

## Chapter 29

{Original 1830 Chapter XIII – continued}

### Mosiah Proposes a System of Judges Instead of Kings

1 **Now** when [king] Mosiah had done this  
he [Mosiah] sent \_\_\_\_\_ out through / [P/ ^1830]  
^throughout ALL the land  
among ALL the **people**  
desiring to know their will  
concerning who should be their **king**

2 And **it came to pass**  
that the **voice** of the **people**  
came  
saying  
that we are desirous  
**Aaron thyson**  
should be our **king**  
and our **ruler**

3 **Now** **Aaron** had gone up to **the land of Nephi**  
**therefore** the **king** could NOT confer the **kingdom**  
upon **him**  
NEITHER  
would **Aaron** take upon **him**  
the **kingdom**

[Note\* The account now resumes below from the dash at Mosiah 28:10 before the "break in thought."]

NEITHER  
were ANY  
of **the sons**  
of **Mosiah** willing  
to take upon **them**  
the **kingdom**

[Mosiah 29]

4 **Therefore** **king** Mosiah sent **again**  
 among the **people**  
**yea** even a **written** **word**  
 sent  
 he [Mosiah] among the **people** [Epistle] E

And **these** were the **words**  
**that** were **written**  
**saying**

[Quotation from 1° source - Mosiah 29:5-32]

5 **Behold**  
**O** ye \_\_\_\_\_ my **people**  
**or** [ye] \_\_\_\_\_ my **brethren**  
**for** I [Mosiah] esteem you  
 as **such**

**for** I [Mosiah] **desire** [deleted In 1920]  
**that** ye should **consider** the cause  
**which** ye are called  
 to **consider**

**for** ye are **desirous**  
 to have a **king**

6 **Now** I [Mosiah] **declare** unto you  
**that** he [Aaron] to whom the **kingdom**  
 doth rightly **belong**  
 has declined  
**and** will NOT take upon **him**  
 the **kingdom**

[Note: What follows in the actual text is a progressive downward grade of reasoned connected statements leading to a final result. This series of connected statements is called "downward gradation parallelism" because of the degenerating nature each successive statement.]

7 And **now**  
**A** **if** there **should** be another appointed  
 in **his** stead

**B** [then] **behold**  
 I [Mosiah] **fear**  
 [that] there **would** rise **contentions** among you aa

**C** **And** who **knoweth**  
**but what** my son to whom the **kingdom**  
 doth [rightly] **belong**  
**and** **should** turn to **be angry**  
**and** **should** draw away a part of this **people**  
 after **him**

**D** **which** **would** cause **wars**  
**and** **contentions**  
 among you

**E** **which** **would** be the cause  
 of **shedding MUCH blood**  
**and** **perverting the way**  
 of **the Lord**

**yea**  
**F** **and** [which] **would** **destroy the souls**  
 of **MUCH/MANY people** [?, 1830 / 1837]

8 **Now** I [Mosiah] **say** unto **you** bb  
 let us be **wise**  
 and **consider** these **things**

**G** **for** we have NO **right** cc  
 to **destroy** my son

**H** NEITHER  
**should**  
 we have ANY **right**  
 to **destroy** another  
**if** he **should** be appointed in **his** stead

[Par. aa – Circular repetition “should / would”]

[Par. bb – Like paragraph beginnings]

[Par. cc – Simple alternating parallelism]

[Mosiah 29]

9 And if my son should turn again to his pride  
I and [his] vain things

J [then] he would recall the things [take back] {AL}  
which he had said  
and [he would] claim his right  
to the kingdom

K which would cause him  
and [would] also [cause] this people  
to commit MUCH sin

10 And now [ I [Mosiah] say unto you]

let us be wise  
and look forward  
to these things  
and do  
that which will make for the peace dd  
of this people

11 Therefore I [Mosiah]  
will be your king the remainder of my days

[Note\* What follows can be considered as “upward gradation parallelism” because there is an “elevation” of thought even though the flow of the text is downward.]

