon **you**
 and **may** **He** [the Lord] grant unto **you** **eternal life** [S]
 through the **redemption** of **Christ**
Whom
He [the Lord] **Has Prepared**
from the Foundation of the World [see Moroni 4, 5]

14 And **after** [he] **Alma** had **said** these words ["was" – ϕ] {AG}
 both **Alma** and **Helam[æn]*** were **buried** in the water 06
 and they **arose**
 and **came forth** out of the water
 rejoicing
 being **filled** with **the Spirit**

[Heb. 04 – A wish or a prayer]
 [Heb. 05 – Metaphor “heart”]

[Heb. 06 – Metaphor “buried”]

[Mosiah 18]

[Note* Royal Skousen writes:

Here in Mosiah 18:12-14, we have three corrections of 'Helaman' to 'Helam' [Mosiah 18:12, 13, and 14], and they all appear to be virtually immediate. . . . Later in the book of Mosiah [chapter 23] as he copied from O into Q, Oliver Cowdery once more consistently wrote 'Helaman' instead of the correct 'Helam.' But for this part of the text [Mosiah 23], Oliver's crossouts of the final "an's" were all done later: the level of ink flow for each stroke of the crossout is always heavier than the originally written text. In all, we have 11 instances in Mosiah 23 where 'Helam' was originally written in Q as 'Helaman' [Mosiah 23:19, 20, 20, 25, 25, 26, 29, 35, 37, 38, and 39.]

Most significantly, Skousen writes that all "these crossouts were made prior to the addition of the 1830 compositor's penciled-in punctuation marks for these pages of Q," which makes a good argument for the case that these were all Oliver's mistakes regarding the name 'Helam.' Skousen elaborates on the various scenarios that might have led to these mistakes, or the possibility that it wasn't a mistake. In the end, he writes that while we do not have the extant O for the book of Mosiah, "of particular relevance here is the one instance [in Mosiah 27:16] where scribe 2 of Q copied the name into Q. Although he wrote the name as 'Helem,' the name is still recognizable as 'Helem'/Helam, not 'Helaman.'" Therefore Skousen's recommendation is to "accept Oliver Cowdery's systematic correction in Q of the spelling 'Helaman' to Helam' in both Mosiah 18 and Mosiah 23," rather than view the name 'Helaman' as originally part of O. (See Royal Skousen, Analysis of Textual Variants of the Book of Mormon. Part Three: Mosiah 17—Alma 20. Provo, Utah: The Foundation for Ancient Research and Mormon Studies, Brigham Young University, 2006, p. 1370-1371.)

It is interesting that according to Joseph and Norrene Salonimer, the meaning of the name 'Helam' is related to the name 'Helaman,' and is defined as "faithfulness, truth, truthfulness, certainty." (Joseph and Norrene Salonimer, I Know Thee By Name, p. 53.) If this is the meaning of his name, then Helam was symbolically qualified to be one of the first baptized.]

15 And again

[he] Alma took **another** and **went forth** a second time
into the water

and [he Alma] baptized **him** according to the first [time]
only he [Alma]

did NOT _____ bury himself again
in the water

16 And after this manner

he [Alma]
did baptize **EVERY ONE** that **went forth**
to the place of Mormon

and they were in **number** about **two hundred and four souls**
yea and they were baptized _____ in the waters
of Mormon

and [they were] filled with the grace of **God**

Alma's People Are Called the Church of Christ

17 **And they were** called the church of God
>or [they were called] the church of Christ ee
 from **that time forward**

[Note: The reference in Mosiah 18:17 to “the church of God” is the first time in the Book of Mormon that any mention is made of a formal “church” organization among the Nephites. Much later in his abridgment, Mormon makes an interesting statement: “And behold, I am called Mormon, being called after the land of Mormon, the land in which Alma did establish the church among the people, yea, the first church which was established among them after their transgression” (3 Nephi 5:12). In my commentary I have detailed in length three scripturally-referenced options that might explain this statement. There are also three options detailed regarding the question of when and where Alma got his “authority of God” mentioned below in verse 18.]

Alma Teaches What the Holy Prophets Have Taught

And it came to pass
 that whosoever was **baptized**
 by the **power**
 and [the] **authority**
 of **God**
 was **added to His church**

18 **And it came to pass**
 that [he] **Alma** having **authority**
 from **God**
ordained priests
 even **one priest** to every **fifty**
 of **their number**
did he [**Alma**] **ordain**
 to **preach** unto **them**
and to **teach** **them**
 concerning the **things** pertaining
 to **the kingdom**
 of **God**

[Par. ee – Clarification]

[Mosiah 18]

19 And he [Alma] commanded them ff
that they should teach NO thing gg
 which he [Alma] had taught [them]
 and [the things]
 which had been spoken
 by the mouth **
 of the holy prophets

20 Yea even he [Alma] commanded them
that they should preach NO thing
SAVE it were repentance [R]
 and faith [F]
 on The Lord Who Had Redeemed His People
 [see v. 13]

21 And he [Alma] commanded them
that there should be NO contention
 ONE with another
 but that they should look forward with ONE eye [Poetic Language] PL
 having ONE faith
 and ONE baptism
 having their hearts knit together
 in unity
 and in love ONE towards another

22 And thus he [Alma] commanded them
 to preach
And thus they became the children of God

[Note** What is said in Mosiah 18:23-24 is repeated and amplified in what follows in Mosiah 18:25-26.]

