THE BOOK OF OMNI

Chapter 1   *["Chapter First" was part of 𝒫.*
"Chapter 1" was part of the 1830 edition,
but was removed in 1920.]

The Small Plates Are Preserved By Covenant Commandment
By the Descendants of Jacob

1   **Behold**
   it came to pass
      that   **I Omni**   aa
                  [b] being _____ **commanded**   *[see the phrases in Jarom 1:1-2, 14-15]*
                     [c] by **my** father Jarom
      that [a] I [**Omni**] should **write somewhat**
                  upon   these [**small**] **plates**   **[f]**
                        [d,e] to **preserve** our genealogy   [Genealogy]   G

2 **Wherefore** in **my days**
            I [**Omni**] **would**
      that   ye_____ **should know**

      that   **I** [**Omni**] **fought** MUCH with the sword
                        to **preserve** my **people** the Nephites
                        from falling into the hands of their enemies
                                                the Lamanites

   But behold   **I** [**Omni**] of myself am a wicked man
      and   **I** [**Omni**] have NOT **kept** the **statutes**
                        and   the **commandments** of **the Lord**
      as   **I** [**Omni**] ought to have done

3 **And it came to pass** that **two hundred and seventy and six years had passed away**   01
      and   we [the Nephites] had MANY seasons of **peace**   bb
      and   we [the Nephites] had MANY seasons of **serious war**
                              and   **bloodshed**

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[Par. aa – Like beginnings "I Omni"]
[Heb. 01 – Use of "and" between units of tens and hundreds]
[Par. bb – Contrast of opposites]

[Omni 1]

Yea and   in fine   two hundred and eighty and two years   had passed away

and   I [Omni]   had **kept**   [e]

these [**small**] **plates**   [f]

[b] according to the **commandments**

[c]   of   **my** fathers

and   I [Omni] **conferred** them[these **small plates**]

upon   **my** son **Amaron**

And   I [Omni] **make an end**   02

4 And **now** [a]   I   **Amaron**   **write** the things whatsoever

I [Amaron] **write**

which [things] are few

in the book of **my** father   *[duality]*

5 **Behold**

it came to pass that three hundred and twenty years   had passed away

and   **the MORE wicked part of** the_____ Nephites   03

were **destroyed**

6   **For**   [He] **the Lord**   would NOT suffer [the righteous Nephites]   cc

after   He [**the Lord**] had   **led**   them   out of *the land* of ***Jerusalem***

and [had]   **kept**   [them]

and [had]   **preserved** them

from **falling** into   the **hands**   of their enemies

yea   He [**the Lord**] would NOT suffer   dd

that   the **words** should NOT be **verified**   *[covenant language]*

which   He [**the Lord**] **spake** _____ unto **our fathers**

saying   [Quotation]

that inasmuch as   ye will   NOT **keep My**   **commandments**

ye shall NOT **prosper** _____ *in*   *the land*

7 **Wherefore**   [He] **the Lord**   did **visit**   them [the **wicked** Nephites]

in GREAT **judgment**

nevertheless   He [**the Lord**] did **spare**   the righteous[Nephites]

that   they should NOT **perish**

~~but~~ [**and**]   [He **the Lord**] did **deliver** them   [the righteous Nephites]   04

out of the **hands** of their enemies

_____

[Heb. 02 – Use of "make an end"]   [Par. dd – Repetition of NOT]

[Heb. 03 – Use of "the more part"]   [Heb. 04 – Use of "but" meaning "and"]

[Par. cc – Like beginnings "He the Lord"]

8 And <mark>**it came to pass**</mark>

    that   I [Amaron] did _____ deliver   the   [**small**] **plates**
                 unto   my brother **Chemish**

9   **Now**   **I Chemish** **write** what few <u>things</u>
              I [Chemish] **write**
                       in the same book
                       with   my brother [Amaron]

for <u>behold</u>   **I** [Chemish] saw the last [<u>writings</u>]
                            which he [Amaron]   **wrote**
                         that   he [Amaron]   **wrote** it with his own hand
                         and   he [Amaron]   **wrote** it **in the day**
                         that   he [Amaron] delivered them [**small plates**]
                   unto   me   [Chemish]

        And   after this manner   we **keep** the **records**
                for **it is**   **according to the commandments**
                     of <u>our fathers</u>
        And   **I** [Chemish] **make an end**   05

