

## Chapter 25

{Original 1830 Chapter XI – continued}

All the People of Zarahemla Gather Together

- 1 **And now** king Mosiah caused  
that ALL the people  
should be gathered together
- 2 **Now** there were NOT so MANY of the children of Nephi aa  
or [there were NOT] so MANY of those  
who were descendants of Nephi  
as there were of the people of Zarahemla  
who was a descendant of Mulek\* [were?]  
and [a descendant of] those who came  
with him [Mulek]  
into the wilderness

[Note\* “Muloch” appears on P. “Mulok” appears in 1830. “Mulek” was added in 1879. “Muloch” is preferred by Skousen— see Royal Skousen, *The History of the Text of the Book of Mormon. Part Six: Spelling in the Manuscripts and Editions*. FARMS and BYU Studies, 2020, p. 79.]

- 3 **And** there were NOT so MANY of the people of Nephi  
and of the people of Zarahemla  
as there were of the Lamanites  
yea they were NOT half  
so NUMEROUS  
[as the Lamanites]

*The Value of Covenant History*

- 4 **And now** ALL the people of Nephi  
were assembled together  
and also ALL the people of Zarahemla  
[were assembled together]  
and they were gathered together in two bodies

[Par. aa – Circular repetition of “of”]

[Mosiah 25]

5 And **it came to pass**

that [he] Mosiah did read bb  
and **caused to be** read 01  
the records of **Zeniff**  
to his people

**yea** he [Mosiah] [did] read  
the records of **the people**  
of **Zeniff**

**from the time** cc  
[that] **they** left \_\_\_\_\_ the land of Zarahemla

**until** [the time] ["the time" deleted in 1837]  
[that] **they** returned again  
[to \_\_\_\_\_ the land of Zarahemla]

6 And he [Mosiah] also read  
the account of **Alma**  
and **his brethren**  
and ALL **their** afflictions

\* [and the account of **Ammon** [see Note]  
and **his brethren**  
and ALL **their** afflictions]

**from the time**  
[that] **they** left \_\_\_\_\_ the land of Zarahemla

**until the time**  
[that] **they** returned again  
[to \_\_\_\_\_ the land of Zarahemla]

[Note\* Royal Skousen (2009:760) proposes inserting the following where the asterisk (\*) is: "and he also read the account of Ammon and his brethren and al their afflictions" But that doesn't exactly fit the extended alternating parallel structure of the text, which is shown for verses 5-6 in what follows. However, by deleting "he also read," Skousen's statement might fit quite nicely both parallelistically and historically – see the note that follows.]

\_\_\_\_\_  
[Par. bb – Synonymous parallelism]  
[Heb. 01 – Use of "caused to be"]  
[Par. cc – Circular repetition "they"]

[Note: Verses 5-6 can also be viewed as an *extended alternating parallelism*:

5 **And it came to pass**that [A] **Mosiah**[B] did readand caused to be read[C] the records of Zeniff to his peopleyea [A] he [**Mosiah**][B] read[C] the records of the people of Zeniff[D] **from the time** they left \_\_\_\_\_ *the land of Zarahemla***until [the time]** they returned again [to *the land of Zarahemla*]6 **And** [A] he [**Mosiah**][B] also read[C'] the account of Alma and his brethren and all their afflictions\* [and the account of Ammon and his brethren and all their afflictions][D] **from the time** they left \_\_\_\_\_ *the land of Zarahemla***until the time** they returned again [to *the land of Zarahemla*]7 **And now****when** [he] **Mosiah**had **made an end**

02

of reading the records

his people

who **tarried** \_\_\_\_\_ *in the land [of Zarahemla]*

were struck

with wonder

**and** [with] amazement8 **For** they

knew NOT what to think

dd

**for when** they

beheld those

**that**had been **delivered**out of **bondage**theywere **filled**with exceeding<sup>y</sup> GREAT **joy**

[1981]

9 **And again****when** theythought of their **brethren****who**had been **slain**by **the Lamanites**theywere **filled** with **sorrow****and** [they] evenshed MANY tears of **sorrow**

[Heb. 02 – Use of “made an end”]

[Par. dd – Alternating sense of contrast (v. 8-9)]

[Mosiah 25]

10 And again

when they thought ee  
of the immediate **goodness**  
of **God**  
and **His power**  
in **delivering** **Alma**  
and **his brethren**  
out of the hands  
of **the Lamanites**  
and [out] of **bondage**  
and they did raise **their voices**  
and [they] did give **thanks** to **God**

11 And again

when they thought  
upon **the Lamanites**  
who were their **brethren**  
of their **sinful**  
and [of their] **polluted state**  
they were **filled** with **pain**  
and **anguish**  
for the welfare of **their souls**

*Part of the Posterity of Amulon Take the Name of Nephi*

12 And **it came to pass**

**that** those **who** were **the children** of **Amulon**  
and **his brethren**  
**who** had taken to wife  
the daughters  
of **the Lamanites**  
were **displeased** with the conduct  
of their **fathers**  
and they would NO longer be called  
by the names of their **fathers**

[Par. ee – Alternating sense of contrast (v. 10-11)]

**therefore** they took \_\_\_\_\_ upon **themselves**  
the **name**  
of **Nephi**

**that** they might be **called** the **children**  
of **Nephi**  
**and** [that they might] be **numbered** among  
**those** who were **called** **Nephites**

13 **And now** ALL **the people of Zarahemla**  
were **numbered** with the **Nephites**

**and** this  
**because** the kingdom had been conferred upon NONE  
**but** **those** who were **descendants**  
of **Nephi**

[Note: This passage and the idea of people taking on the name of Nephi gives added meaning to the abridger Mormon's words in 3 Nephi 5:20: "I am Mormon, and a **pure** descendant of Lehi," and in Mormon 1:5: "I, Mormon, being a descendant of Nephi." It implies that Mormon was of royal descent from Nephi.]