23 And he [Alma] commanded them
 ** that they should observe the sabbath day
 and keep it [the sabbath day] holy
 and also [that they should [observe] EVERY day
 [and that] they should give thanks
 to The Lord Their God

[Par. ff – Like beginnings “he Alma commanded them”]

[Heb. ** -- one part meaning the whole person]

[Par. gg – Circular repetition “that they should”]

24 And he [Alma] also **commanded** **them**
that the **priests**
whom
 he [Alma] had **ordained**
should **labor** with their own hands
 for **their** support

25 ** And there was **one day in EVERY week**
that was **set apart**
that **they** **should** **gather** **themselves** together
 to **teach** **the people**
 and to **worship** **The Lord** **Their** **God**
 and also **as often as it was in their power**
 to **assemble** **themselves** together

26 And the **priests** were NOT to depend
 upon **the people**
 for their support
but **for** their **labor**
they were to receive **the grace**
 of **God**
that they might **wax strong** in **the spirit**
 having the **knowledge**
 of **God**
that they might **teach**
 with **power**
 and [with] **authority**
 from **God**

Imparting of Things Temporal and Spiritual

27 And again [he] Alma **commanded**
that **the people** of the **church**
should **impart** of their substance
 EVERY ONE according to that [substance]
 which **he** had

hh

[Par. hh – Circular repetition “should”]

[Mosiah 18]

if he **have** [had] MORE abundantly {AG}
[then] he **should** **impart** MORE abundantly

and of him that had but little ["he" changed to "of him" in 1920]
but little
should be **required** [asked to be given as a favor] {AG}
[of him]

and to him that had NOT
should be **given**

28 **And thus** **they** **should** **impart** of **their** substance
of **their** own free will

and [they] **should** **impart** of **their** substance]
[of their own] good desires 07
towards **God**

and [they] **should** **impart** of **their** substance]
to those priests that stood in need

yea and [they] **should** **impart** of **their** substance]
to EVERY needy naked soul

29 **And** _____ **this**
he [Alma] **said** **unto** **them**
having been **commanded** of **God**

and **they** **did** **walk uprightly** before **God**
imparting to ONE another
both **temporally**
and **spiritually**

according to their **needs**
and their **wants*** [deficiencies] {AL}

[Heb. 07 – Plurals]

Conversion Brings Precious Memories

30 And **now****it came to pass**that ALL **this** was donein *[the place]* *[of]* **Mormon**

ii

yea by the **waters** of **Mormon**in **the forest**that was near the **waters** of **Mormon****yea** *the place* of **Mormon**
the **waters** of **Mormon**
the **forest** of **Mormon**

[Note: See the commentary in 3 Nephi 5:12 where Mormon refers to this covenant setting here in Mosiah 18:30 which bears his name, and which name he repeatedly refers to here.]

How **beautiful** are **they**
to the eyes of **them**
who
there

came to the **knowledge** of **Their Redeemer**

yea and how **blessed** are **they**
[**who**
came to the **knowledge** of **Their Redeemer**]