10 Behold   **I Abinadom** am   <u>the son</u> of **Chemish**

   Behold <mark>**it came to pass**</mark>

    that   **I** [Abinadom] saw MUCH **war and contention**
                      between   **my people**
                              <u>the Nephites</u>
                       and   <u>the Lamanites</u>

    and   **I** [Abinadom]   with **my** own sword
                    have taken the lives of MANY of <u>the Lamanites</u>
                       in the defence of **my brethren**

[Note: Historian Richard Bushman writes that "In between Nephi and Moroni, we never lose sight of the records. Their descent is meticulously accounted for . . . For a time in Omni, the transmission of the records was nearly all that was written about. . . . To my mind, it is noteworthy that there is nothing like this explicit description of records and record-keeping either in the Bible or in books current in nineteenth-century America." (Richard Lyman Bushman, <u>Believing History: Latter-day Saint Essays</u>, 2004, p. 68-69) (Quoted in Anita Wells, "Bare Record: The Nephite Archivist, The Record of Records, and the Book of Mormon Provenance," <u>Interpreter: A Journal of Mormon Scripture</u> 24 (2017): 99-122.) Wells adds that from a legal evidentiary perspective, (1) the record is what it says it is, (2) it shows a chain of possession, and (3) it remained in the same condition through multiple possessions.]

_____
[Heb. 05 – Use of "make an end"]

The Large Plates, the Brass Plates, and the Regalia
Have Been Kept By the Nephite Kings

11 **And behold** the   **record** of this **people** is **engraven** upon **plates** *[brass plates & large plates of Nephi]*

     which   [**record**] is had _____ by the **kings**

         according to **the generations** [of the **kings**]

   and   **I** [**Abinadom**] know of NO revelation

           SAVE that which has been **written**

        NEITHER prophecy

      wherefore   that which is sufficient

           is **written**

   And   **I** [**Abinadom**] **make an end**   06

~~~ Mosiah Flees from the Land of Nephi and Goes to the Land of Zarahemla

12   **Behold**   **I** am **Amaleki**   **the son** of **Abinadom**

   Behold   **I**   [**Amaleki**] will speak unto you **somewhat**

         concerning Mosiah   07

          who was made **king** over *the land of **Zarahemla***

   for behold

[A]   he [Mosiah] being **warned** of **the Lord**   ee

   that   he [Mosiah]   ff

[B]   should   *flee   out of the land of **Nephi** [into the wilderness]*

[C]   **and**   as **many** as would **hearken** unto the **voice of the Lord**

[B]   should also *depart   out of the land [of **Nephi**]* with him

          into the wilderness

13 **And i**<mark>**t came to pass**</mark>

[A]   **that**   he [Mosiah] did according as **the Lord** had **commanded**   him

[B]   **And**   **they**   *departed out of the land [of **Nephi**]   into the wilderness*   **gg**

[C]   as **many** as would **hearken** unto the **voice of the Lord**

_____

[Heb. 06 – Use of "make an end"]   [Par. ff – Like paragraph beginnings "he Mosiah"]

[Heb. 07 – Inherent meaning in a name]   [Par. gg – Like line endings "into the wilderness]

[Par. ee – Extended alternating]

And	<u>they</u> were **led**	_____	by MANY **preachings**		hh
			and	prophesyings	
And	<u>they</u> were **admonished continually**		by the	**word** of **God**	
And	<u>they</u> were **led**	_____	by the	**power** of **His Arm**	
			through the wilderness		
until	**they**	*came* _____	***down into***	*the land*	08
		which is	**called** _____	*the Land* of **Zarahemla**	

[Note: According to Greg Wright (1976:31) and Donald W. Parry (1992: 136), verses 12-13 can be structured in ***chiastic parallelism****. The following is from Parry:]*

[A] Behold, I will speak unto you somewhat concerning Mosiah$_1$,
            who was made king over the **land of Zarahemla**
    [B] for behold, he being **warned of the Lord**
      [C] that he should **flee** out of the land of Nephi
        [D] and as many as would **hearken unto the voice of the Lord**
          [E] should also **depart** out of the land with him, into the **wilderness** ——
13 And it came to pass   [F] that he did according **as the Lord had commanded him**.
          [E] And they **departed** out of the land into the **wilderness,**
        [D]   as many as would **hearken unto the voice of the Lord**
      [C] and they were **led** by many preachings and prophesyings.
    [B] And they were **admonished** continually by the word of God;
         and they were led by the power of His Arm, through *the wilderness*,
[A] until they came down into the land which is called the **land of Zarahemla.**

_____

					["was" – $\mathcal{P}$] {AG}	
14	**And**	<u>they</u> discovered a people who were	**called**	the **people**	**of Zarahemla**	
	Now	there was	GREAT <u>rejoicing</u>	among	the **people**	**of Zarahemla**
				And also	**Zarahemla**	
		did	<u>rejoice</u> exceedingly			
					[deleted in 1837]	
		because that **the Lord** had sent	_____	the **people**	of Mosiah	
		with the **plates of brass**				09
		which [**plates of brass**] contained the **record** of the **Jews**				

_____

[Par. hh – Repeated alternating]
[Heb. 08 – Compound preposition]
Heb. 09 – Two nouns connected by "of"]

[Omni 1]

[Note: Some clarification is in order here. According to 1 Nephi 5:11-14, the plates of brass contained:

> 11 . . . "the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents;
>
> 12. And also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah;
>
> 13. And also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.
>
> 14. . . . [also] . . . a genealogy of [Lehi's] fathers; wherefore he knew that he was a descendant of Joseph; yea, even that Joseph who was the son of Jacob, who was sold into Egypt, and who was preserved by the hand of the Lord, that he might preserve his father, Jacob, and all his household from perishing with famine.

*Additionally, if according to **Omni 1:11**, the records were kept by the kings, then Mosiah most probably was a rightful heir to the Nephite throne. It is unlikely that he would or could take the large plates, the brass plates, and the sword of Laban (see Mosiah 1:15-16) under different circumstances, otherwise he would not have been supported in his claim to kingship over the land of Zarahemla.]*