nevertheless

A let us appoint judges ee  
to judge this people 01  
according to our law [Law] L

B and we will newly arrange the affairs  
of this people

for we will appoint wise men  
to be judges

[Par. dd – Circular repetition “will”]

[Par. ee – Circular repetition “judge\_”]

[Heb. 01 – Noun and verb with the same root]

**c** that **will** **judge** this **people**  
 according to the **commandments**  
 of **God**

*The Judgments of Man Are Not Always Just  
 The Lord Extends His Arm of Mercy Towards All Men  
 Who Put Their Trust In Him*

12 **Now** it is better  
**that** a man **should** be **judged** of **God**  
 than of **man**  
 for the **judgments** of **God** ff  
 are ALWAYS **just**  
 but the **judgments** of **man**  
 are NOT always **just**

13 **Therefore**  
**if** it were possible  
**that** **you** **could** have **just** men  
 to **be** your **kings**  
 who **would** **establish** the **laws** [confirm] {AL}  
 of **God**

**and** [who **would**] **judge** this **people**  
 according to **His** **commandments**  
**yea** **if** **ye** **could** have men for your **kings**  
 who **would** **do**  
**even as** **my father Benjamin** **did** for this **people**

I [Mosiah] say unto you

**if** this **could** ALWAYS **be** the case  
**then** it **would** **be** expedient  
**that** **ye** **should** ALWAYS have \_\_\_\_\_ **kings**  
 to **rule** over you

[Par. ff – Contrasting alternating parallelism]

[Mosiah 29]

14 And even I myself have labored \*\*  
 with ALL the power  
 and [ALL the] faculties  
 which I myself have possessed  
 to teach you  
 the commandments  
 of God  
 and to establish peace throughout the land  
 that there should be NO wars gg  
 NOR contentions hh  
 NO stealing  
 NOR plundering  
 NOR murdering  
 NOR ANY manner of iniquity

15 And whosoever\* has committed \_\_\_\_\_ iniquity [ANYone]  
 him  
 have  
 I Mosiah punished  
 \*according to the crime  
 which he hath/has committed\*

[Note\* The original words "according to the crime which he hath committed" were deleted and not in the 1920 edition, but restored in 1981.]

which hath/has been according to the law  
 given to us  
 by our fathers

16 Now I Mosiah say unto you

that because ALL men  
 are NOT just  
 it is NOT expedient  
 that ye should have a king  
 or kings  
 to rule over you

[Heb. \*\* -- Duplication]

[Par. hh – Enumeration]

[Par. gg – Repetition of NO, NOR]

17 For **behold** \_\_\_\_\_ how MUCH **iniquity** ii  
doth ONE **wicked king**  
cause to be committed [Poetic Language] PL

[is caused by **yea** and what GREAT **destruction**  
ONE **wicked king**]

18 **Yea** REMEMBER **king** Noah jj  
[and] **his wickedness**  
and **his abominations**

and also **the wickedness**  
and [the] **abominations**  
of **his people**

**Behold** \_\_\_\_\_ what GREAT **destruction**  
did *come* upon **them**

**And also** because of **their iniquities**  
they were *brought* into **bondage**

19 **And** were it NOT  
for **the interposition** of **Their All-Wise Creator**  
and **this**  
because of their sincere **repentance**

they MUST unavoidably **remain /ed** in **bondage until now** [<sup>^P\*</sup> /<sup>P</sup>oc , 1830]  
[see note at the end of the chapter]

20 But **behold**

[A] **He [the Lord] did deliver them** kk  
[out of **bondage**]

[B] **because they did humble themselves**  
before **Him**

and

[B] **because they \_\_\_\_\_ cried mightily**  
unto **Him**

[A] **He [the Lord] did deliver them**  
out of **bondage**

[Par. ii – Simple alternating]

