

**ALMA AND AMULEK TO THE ZORAMITES**

Alma 32-34

And it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets. 2

AA A And it came to pass that after much labor among them, they began to have success among the poor class of people;

B<sub>1</sub> for behold, they were cast out of the synagogues

B<sub>2</sub> because of the coarseness of their apparel--3

B<sub>3</sub> Therefore they were not permitted to enter into their synagogues to worship God,

C being esteemed as filthiness;  
therefore they were poor;  
yea, they were esteemed by their brethren as dross;

D therefore they were poor as to things of the world;

E and also they were poor in heart. 4

F Now, as Alma was teaching and speaking unto the people upon the hill Onidah, there came a great multitude unto him, who were those of whom we have been speaking,

E of whom were poor in heart,

D because of their poverty as to the things of the world. 5

C And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests;

B<sub>1</sub> for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out

B<sub>2</sub> because of our exceeding poverty;

B<sub>3</sub> and we have no place to worship our God; and behold, what shall we do? 6

A And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them and that they were in a preparation to hear the word. 7

BB Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them: 8

A<sub>1</sub> I behold that ye are lowly in heart;

A<sub>2</sub> and if so, blessed are ye. 9

B Behold thy brother hath said, What shall we do?--for we are cast out of our synagogues,

C that we cannot worship our God. 10

- C Behold I say unto you, do ye suppose that ye cannot worship God save it be in your synagogues only? 11
- C Moreover, I would ask, do ye suppose that ye must not worship God only once in a week? 12
- B I say unto you, it is well that ye are cast out of your synagogues,
- CC A<sub>1</sub> a that ye may be humble,
- b and that ye may learn wisdom;  
for it is necessary that ye should learn wisdom;
- c for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty,
- b that ye are brought to a lowliness of heart;  
for ye are necessarily brought to be humble.[1] 13
- a And now, because ye are compelled to be humble
- A<sub>2</sub> a blessed are ye;
- b for a man sometimes, if he is compelled to be humble,
- c seeketh repentance; and now surely,  
whosoever repenteth  
shall find mercy;  
and he that findeth mercy  
and endureth to the end the same shall be saved. 14
- b And now, as I said unto you, that because ye were compelled to be humble
- a ye were blessed,
- b do ye not suppose that they are more blessed who truly humble themselves because of the word? 15 Yea, he that truly humbleth himself,
- c and repenteth of his sins,  
and endureth to the end,
- a the same shall be blessed--
- b yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.[2] 16
- A Therefore, blessed are they who humble themselves
- B without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe. 17
- DD C Yea, there are many who do say:  
If thou wilt show unto us a sign from heaven, then we shall know of a surety;  
then we shall believe. 18  
Now I ask, is this faith? Behold, I say unto you, Nay;  
for if a man knoweth a thing  
he hath no cause to believe, for he knoweth it. 19  
And now, how much more cursed is he that knoweth the will of God and doeth it not,  
than he that only believeth, or only hath cause to believe, and falleth into  
transgression? 20  
Now of this thing ye must judge.

D Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work. 21

E And now as I said concerning faith--faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.[3] 22

D And now, behold, I say unto you, and I would that ye should remember, that God is merciful unto all who believe on his name;[4]

C therefore he desireth, in the first place, that ye should believe, yea, even on his word. 23 And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned. 24

And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out--now I do not desire that ye should suppose that I mean to judge you only according to that which is true-- 25

B For I do not mean that ye all of you have been compelled to humble yourselves;

A for I verily believe that there are some among you who would humble themselves, let them be in whatsoever circumstances they might. 26

A Now, as I said concerning faith--that it was not a perfect knowledge--even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge. 27

B a But behold, if ye will awake and arouse your faculties, even to an experiment upon my words,

b and exercise a particle of faith, yea,

c even if ye can no more than desire to believe,

c let this desire work in you, even until ye believe

b in a manner that ye can give place for a portion of my words. 28

a Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart,

C behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord,

D behold, it will begin to swell within your breasts; and when you feel these swelling motions,

E ye will begin to say within yourselves--It must needs be that this is a good seed, or that the word is good,

for it beginneth to enlarge my soul;

yea, it beginneth to enlighten my understanding,

yea, it beginneth to be delicious to me. 29

F Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge. 30

G But behold, as the seed swelleth, and sprouteth, and beginneth to grow,

H then you must needs say that the seed is good;