~~~ The People of Zarahemla Had Crossed the Great Waters
~~~ They Had Come Up into the Land Where Mosiah Discovered Them

15 **Behold it came to pass**

    that   [he] Mosiah discovered   [Historical Narrative]   HN

    that   the people of Zarahemla *came out from **Jerusalem***   ii

                      at the time that Zedekiah king of Judah

                          was carried away captive *into Babylon*

16   **And**   they [the people of Zarahemla] *journeyed in the wilderness*

    and   [they the people of Zarahemla] were **brought by the hand of the Lord**   10 11

                        *across the **GREAT Waters***

                            into   *the land*

                        where

        [he] Mosiah discovered **them**

    And   they [the people of Zarahemla] had dwelt   there **from that time forth**

17   **And**   **at**   **the** **time**

    that   [he] Mosiah discovered **them**

        they [the people of Zarahemla] had become exceeding /^ly numerous   [1830/^1981]

_____

[Par. ii – Like line beginnings "the people of Zarahemla"]

[Heb. 10 – Separated prepositions]

[Heb. 11 – Metaphor "hand"]

14

Nevertheless

they [**the people of Zarahemla**] had had MANY **wars**

                                                                    and   serious contentions

and   [they   **the people of Zarahemla**] had _____ **fallen** by the sword

                                                                    from   time

                                                                                to   time

and   their [**the people of Zarahemla's**] **language**

                                        had become   **corrupted**

and   they [**the people of Zarahemla**] had brought   **no records** with them

and   they [**the people of Zarahemla**]   **denied** the **being** of **Their Creator**

and   [he] Mosiah   NOR   the **people** of Mosiah

                could   NOT understand **them**   [deleted in 1837]   [double negative] {AG}

[Note: In Omni 1:16 it says that, "The people of Zarahemla came out from Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon." In Mosiah 25:2, Mormon notes that Zarahemla was "a descendant of Mulek." According to John Sorenson, in order to understand the people of Zarahemla, we must understand the origins of Mulek; and in order to picture the origin of Mulek's group . . . we must understand Zedekiah's background.

In the years before Nephi begins his account, the small kingdom of Judah and her kings were tossed about by the winds and currents of politics and war among her three major neighbors, Egypt, Assyria, and Babylonia. Egypt and Assyria were allied against the newly resurgent Babylonians. The Assyrian power was soon destroyed and so by the year 605 B.C., the Egyptian army alone faced the Babylonians. By the year 601 B.C., although the Babylonians battled the Egyptians in Palestine and Egypt without decisive results, they did maintain dominance over Judah. So when Judah rebelled against Babylon in 598 B.C., a Babylonian army soon besieged Jerusalem. In 597 B.C., the Babylonians replaced the king of Judah with his 21 year old uncle named Zedekiah (earlier called Mattaniah—2 Kings 24:17). As time went on, however, the Babylonian forces withdrew to their country and Egypt seemed to gain strength. Contrary to the warnings of the prophet Jeremiah (Jeremiah 21; 28), Zedekiah made foolish political alliances with Egypt, and as a result the Babylonian army under King Nebuchadrezzar besieged Jerusalem. The walls of Jerusalem were breached in 586 B.C. (2 Kings 25:8-9).   Massive looting followed and most of the population was deported to Babylonia. The temple was destroyed in mid-August (2 Kings 25:8-9). [For a more complete structure of events, see the commentary on 1 Nephi 1:4]

During the fall of the city or soon afterward, some Jews escaped (2 Kings 25:4, 26), particularly to Egypt (Jeremiah was among the refugees—Jeremiah 40:2-5; 43:7-8; 44:1), while others reached nearby Moab, Ammon, and Edom (Jeremiah 40:11). Zedekiah attempted to escape but was captured, and taken before Nebuchadrezzar. "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon" (2 Kings 25:7).

Zedekiah was twenty-one on his accession to the throne. Being a noble, he already had the

_____

economic resources to have possessed a wife and children at that time. After his accession, he took multiple wives in the manner of the kings of Judah before him (Jeremiah, in 38:22-23, refers to Zedekiah's "wives") so that when he was captured at age thirty-two, he might have had a considerable progeny. Nowhere in the Bible are the children of Zedekiah enumerated, let alone named, although we are told that he had daughters as well as sons (Jeremiah 43:6; 52:10). (John L. Sorenson, "The 'Mulekites'," in Brigham Young University Studies*, Vol. 30 No. 3 (Summer, 1990): p. 6-8.)]*