[Par. kk – Chiastic parallelism]

[Par. jj – Word Pair]

[Mosiah 29]

**And thus**

\_\_\_\_\_ doth  
 [He] the Lord work with His power  
 in ALL cases among the children of men  
 extending the arm of mercy  
 towards them  
 that put their trust in Him

*Wicked Kings Will Pervert the Ways of All Righteousness*

21 **And behold**

**Now** I [Mosiah] say unto you  
 ye can NOT dethrone an iniquitous king  
 SAVE it be through MUCH contention  
 and [through] the shedding  
 of MUCH blood

22 **For behold**

he has his friends  
 in iniquity  
 and he keepeth his guards  
 about him  
 and he teareth up the laws  
 of those who have reigned in righteousness  
 before him  
 and he trampleth under his feet  
 the commandments  
 of God

LL

23 **And he** enacteth laws  
 and [he] sendeth them forth  
 among his people  
**yea** laws  
 after the manner  
 of his own wickedness

[Par. LL – Alternating parallelism]



**And** whosoever **doth** NOT obey **his laws** mm  
he **causeth** to be **destroyed**  
  
**And** whosoever **doth** rebel against **him**  
he will **send** **his armies**  
 against **them**  
 to **war**  
  
**And if** he can  
 [then] he will **destroy** **them**  
  
**And thus** \_\_\_\_\_ an **unrighteous king**  
**doth** **pervert** **the ways**  
 of **ALL** **righteousness**

*The People Accept Mosiah's Plea for a System of Judges*

24 **And now**  
**behold** I [Mosiah] **say** unto you  
  
**A** it is **NOT** expedient that **such abominations** nn  
 should **come** upon you  
  
**B**  
 25 **Therefore** \_\_\_\_\_ choose you  
 by the **voice** of this **people**  
**judges** [Law] L  
  
**C** **that** ye may be **judged**  
 according to the **laws**  
  
**D** \_\_\_\_\_ which [laws]  
 have been **given** you  
 by our **fathers**  
  
**E** \_\_\_\_\_ which [laws]  
 are **correct**

\_\_\_\_\_ [Par. mm – Alternating parallelism]

[Par. nn – Upward gradation]

and which [laws]  
were given them  
by the hand  
of the Lord

26 [A] **Now** it is NOT **common** [usual or ordinary] {AL} \*\*  
[B] that the **voice** of the **people**  
[C] desireth ANY thing **contrary**  
[D] to that which is **right**

[A] **but** it IS **common**  
[B] for the **lesser part** of the **people**  
[C] to **desire**  
[D] that which is **NOT right**

**Therefore** \_\_\_\_\_ **this**  
**shall**  
**ye** **observe**  
and **make it** your **law**  
**to do** your **business**  
by **the voice** of the **people**

27 **And if** **the time** **comes** [Prophetic Promise] PP  
that the **voice** of the **people**  
doth **choose** **iniquity**  
**then** is **the time**  
that the **judgments** of **God**  
**will** **come** upon you

**yea** **then** is **the time**  
**He will** **visit** you  
with GREAT **destruction**  
**even as** **He** has **hitherto** **visited** \_\_\_\_\_ **this land**\*

[Note\* Previous covenant destruction came to the Jaredite nation as recorded on the twenty four plates of brass. However, covenant destruction previous to the time of the Jaredites also affected "this land" as a result of what happened at the time of Noah.]