*Alma Preaches Faith and Repentance  
It Is the Lord Who Delivers One from Bondage*

14 **And now it came to pass**

**that when** [he] **Mosiah** had **made an end**  
of **speaking**  
and **reading** to the people

03

he [Mosiah] desired  
**that** [he] **Alma** should also **speak** to the people

15 **And it came to pass**

[deleted in 1837]

**that** [he] **Alma** **did** **speak**  
unto them  
**when** they were assembled together  
in large bodies

\_\_\_\_\_  
[Heb. 03 – Use of "made an end"]

[Mosiah 25]

And he [Alma] went from one body to another  
**preaching**  
unto the people  
**repentance**  
and **faith on the Lord**

04

16 And he [Alma] did **exhort** the people of Limhi  
and **his brethren**  
[and] ALL those  
that had been **delivered**  
out of **bondage**

that **they** should **REMEMBER**  
that it was \_\_\_\_\_ **the Lord**  
that **did** **deliver** them  
[out of **bondage**]

17 And **it came to pass**  
that **after** [he] **Alma** had **taught** the people **MANY things**  
and had made an end  
of **speaking** to them [MANY things]

that king **Limhi** was desirous  
that he [Limhi] might be **baptized**  
and ALL **his people** were desirous  
that **they** might be **baptized** also

ff

05

18 **Therefore**  
[he] **Alma** **did** **go forth** into the **water** {AG}  
and **did** **baptize** them

**yea** he [Alma] **did** **baptize** them after the manner  
[that] he [Alma] **did** **[baptize]** **his brethren** in the **waters**  
of **Mormon**

**yea**  
and as many  
as he [Alma] **did** **baptize**  
**did** **belong** to the **church of God**

and this because of their **belief on** the **words** ["belief on" = {AG}]  
of **Alma**

[Heb. 04 – Use of “faith on” instead of “faith in”] [Par. ff – Simple alternating parallelism] [Par. 05 – repetition “baptize”]

King Mosiah Grants Alma Power to Establish Churches  
Or to Separate Church (Priesthood) and State (Kingship)

~~~ Alma Has 7 Churches

- 19 And **it came to pass**  
that **king Mosiah** granted \_\_\_\_\_ unto **Alma**  
that he [**Alma**]  
might establish **churches** *throughout ALL the land of Zarahemla*  
and [**king Mosiah**] gave **him power**  
to **ordain priests**  
and [to **ordain**] **teachers**  
over EVERY **church** *[throughout ALL the land]*
- 20 **Now** this was done because there were so MANY people  
that they could NOT ALL be governed by ONE teacher  
NEITHER could they ALL hear the **word** of **God**  
in ONE assembly
- 21 **Therefore**  
they **did** assemble themselves together in different bodies  
being called **churches**  
EVERY **church** having their **priests**  
and their **teachers**  
and EVERY **priest** preaching the **word** [of **God**]  
according as it was delivered to **him**  
by the **mouth**  
of **Alma**
- 22 **And thus** NOT withstanding  
there being MANY **churches**  
they were ALL **one church**  
**yea** \_\_\_\_\_ **even** the **church** of **God**  
**for** there was NOTHING **preached**  
in ALL the **churches**  
**EXCEPT it were** **repentance**  
and **faith** in **God**
-

[Mosiah 25]

23 And **now** there were **seven churches** in **the land of Zarahemla**

[Note: According to biblewheel.com, from the seven days of the creation in the book of Genesis, scripture is saturated with the number seven. Most all biblical scholars have recognized its special symbolic significance. Simply stated, God introduced the number seven as a symbol of the **completion** of His initial creative act.]

And **it came to pass**

that whosoever were **desirous**  
to **take** upon them  
**the name** of **Christ**  
>or of **God**  
they **did** join the **churches** of **God**

gg

24 And they were called **the people** of **God**

And **[He] the Lord did** **pour out** **His Spirit**  
upon them

and they were **blessed**  
and **[they]** **[were]** **prospered** in **the land**

[Note: Concerning the need to establish churches at this point in time, and in view of the fact that there has been no mention of any "churches" during the almost 500-year record contained on the small plates, it might be well to comment briefly. Under Nephite kingship rule, the king was both the governmental leader and the religious leader. Worship was temple oriented, and family oriented. Because of this "chosen people" manner of existence, during the time of the reigns of King Benjamin/Mosiah and King Noah, three things happened:

(1) The Mulekites in the land of Zarahemla started to get disenchanted with the fact that the kingly decisions and the religious power were only being allowed to the Nephites (see Mosiah 25:13, 28:10, 29:39; Alma 2:1, 2:11).

(2) The Nephites began to misunderstand the need for baptism as a covenant entrance into the kingdom of God. They, like the Jews, apparently felt that certain blessings were merited by birthright. This necessitated a sermon by both King Benjamin (Mosiah 2-5) and Abinadi (Mosiah 12-16).

(3) King Noah changed the perspective of the power structure of the kingdom; that is, he abused both the governmental and religious sides of his responsibilities as king of his people. This proved disastrous.

The same scenario might have played out or have been in the making in a somewhat similar manner previous to the departure of Mosiah and his followers from the land of Nephi. All this might be what Mormon referred to when he said that Alma established the first church among them "after their transgression" (3 Nephi 5:12).

Thus, Alma (and subsequently king Mosiah) not only saw the need to separate these two powers held by the king, but to establish the order of worship in such a way as to emphasize baptism as the covenant manner in which people become the "children of Christ" through obedience to covenant law.]

[Par. gg – Clarification]