[Note: Ariel Crowley states that according to Jewish tradition (Ginzberg, Leg. IV:292; VI:382-383) the number of Zedekiah's sons who were slain by the order of Nebuchadnezzar was ten. . . . However, in view of the total number of his children, there is a high probability that there were other male infants at the time he escaped. This probability is strongly supported by the quite uniform habit of distinguishing between sons and male infants in biblical accounts ("sons" as opposed to "little ones"). Examples are numerous: Numbers 16:27; 2 Samuel 15:22; 2 Chronicles 31:18; Esther 3:13; Deuteronomy 20:13-14. While instances might be multiplied, it seems thoroughly settled in the samples given that male babies were not counted among the sons or men of Israel as such and where the subjects of a special immunity, along with women and girls.

It is also important that the word sons in the notices of the death of the sons of Zedekiah excludes "the little ones" on biblical precedent. In other words, it is a common thing in the Bible for historians to use all-inclusive terms ("the sons of Zedekiah") without intending in the least to mislead the reader into thinking that this term included every son. Many examples closely paralleling the case of the sons of Zedekiah are easily found: 2 Kings 11;1,3,2; Jeremiah 39:6, 41:1; Numbers 31:7-18; Judges 6:1-6; 1 Samuel 15:20,3, 27:8-9, 30:5,17. etc. . . . It can also be shown that there are many instances in which even the word all must be construed to mean something less than "totality." (For a few examples, see 1 Kings 8:65,63; Jeremiah 33:34; 2 Chronicles 36:17; 1 Chronicles 10:6; etc.) It is apparent then, that where the word all is not used in regards to the slaying of the sons of Zedekiah (the expression being " . . . they slew the sons of Zedekiah . . ." – 2 Kings 25:7), the narrative is even weaker, and it is perfectly proper to reach the true sense by inferring "they slew the sons of Zedekiah who did not escape."

Having seen, therefore, that the existence of an exception in the escape of Mulek is within the proper sense of the record, it remains to be seen whether or not the mechanics of the escape are in any way indicated.

Little children . . . are universally the charge of their mothers and sisters. At the escape of Zedekiah from Jerusalem, his wives and daughters went with him. The historian Josephus details it thus: "When the city was taken about midnight, and the enemy's generals were entered into the temple, and when Zedekiah was sensible of it, he took his wives and his children, and his captains and friends, through the desert" (Josephus, Ant. X:VIII:2). When the pursuing soldiers caught up with the fugitives near Jericho, many of those who fled the city with Zedekiah "left him and dispersed themselves, some one way and some another, and every one resolved to save himself" (Josephus, Ant., X:VIII:2). Those were, as Dr. Clark said in his commentary on the passage (Clarke, Commentary) "most probably persons who belonged to the palace and harem of Zedekiah, some of them his own concubines and children."

The women with whom, as before demonstrated, would be found the "little ones" were remanded into the custody of Nebuzar-adan, the Chaldean general, and by him turned over to Gedaliah as puppet governor (Josephus, Ant. X:IX:4). When Ishmael, kinsman of the dead king, treacherously killed Gedaliah, he carried away with him the daughters of Zedekiah, toward the land of the Ammonites (Jeremiah 41:10), with "all the residue of the people." Johanan followed quickly in pursuit, whereupon the people who had gone with Ishmael joined forces with Johanan, and it is written that "the mighty men of war, and the women and the children" fearing to return to Jerusalem, departed to go into Egypt (Jeremiah 41:16-17).

It is made eminently clear therefore, that whether with the women who were turned over to Nebuzaradan, or behind in Jerusalem, or at Mizpah, the way was open for escape of one of Zedekiah's "little ones." Indeed the narrative of the escape of the "women and children" among whom were the daughters of Zedekiah, furnishes a probable record of the way it was accomplished.

There is a strange and mysterious passage of scripture which says, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isaiah 60:22). (Ariel L. Crowley, <u>About the Book of Mormon</u>, p. 86-90.)]