[Par. \*\* -- Extended alternating parallelism]

28 And **now**

**if** ye have **judges** oo  
**and [if]** they do NOT **judge** you  
 according to the **law**  
 which has been **given**

**[then]** ye can **cause**  
**that** they may be **judged** of a **higher judge**

29 **if** \_\_\_\_\_ your **higher judges**  
 doth/do NOT **judge** **righteous judgments** [P/1837] [AG]

**[then]** ye **shall cause**  
**that** a small number of your **lower judges**  
 should be gathered together

**shall** **and** they [your **lower judges**]  
**judge** your **higher judges**  
 according to the **voice** of the **people**

30 **And** I [Mosiah] command you

to **do** these **things**  
 in the **fear** of **the Lord**

**and** I [Mosiah] command you

**and that** ye have to **do** these **things**  
 NO **king**

that **if** these people **commit** **sins** pp  
 and **iniquities**

**[then]** \_\_\_\_\_ they [the **sins**  
 and **iniquities**]  
**shall** be **answered** upon their **own heads**

[Par. oo – General irregular repetition “judges”]

[Par. pp – Word pair “sins / iniquities”]

[Mosiah 29]

31 For **behold** I [Mosiah] **say** unto you

of MANY **people** the **sins**  
have been **caused** by the **iniquities**  
of their **kings**  
are **therefore** their **iniquities**  
**answered** upon the **heads**  
of their **kings**

32 And **now** I [Mosiah] **desire**

that \_\_\_\_\_ this inequality  
**should** be NO more *In this land* qq  
especially among this  
my **people**

but I [Mosiah] **desire** that *this land*  
**[should]** be \_\_\_\_\_ *a land of liberty*

and [that] EVERY man may enjoy his **rights**  
and [his] **privileges** alike

that **so long as** \_\_\_\_\_ **the Lord** sees fit  
we may live  
and **inherit** \_\_\_\_\_ *the land*

**yea** even **as long as** ANY of our **posterity**  
**remains** upon *the face of the land*

33 **And** MANY MORE **things**  
**did**  
**king Mosiah** **write** unto **them**  
**unfolding**  
unto **them**  
**ALL** the **trials**  
and **troubles** of a **righteous king**

\_\_\_\_\_  
[Par. qq – Like endings “this land”]

**yea** **ALL** the **travails of soul** for their **people** rr  
**and also** **ALL** the **murmurings** of the **people**  
to their **king**

**And** he [Mosiah] **explained** it **ALL**  
unto **them**

34 **And** he [Mosiah] **told** **them**  
**that** these \_\_\_\_\_ **things**  
ought **NOT** to be

**but that** the \_\_\_\_\_ **burden**  
should come upon **ALL**  
the **people**  
**that** EVERY man  
might bear his **part**

35 **And** he [Mosiah] also **unfolded**  
unto **them**  
**ALL** the **disadvantages** ss  
[that] they labored under  
by having \_\_\_\_\_ an **unrighteous king**  
to rule over **them**

36 **Yea** \_\_\_\_\_ **ALL** his **iniquities**  
**and** **[ALL]** [his] **abominations** tt  
**and** **ALL** the **wars**  
**and** **[ALL]** [the] **contentions**  
**and** **[ALL]** [the] **bloodshed**  
**and** **[ALL]** the **stealing**  
**and** **[ALL]** the **plundering**  
**and** **[ALL]** the **committing**  
of **whoredoms**  
**and** **[ALL]** [the] **committing**  
of] **ALL** **manner**  
of **iniquities**

**which** can **NOT** be enumerated

\_\_\_\_\_  
[Par. rr – General repetition “ALL”]

[Par. ss – Detailing and Enumerating “ALL the disadvantages”]

[Par. tt – Many “and”s]

[Mosiah 29]

that these \_\_\_\_\_ telling \_\_\_\_\_ them  
things  
ought NOT to be

that they were expressly repugnant  
to the commandments  
of God

37 And now it came to pass

after king Mosiah had sent these things forth  
among the people  
they were convinced  
of the truth  
of his words

38 Therefore

they \_\_\_\_\_ relinquished their desires  
for a king

02

and [they] became exceedingly anxious

03

that EVERY man  
should have an equal chance *throughout ALL the land*

yea and EVERY man expressed a willingness to answer  
for his own sins

39 Therefore

it came to pass

that they assembled themselves together  
in bodies *throughout the land*  
to cast in their voices  
concerning who  
should be their judges

which had been to judge them  
according to the law  
given them

[Heb. 02 – Plurals]

