

Chapter 26

{Original 1830 Chapter XI – continued}

*An Untested Generation May Not Know
The Covenant Way of the Lord*

1 **Now** **it came to pass**

that there were **MANY** of the rising generation
that could NOT **understand the words**
of **king Benjamin**
being little children **at the time** he[**king Benjamin**]
spake unto **his people**
and **they** **did** NOT **believe** the **tradition**
of **their fathers**

2 [and] **they** **did** NOT **believe** what had been **said**
concerning the **resurrection**
of **the dead**
NEITHER
did
they **believe**
concerning the **coming** of **Christ**

3 **And** **now** because of **their** **unbelief** aa
they could NOT **understand the word** of **God**
and [because of **their** **unbelief**]
their **hearts** were **hardened**

4 **And** [because of **their** **unbelief**]
they would NOT **be baptized**
NEITHER
would
they **join** the **church**

And **they** were a **separate people** bb
as to **their** **faith**

[Par. aa – Repeated alternating parallelism]

[Par. bb – Like beginnings “they”]

[Mosiah 26]

and [they] remained so **ever after**
even in their carnal
and [their] sinful state

for they would NOT call upon **the Lord Their God**

5 And **now** **in the reign**
of Mosiah₂
they were NOT **HALF**
so numerous
as the **people of God**

but because of the dissensions
among the **brethren**
they became **MORE** numerous

Priesthood Holders Are to Protect the Church from Iniquity

6 For **it came to pass**
that they did deceive **MANY** with their flattering words
[and **MANY**]
who were in the **church**

And [they] did cause **them** to commit **MANY** sins

Therefore it became expedient
that those who committed sin
that were in the **church**
should be admonished by the **church**

7 And **it came to pass**
that they were **brought** before the **priests**
and [they] were] delivered up unto the **priests**
by the **teachers**

and the **priests** **brought** them
before **Alma**
who was the **high priest**

[cycle #1]

8 **Now** king Mosiah had given Alma
the **authority** over the **church**

9 And **it came to pass**

that [he] Alma did [] / NOT know [q* / ^poc, 1830]
concerning them
for / ^but there were **MANY** witnesses [1830 / ^1920]
against them

yea the people stood
and **testified** of their iniquity in abundance [break in thought]

[Note* It will be 25 verses later before the narrative flow of this thought resumes in verse 34.]

10 **Now** there had NOT ANY such thing happened **before**
in the **church**
therefore [he] Alma was troubled in his spirit

and he [Alma] caused
that they should be **brought** before the **king** [cycle #2 A]

11 **And** he [Alma] **said** unto the **king**

Behold here are **MANY**
whom we have **brought** before **thee**
who are accused of their **brethren**

yea and they have been taken in divers iniquities
and they do NOT **repent** of their iniquities

therefore we have **brought** them
before **thee** [cycle #2 B]

that **thou** mayest **judge** them
according to their **crimes**

[Mosiah 26]

12 But king Mosiah said unto Alma

Behold I [Mosiah] judge them NOT
therefore I [Mosiah] deliver them
into thy hands
to be judged

13 And now the spirit
of Alma was again troubled

and he [Alma] went
and inquired of the Lord [A] [chiastic]
what he [Alma] should do concerning this matter
for he [Alma] feared
that he [Alma] should do wrong
in the sight of God [B]

[Note: James Faulconer writes that although Alma asks the Lord what to do about the transgressors in verses 13, it is not until verse 29 that he receives an answer. "Before giving Alma the answer to his prayer, the Lord blesses Alma, reaffirms the covenant relation with him, and tells Alma about the Atonement and the final judgment." Faulconer then asks: "Why that long interlude between Alma's question and the Lord's answer?" (James E. Faulconer, *The Book of Mormon Made Harder: Scripture Study Questions*, p. 166.)

From a literary perspective I would ask, "What supposed author of the Book of Mormon in the 1820s would deliberately take 15 verses before having the Lord answer Alma's question?" "And what author would fill in seemingly obscure material BEFORE the answer rather than in a clearer explanatory manner after the answer?"