[Note: According to research primarily by Robert Smith and Benjamin Urrutia which has been edited by John Welch, biblical scholars have recently had interesting things to say about a person named Malchiah. Jeremiah 38:6 speaks of a "dungeon of Malchiah the son of Hammelech . . . in the court of the prison." But the Hebrew name here, MalkiYahu ben-hamMelek, should be translated "MalkiYahu, son of the king," the Hebrew word melek meaning "king."

Was this MalkiYahu a son of King Zedekiah? Several factors indicate that he was. For one thing, the title "son of the king" was used throughout the ancient Near East to refer to actual sons of kings who served as high officers of imperial administration. The same is certainly true of the Bible, in which kings' sons ran prisons (see 1 Kings 22:26-27; Jeremiah 36:26; 38:6) or performed other official functions (see 2 Kings 15:5; 2 Chronicles 28:7). Moreover, in view of the fact that the name MalkiYahu has been found on two ostraca from Arad (in southern Judah), the late head of the Department of Archaeology at Tel Aviv University, Yohanan Aharoni, said that "Malkiyahu is a common name and was even borne by a contemporary son of King Zedekiah."

But was this MalkiYahu the same person as "Mulek" referred to in Mosiah 25:2? Study of these names tells us he may very well be. In the case of Baruch, scribe of Jeremiah, for example, the long form of his name, BerekYahu, has been discovered on a seal impression by Nahman Avigad of the Hebrews University in Jerusalem. The full name has been shortened in Jeremiah's record to Baruch. . . .

A prominent non-Mormon ancient Near Eastern specialist declared recently of the Book of Mormon's naming "Mulek" as a son of Zedekiah, "If Joseph Smith came up with that one, he did pretty good!" He added that the vowels in the name could be accounted for as the Phoenician* style of pronunciation. He found himself in general agreement that "MalkiYahu, son of the King" might very well be a son of King Zedekiah, and that the short-form of the name could indeed be Mulek. (Robert F. Smith, Benjamin Urrutia, and John W. Welch, "New Information about Mulek, Son of the King," in <u>Reexploring the Book of Mormon</u>, F.A.R.M.S., p. 143-144.)] [See the commentary on Mosiah 25:2 for additional information.] [Note* There is evidence that Mulek was brought to the New World by Phoenician ships.]

18 **But <mark>it came to pass</mark>** 12

    that   [he] Mosiah **caused** 13

    that   they [**the people of Zarahemla**] should be **taught**

                          in his **language**

 And <mark>it came to pass</mark>

that after   they [**the people of Zarahemla**] were   **taught**

                          in the **language** of Mosiah

       Zarahemla gave a **genealogy**   of **his fathers**

                  according to   **his** memory

        and   they [the **genealogies** of **his fathers**] are **written**

               but NOT in these[**small**] **plates**

19 **And <mark>it came to pass</mark>**

    that   the people of Zarahemla   and _____[**the people**] of Mosiah

               did unite together

    and   [he] Mosiah was appointed to be   their **king**

20 **And <mark>it came to pass</mark>**   **in the days** of Mosiah

    [**that**]   there was a large stone brought   unto him

                        with **engravings** on it

    and   he [Mosiah]   did interpret   the   **engravings**

                          by the **gift**

                         and   **power** of **God**

21   **And**   they   [the **engravings**]

                    gave an account of   one **Coriantumr***   *[see note]*

                        and   the **slain** of his people

                     And   [he] **Coriantumr** was discovered

    by   **the people of Zarahemla**

                     and   he [**Coriantumr**] dwelt

    with   **them**   **for the space of nine moons**

[Heb. 12 – Use and repetition of "It came to pass"]

[Heb. 13 – Use of "caused to be"]

22   [**And**]   It   [the **engravings**]
also **spake** a few **words** concerning **his fathers**

           And   **his first parents** *came out from* **the tower**   **

           at the time   **the Lord confounded the language**
                                  of   the **people**
       and   [**at the time**] **the severity** of **the Lord**
                         fell   upon   them

              according to **His**   **judgments**
                 which [**judgments**] are **just**

       and   their **bones** lay **scattered**   *in*   *the land northward*

[Note* Coriantumr was one of the last survivors of the royal line of leaders among a people led away from the great tower in the Old World by a prophet named Jared and his brother. This people eventually came to settle in the New World in the land northward from the land of Zarahemla. The history of these people is found near the end of the Book of Mormon in the Book of Ether.]