[Heb. 03 – Use of “exceedingly”]

and they were *exceedingly* rejoiced  
because of the **liberty**  
which had been **granted**  
unto them

40 **And** they *did* **wax** strong [become] {AL}  
in love towards **Mosiah**  
**yea** they *did* esteem him **[Mosiah]**  
**MORE** than ANY other man

**for** they *did* NOT look upon him **[Mosiah]**  
**as** a tyrant who was *seeking* for **gain** uu  
**yea** a tyrant who was *seeking* for **that lucre which doth corrupt the soul**  
[Poetic Language] PL

**for** he had NOT exacted riches  
of them

NEITHER

he had delighted in the **shedding of blood** 04

**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**

**Therefore** they *did* esteem him **[Mosiah]**  
**yea** *exceedingly* beyond **measure**

41 **And** **it came to pass**  
**that** they *did* appoint **judges**  
to **rule** over them  
**or** to **judge** them  
according to the **law**

**and** **this**  
they *did* throughout ALL the land

[Par. uu – Simple synonymous parallelism]

[Heb. 04 – Participle + “of”]

[Mosiah 29]

42 And **it came to pass**

that [he] Alma was **appointed** to be  
the **first** [“first” added in 1837]  
[and] **chief judge**  
he [Alma] be-ing also the **high priest**

[Note: The word “first” seems to be out of place here because it extends the positioning of the words at the end of the line. However, I have corrected this by matching the wording below in verse 44.]

having conferred **his father** [Alma]  
upon **the office** **him**  
  
and having given **him**  
concerning ALL the **charge**  
of the **affairs**  
**church**

43 And **now it came to pass**

that [he] Alma **did** walk in **the ways**  
of **the Lord**  
  
and he [Alma] **did** keep **His commandments**  
and he [Alma] **did** **judge** **righteous judgments**

05

and there was **continual peace** *through the land*

44 **And thus** **commenced** the **reign** of the **judges**  
*throughout ALL the land of Zarahemla*

who were among **ALL** the **people**  
called the **Nephites**  
  
and [he] Alma was the **first**  
and **chief judge**

[Heb. 05 – Verb and Noun with the same root “judge”]



45 And **now** **it came to pass**

[A]	that	his father [Alma <sub>1</sub> ]	died	vv
[B]	be-ing	eighty and two years old	lived to fulfil the <u>commandments</u>	06
		having	of <u>God</u>	

46 And **it came to pass**

[A]	that	[king] Mosiah	died also	
		in the	thirty and third year	
			of his reign	
[B]	be-ing	sixty and three years old	making	["old" added in 1830]
		in the	whole*	
			five hundred	
			and nine years	
			from the time Lehi	left Jerusalem

[Note: The chronological phrase “making in the whole . . . years” occurs only three times in the Book of Mormon: Mosiah 6:4, **Mosiah 29:46**, and Mormon 3:4]

47	<b>And thus</b>	ended	the	reign	of the	[Ending]	kings
					over the		people
					of		Nephi
	<b>And thus</b>	ended	the	days	of		Alma <sub>1</sub>
			who	was	the		founder
				of	their		church
				* * *			

[Par. vv – Alternating parallelism]

[Heb. 06 – Use of “and” between number units]

[Note: According to Royal Skousen, when Oliver Cowdery proofed the Printers Manuscript against the Original Manuscript for **Mosiah 29:19**, he corrected the present-tense verb “remain” to the past-tense “remained,” which matches the whole passage that is written in past-tense. However, Oliver failed to supply the helping verb “have” to read “must have remained” so that the passage would read smoothly. In our present editions (1981, 2013) this verse has not been corrected. Rather, Oliver’s “remained” has been changed back to “remain.” (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.)]

[Mosiah 29]

[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]

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