The Lord Covenants With Alma the Elder

14 And it came to pass

that after he [Alma] had poured out his whole soul
to God [B]
the voice of the Lord [A]
came to him
saying

15 Blessed
art
thou Alma

and **blessed**
 are
 they who were **baptized** _____ in **the waters of Mormon**

[A] **Thou** [Alma] _____
 art
blessed [B] because of **thy exceeding faith**
 [C] in the **words** alone
 [D] of **My servant Abinadi**

16 [A] **And** **blessed**
 are
 they [who were **baptized** _____ in **the waters of Mormon**]
 [B] because of **their exceeding faith**
 [C] in the **words** alone
 [D] **which** **thou** [Alma] hast **spoken** unto **them**

17 **And** **blessed**
 art
thou [Alma] because
thou [Alma] hast **established** a **church**
 among **this** **people**

and **they** **shall** be **established**
 and **they** **shall** be **My** **people**

18 **Yea** **blessed** **is** _____ **this** **people** [are?]
who are **willing** to bear **My Name**
for in **My Name**
shall
they be _____ **called** [see verse 24]
 and **they** **are** **Mine**

19 **And** because
thou [Alma] hast **inquired of Me**
 concerning **the transgressor**
thou [Alma]
 art
blessed

[Par. cc – Extended alternating parallelism]

[Par. ee – Like repetition “thou Alma”]

[Par. dd – Circular repetition “My/Me”]

24 For **behold** _____ in **My Name**

_____ **are**
they _____ **called**

[see verse 18]

and **if** **they** _____ **know** **Me**
[then] **they** _____ **shall** **come forth** hh
 and **[they]** _____ **shall** have a place **eternally**
 at **My right hand**

25 And **it shall come to pass**

that **when** the second trump
 _____ **shall** **sound**
then _____ **shall**
they **that** **NEVER** **knew** **Me** **come forth**
and **shall** **stand**
 before **Me**

26 **And** **then** _____ **shall**
they _____ **know**
that **I Am** _____ **the Lord Their God**
that **I Am** _____ **Their Redeemer**
but **they** _____ **would NOT** **be redeemed**

27 **And** **then**
I [the Lord] **will** **confess** **unto** **them** [to declare to be true] {AL}
that **I [the Lord]** **NEVER** **knew** **them**
and **they** _____ **shall** **depart** **into** **everlasting fire**
 prepared for **the Devil**
and **his angels**

28 **Therefore** **I [the Lord]** _____ **say** **unto** **you** ii
that **he** **that** **will** **NOT** **hear** **My voice** jj
the same _____ **shall** **ye NOT** **receive**
 into **My church**
for **him**
I [the Lord] **will** **NOT** **receive** **at the last day**

[Par. hh – Circular repetition “shall”]

[Par. ii – Like paragraph beginnings]

[Par. jj – Repetition of NOT]

The Unrepentant Are Not Part of the Lord's People
Repentance Brings Forgiveness
[Finally the answer to Alma's question in verse 13]

29 **Therefore** I [the Lord] **say** unto **you**

and **whosoever** **Go** **transgresseth**
against **Me**
him **shall** ye **judge**
according to **the sins**
which he has **committed**

And **if** he _____ **confess** **his sins**
before **thee**
and **Me**
and **[if** he] **repenteth**
in the sincerity of his **heart**

[**then**] him **shall** ye **forgive**
and **I [the Lord]** **will** **forgive** him also

30 **Yea** and **as often** as **My people**
repent
will
I [the Lord] **forgive** them
their **trespasses**
against **Me**

31 **And** ye **shall** also
forgive one another
your **trespasses**

for **verily** *[of truth]*
I [the Lord] **say** unto **you**

when he that forgiveth NOT his neighbor's trespasses
 he [his neighbor] says that he repents
 the same [that forgiveth NOT]
 hath brought himself under condemnation

32 **Now** I [the Lord] say unto you

Go
 and whosoever will NOT repent of his sins
 the same shall NOT be numbered
 among My people

and this shall be observed from this time forward

[The Lord is more concerned about a person's desired direction in life than the sins that that person has committed. Alma is not as troubled to judge the unrepentant people described in verses 1-4. Rather, he is more troubled about how to judge those that have been deceived and do not understand, and how to minister to them ALL.]

33 And **it came to pass**

[that] when [he] Alma had heard these words
 he [Alma] wrote them [words] down

that he [Alma] might have them [words]
 and that he [Alma] might judge the people
 of that church
 according to the commandments
 of God

34 And **it came to pass**

[resumptive repetition – see v. 9]

that [he] Alma went
 and judged
 those that had been taken in iniquity
 according to the word
 of the Lord

35 **A** And whosoever repented of their sins
B and did confess them

kk

C **[yea]** them
 he [Alma] did number among the people
 of the church

[Par. kk – Upward gradation]

[Mosiah 26]

36 **A** **And** those that would NOT confess their sins LL
B **and** [those that would NOT] repent of their iniquity
C the same were NOT numbered among the people
of the **church** mm
D **and** their names were blotted out