~~~ The Lamanites Come Down to War Against King Benjamin

23   **Behold** **I** **Amaleki**   was   <u>born</u>   **in the days** of Mosiah
      and   **I** [**Amaleki**] have <u>lived</u> to see   his   death

         And   [**king**] **Benjamin**   his son   **reigneth**
                  in   his   stead

24 **And** <u>**behold**</u> **I** [**Amaleki**] have seen
         in the days of   **king Benjamin**
               a serious war
        and   **MUCH bloodshed**
           between the **Nephites**
                and   the <u>Lamanites</u>

    But <u>**behold**</u> the Nephites did obtain MUCH <u>advantage</u> over them [the <u>Lamanites</u>]
    <mark>**yea**</mark>   **insomuch** that   **king Benjamin** did   drive them [the <u>Lamanites</u>]   [AL]
                   out of   *the land of* ***Zarahemla***

_____
[Heb. ** -- Compound preposition]

[Omni 1]

Amaleki Will Deliver the Small Plates to King Benjamin

25 **And it came to pass**

    that   I [**Amaleki**] **began to be old**   14

    and   [I **Amaleki**] having NO seed
    and   [I **Amaleki**] **knowing** **king Benjamin** to be a just man
                                before **the Lord**

Wherefore

    I [**Amaleki**] **shall** deliver up these [**small**] **plates**
        unto him [**king Benjamin**]

    exhorting ALL men
              to   **come** unto **God**   **the Holy One of Israel**
        and   [to]   **believe** in prophesying   jj 15
              and   in revelations   kk

              and   in the ministering of **angels**
              and   in the gift of speaking with tongues
              and   in the gift of interpreting languages

              and   in ALL   things which are good
        [A]   **for**   there is NOTHING which is   good   LL
           [B]   SAVE   it comes from **the Lord**

        [A]   **and**   that   which is   **evil**
           [B]   cometh from   **the Devil**

We Should Offer Our Whole Souls unto Christ

26 **And now**   **my** beloved brethren   *[covenant language]*
    I [**Amaleki**] **would**
    that   ye   **should**   **come** unto **Christ Who Is the Holy One of Israel**
              and   **partake**   of **His salvation**
              and   [**partake**   of] the **power** of **His redemption**

_____

[Heb. 14 – Use of "began to be"]   [Par. kk – Many "and"s]
[Par. jj – working out]   [Par. LL – Contrast of opposites]
[Heb. 15 – Repetition of prepositions]