For **they** shall **sing** to **His praise forever**

31 **And** these **things** were done *in the borders of the land*
[same wording as in v. 4]
that they might NOT
come to the **knowledge** of the king

~~~ *Noah's Army Approaches -- Alma Flees to Helam*

[Note: The story of Alma and his followers is also told starting in Mosiah 23:1.]

[Par. ii – Like line endings “Mormon”]

[Mosiah 18]

32 But **behold**

**it came to pass** \_\_\_\_\_ that **the king**  
having **discovered** a movement  
among **the people**  
sent **his servants** to **watch** **them**

**Therefore** **on the day**

that **they** were **assembling** **themselves** together  
to **hear the word** of **the Lord**  
**they** were **discovered\*** unto\* **the king** [see 1 Samuel 14:11] {AG}

33 And **now** [he] **the king** **said**  
that [he] **Alma** was a stirring up \_\_\_\_\_ **the people** {AG}  
to a rebellion against him [the "a"s were deleted in 1830, 1837]

**therefore** he [the king]  
sent **his army** to **destroy** **them**

34 And it **came to pass**

that [he] **Alma**  
and **the people** \_\_\_\_\_ of **the Lord**  
were apprised  
of **the coming** of **the king's army**

**therefore** **they**  
[the people] \_\_\_\_\_ of **the Lord**  
took their tents  
and their families

and [they] **departed** **into the wilderness**

35 And

**they**  
[the people] \_\_\_\_\_ of **the Lord**  
were in **number**  
about **four hundred and fifty souls**

08

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[Heb. 08 – Use of “and” between number units]

[Note\* Over three decades, Noel B. Reynolds has written article after article in trying to develop one of the most important, if not the most important structured themes in the Book of Mormon. From his studies has come an understanding of a very valuable variant feature attributed to what the Greeks called “Merismus,” or “Synecdoche,” or what I have termed “**A Part = Whole.**” Reynolds writes:

When understood as a formula composed of [multiple] ordered elements, the gospel (or “Doctrine of Christ”) presented in the Book of Mormon lends itself well to this rhetorical device [“**A Part = Whole**”]. By mention of part of the six elements, and by frequently including the sixth element—salvation or eternal life—a writer can immediately invoke all six components of the formula in the minds of readers.

The six elements that define the gospel or doctrine of Jesus Christ in the Book of Mormon are:

|     |     |                                 |                                                                                                               |
|-----|-----|---------------------------------|---------------------------------------------------------------------------------------------------------------|
| [1] | [F] | Faith or belief in Jesus Christ | <b>Look unto Him, believe in the words of the prophets, rely wholly upon the merits of Him.</b>               |
| [2] | [R] | Repentance                      | <b>Humble oneself before the Father, be in the depths of humility.</b>                                        |
| [3] | [B] | Baptism of water                | <b>Covenant witness to obey the commandments, enter the Gate.</b>                                             |
| [4] | [H] | Reception of the Holy Ghost     | <b>Be baptized with fire.</b>                                                                                 |
| [5] | [E] | Endurance to the end            | <b>Press forward with a steadfastness in Christ, a perfect brightness of hope, and a love of God and man.</b> |
| [6] | [S] | Salvation or eternal life       | <b>Inherit the kingdom of God.</b>                                                                            |

Examples of the Doctrine of Christ Elements in Volume 3

**Omni**

1:26                    [5] [6]                    [E] [S]

**Mosiah**

2:41                    [3] [4]                    [B] [H]  
 3:21                    [1] [2]                    [F] [R]  
 4:30                    [3] [5] [6]                [B] [E] [S]  
 5:15                    [5] [6]                    [E] [S]  
 12:33                  [3] [6]                    [B] [S]  
 15:11                  [1] [6]                    [F] [S]  
 15:22                  [1] [3] [6]                [F] [B] [S]  
 16:13                  [2] [6]                    [R] [S]  
 18:7                    [1] [2] [6]                [F] [R] [S]

**Mosiah**

18:9                    [5] [6]                    [E] [S]  
 18:13                  [3] [4] [5] [6]            [B] [H] [E] [S]  
 18:20                  [1] [2]                    [F] [R]  
 21:31                  [3]                        [B]  
 23:22                  [1] [6]                    [F] [S]  
 26:22                  [1] [2] [3]                [F] [R] [B]  
 26:23                  [1] [6]                    [F] [S]  
 26:32                  [2] [6]                    [R] [S]

Example: Mosiah 18:13

And when he had said these words, the Spirit of the Lord was upon him, and he said:

|     |     |                                                                                                           |
|-----|-----|-----------------------------------------------------------------------------------------------------------|
|     | [B] | Helam, I baptize thee, having authority from the Almighty God                                             |
|     | [E] | as a testimony that ye have entered into a covenant to serve him until you are dead as to the mortal body |
| and | [H] | may the Spirit of the Lord be poured out upon you                                                         |
| and | [S] | may He grant you eternal life, through the redemption of Christ                                           |

Sources: For a list of articles on this subject written by Noel B. Reynolds, see my Introduction to Volume 3.

[Mosiah 18]

[Note: According to Donald Parry (2007:196), **Mosiah 18:1-3** can be seen as a *chiastic parallelism*.  
A brief outline is as follows:

1. And now, it came to pass that Alma,
    - A** who had fled from **the servants of king Noah** . . .
    - B** went about **privately** among the people
    - C** and **he** **began to teach the words** of Abinadi . . .
  2.
    - D** concerning **the resurrection** of the dead,
    - E** and **the redemption** of the people,  
which was to be brought to pass
    - E** through **the power, and sufferings, and death of Christ,**
    - D** and **his resurrection** and ascension into heaven.
  3.
    - C** and as many as would hear **his word he did teach.**
    - B** and he taught them **privately,**
    - A** that it might not come to **the knowledge of the king [Noah].**
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[Note: According to Donald Parry (2007:198), **Mosiah 18:21** can be seen as a *chiastic parallelism*.  
A brief outline is as follows:

28. And he commanded them
    - A** that there should be **no contention one with another,**
    - B** but that they should look forward with **one eye,**
    - C** having **one faith**
    - C** and **one baptism,**
    - B** having their hearts knit together **in unity**
    - A** and in **love one towards another.**
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[Note: According to Clay Gorton (1997:337), **Mosiah 18:30** is an example of *chiastic parallelism*.  
A brief outline is as follows:

30. And now it came to pass that all this was done in Mormon, yea, by the waters
  - A** **of Mormon,**
  - B** in **the forest** that was near
  - C** **the waters of Mormon;**
  - D** yea, **the place of Mormon,**
  - C** **the waters of Mormon**
  - B** **the forest**
  - A** **of Mormon**