37 **And** **it came to pass** [Resolution]
that [he] **Alma** **did** regulate **ALL** the affairs nn
of the **church**
and they **began again*** to have peace
and to _____ prosper exceedingly
in **[ALL]** the affairs
of the **church**
walking circumspectly
before **God**
receiving MANY
and baptizing MANY

[Note* According to Wade Brown, in eleven separate sections Mormon describes recommencing an activity. In all but one instance he used the word combination “began again to” (**Mosiah** 21:2; **26:37**; 27:6; **Alma** 1:28; 11:46; 27:2; 55:28; 59:4; **Helaman** 8:10; 11:36; 3 **Nephi** 1:23; 64: 4 **Nephi** 1:42). The exception was when he described a certain mental instead of physical activity. . . . Other authors described the same renewal [or recommencement] of action but reversed the word combination. For example, Nephi wrote “again began to” (1 **Nephi** 3:31). And Zeniff also wrote “again began to” (**Mosiah** 10:1, 21). (C. Wade Brown, *The First Page of the Golden Plates*, p. 28.)]

38 **And** **now** _____ **ALL** these things
_____ **did**
[he] **Alma**
and **his fellow laborers** **do**
who were over the **church**
walking
in **ALL** diligence
teaching the **word** of **God**
in **ALL** things

[Par. LL – Downward gradation]
[Par. mm – Like endings “church”]
[Par. nn – Circular repetition “ALL”]

suffering
 [with] **ALL** manner of afflictions

being **persecuted**
 by **ALL** those
 who **did** NOT belong to the **church**
 of **God**

39 **And** **they** **did** **admonish** their brethren
and **they** were also **admonished**
 EVERY ONE **by the word** of **God**

which he had **>or** according to **his sins**
[according] to **the sins** oo

being **commanded**
 of **God** 02

to **pray without ceasing*** [see Note]
and to **give thanks**

in **ALL** things

[Note: What does this **idiom** mean to "**pray without ceasing**"? According to Hugh Nibley, it means simply that you continue in the practice of prayer. It's like saying, "They went on having breakfast every morning without ceasing." That doesn't mean they ate breakfast all day and all night, but they did it without ceasing. Or "he constantly brushed his teeth" doesn't mean he did it twenty-four hours a day. The interesting thing is that in a Semitic language like Arabic, the only way you can say "continually," or "go on doing a thing" is la zalla or lam yazil/ma zalla, he did not cease. Ma zalla yaktubu, "he did not cease writing," means he wrote from time to time, or he wrote regularly. . . . When it says, "they continued in prayer without ceasing," that doesn't mean they had a monastic fanaticism here, or anything like that. (Hugh W. Nibley, Teachings of the Book of Mormon, Semester 2, p. 183.) For biblical examples, see 1 Thessalonians 5:17; 2:13, Acts 12:5; Romans 1:9; 1 Timothy 1:3; 1 Samuel 12:23.]

[Par. oo – Clarification]

[Heb. 02 – Use of "of" meaning "by"]

[Mosiah 26]

[Note: According to Greg Wright (1976:37), **Mosiah 26:1-3** is a **chiastic parallelism**. The following is a basic outline of the parallelism:

1. **A** there were many of the rising generation that **could not understand the words of**
king Benjamin, being little children at the time he spake unto his people

 - B** and **they did not believe** the traditions of their fathers.
 2. **1** **They did not believe** what had been said
2 **concerning the resurrection of the dead**
1 **neither did they believe**
2 **concerning the coming of Christ.**

 3. **B** And now because of **their unbelief**

A they **could not understand the word of** God.
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[Note: According to Donald Parry (2007:213), **Mosiah 26:21-28** can be seen an example of **chiastic parallelism**. The following is a basic outline of this parallelism:

21. **A 1** And he that will **hear my voice** shall be my sheep
2 and him shall ye receive into the church, and him **will I also receive.**

22. **B** For behold, this is my church; whosoever is baptized shall be baptized unto repentance
And whomsoever ye receive shall believe in my name; and **him will I freely forgive.**

23. **C** For it is **I that taketh upon me the sins of the world**; for it is I that hath created them;

24. **D 3** For behold, in my name are they called; and if **they know me** they shall come forth
4 and shall have **a place eternally at my right hand.**

25. **D 3** And it shall come to pass that when the second trump shall sound then shall they
that never knew me come forth
4 and **shall stand before me.**

26. **C** And then shall they know that I am the Lord their God, that **I am their Redeemer**; but they
would not be redeemed.

27. **B** And then **I will confess unto them that I never knew them**; and they shall depart into everlasting
fire prepared for the devil and his angels.

28. **A 1** Therefore I say unto you, that he that will **not hear my voice**, the same shall ye not receive
into my church,
2 for him **I will not receive** at the last day