<pre>
        Yea   come unto Him   [Who Is the Holy One of Israel]
              and   offer your whole souls as an offering   16
                            unto Him
                      and   continue   in   fasting
                                         and [in] praying
                      and   endure to the end

                                     and   as the Lord liveth   [covenant oath]
                                           ye will be saved
</pre>

*[Note: According to McConkie and Millet, when Amaleki says, "offer your whole souls as an offering," (**Omni 1:26**) his imagery is well chosen. His allusion is to the burnt offering, it being the only sacrificial offering which was entirely consumed. This ordinance, which was had from the days of Adam, was "a type connoting the necessity of complete submission to the will of God, with the attendant idea of total dedication to his service. (Joseph Fielding McConkie and Robert L. Millet, Doctrinal Commentary on the Book of Mormon, Vol. II, p. 116.)]*

~~~ A Group Fails to Return to Nephi from Zarahemla

<pre>
27 And now   I [Amaleki] would speak somewhat concerning a certain number
              who went up _____ into the wilderness
                                             to return to the land of Nephi

                               For   there was a large   number
              who were desirous _____ to possess the land of their inheritance

28 Wherefore they went up_____ into the wilderness   17

      And   their leader
                        being   a   strong   [man]
              and   [being   a]   mighty   man   ["a" deleted]
              and   [being] a   stiffnecked man

      wherefore he [their leader]
                        caused   a contention among them

      and   they were   ALL slain
                                 SAVE fifty   in   the wilderness
                                 and they returned again   to the land of Zarahemla
</pre>

_____

[Heb. 16 – Noun and verb with the same root "offer"]

[Heb. 17 – Use of "wherefore" meaning "as I said before"]

[Omni 1]

~~~ A Group Returns to Nephi from Zarahemla

[Note* The story of this group is told in more detail starting in Mosiah 9:1.]

29 **And** <mark>**it came to pass**</mark>

    that   <u>they</u> also took others _____ to   a **considerable number**

    and   <u>they</u>]   took their *journey* **again**   *into the wilderness*

[Note* Nothing is specifically said here as to whether the "strong and mighty man" continued to be their leader, but there are details in the Mosiah 9:1 account.]

30   **And**   **I** <u>**Amaleki**</u>   had   a **Brother**   *[any relation to Alma$_1$?]*   mm

                who also *went* with_____ **them**

    and   **I** [<u>**Amaleki**</u>]   have NOT since known concerning <u>**them**</u>

    And   **I** [<u>**Amaleki**</u>]   **am about to** lie **down in my** grave   18   19

        and   these [**small**] **plates** are full

    And   **I** [<u>**Amaleki**</u>]   **make an end**   of <u>**my**</u> **speaking**   20

*[Note: According to original research by John Sawyer and John Welch, the word **mosia** (pronounced moe-shee-ah) is an ancient term, a word peculiar to Hebrew, a "word invariably implying a champion of justice in a situation of controversy, battle or oppression."   Apparently the form of the word Mosiah is a "hiphil participle" in Hebrew. It occurs in the Hebrew in Deuteronomy 22:27, 28:29; Judges 12:3; Psalms 18:41; and Isaiah 5:29—texts that in all probability were on the Plates of Brass. This word, however, was not transliterated into the English by the King James translators, and thus the Hebrew would not have been known to Joseph Smith. It was, however, known and used as a personal name in the Book of Mormon, as well as by people in the Jewish colony at Elephantine in the fifth century B.C. . . .*

*King "**Mosiah**"$_{(1)}$ (**Omni 1:12**) was a God-appointed hero who delivered the chosen people of Nephi from serious wars and contentions by leading them in an escape from the land of Nephi (see **Omni 1:12-14**). It is unknown whether he was called Mosiah before he functioned as a mosia of his people or whether he gained this well-earned title afterward, perhaps as a royal title, but either is possible. (John Sawyer and John Welch, "What Was a 'Mosiah'?," in <u>Reexploring the Book of Mormon</u>, F.A.R.M.S., p. 105-107.)]*

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[Par. mm – Like beginnings]   [Heb. 20 – Use of "make an end"]

[Heb. 18 – Euphemism]

[Heb. 19 – Compound preposition]

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