- G for behold it swelleth, and sprouteth, and beginneth to grow.
- F And now behold, will not this strengthen your faith? Yea, it will strengthen your faith:
- E for ye will say I know that this is a good seed;
- D for behold it sprouteth and beginneth to grow. 31
- C And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness. 32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away. 33
- B And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good. 34
- A a And now, behold, is your knowledge perfect?
- b Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know,
- c for ye know that the word hath swelled your souls,
- d and ye also know that it hath sprouted up,
- d that your understanding doth begin to be enlightened,
- c and your mind doth begin to expand. 35
- b O then, is not this real? I say unto you, Yea, because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good;
- a and now behold, after ye have tasted this light is your knowledge perfect? 36
- B a Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good. 37 And behold, as the tree beginneth to grow, ye will say:
- b Let us nourish it with great care,  
that it may get root,  
that it may grow up,  
and bring forth fruit unto us.
- b And now behold, if ye nourish it with much care  
it will get root,  
and grow up,  
and bring forth fruit. 38
- C a But if ye neglect the tree, and take no thought for its nourishment,  
behold it will not get any root;  
and when the heat of the sun cometh and scorcheth it,  
because it hath no root  
it withers away, and ye pluck it up and cast it out.[5] 39
- D Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable;
- C a but it is because your ground is barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof. 40

- b And thus, if ye will not nourish
- c the word,
- d looking forward with an eye of faith to the fruit thereof,
- e ye can never pluck of the fruit of the tree of life. 41

- B
  - f But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root;
  - e and behold it shall be a tree springing up unto everlasting life.[6] 42
  - d And because of your diligence and your faith and your patience
  - c with the word
  - b in nourishing it, that it may take root in you, behold,
  - a by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.[7] 43

A Then, my brethren, ye shall reap the rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth fruit unto you. 33:1

EE Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith. 2

And Alma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them. 3

- A Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship? 4  
For he said:
  - a Thou art merciful, O God,[8]
    - d for thou hast heard my prayer,
    - e even when I was in the wilderness; yea,
  - a thou wast merciful
    - b when I prayed
      - f concerning those who were mine enemies, and thou didst turn them to me. 5
  - a Yea, O God, and thou wast merciful unto me
    - b when I did cry unto thee
      - e in my field;
    - b when I did cry unto thee
      - c in my prayer,

- d and thou didst hear me. 6  
 e And again, O God, when I did turn to my house  
 d thou didst hear me  
 c in my prayer. 7  
 e And when I did turn unto my closet, O Lord,  
 b and prayed unto thee,  
 d thou didst hear me. 8  
 a Yea, thou art merciful unto thy children  
 b when they cry unto thee,  
 d to be heard of thee and not of men,  
 d and thou wilt hear them. 9  
 a Yea, O God, thou hast been merciful unto me,  
 d and heard  
 b my cries  
 e in the midst of thy congregations. 10  
 d Yea, and thou hast also heard me  
 e when I have been cast out  
 f and have been despised by mine enemies;  
 d yea, thou didst hear  
 b my cries,  
 f and wast angry with mine enemies, and thou didst visit them in thine  
 anger with speedy destruction. 11  
 d And thou didst hear me  
 g because of mine afflictions  
 g and my sincerity;
- FF B and it is because of thy Son  
 that thou hast been thus merciful unto me,  
 therefore I will cry unto thee in all mine afflictions, for in thee is my joy;  
 for thou hast turned thy judgments away from me,  
 because of thy Son. 12
- A And now Alma said unto them:  
 Do ye believe  
 those scriptures which have been written by them of old? 13  
 Behold, if ye do, ye must believe  
 what Zenos said; for, behold he said:
- B Thou hast turned away thy judgments because of thy Son. 14
- GG A Now behold, my brethren, I would ask if ye have read  
 the scriptures?  
 If ye have, how can ye disbelieve on the Son of God? 15  
 For it is not written that Zenos alone spake of these things,  
 but Zenock also spake of these things--16 For behold, he said:
- B Thou art angry, O Lord, with this people, because they will not understand thy mercies which thou  
 hast bestowed upon them because of thy Son. 17
- A And now, my brethren, ye see that
- a a second prophet of old has testified of  
 b the Son of God,  
 e and because the people would not understand his words they stoned him to  
 death. 18  
 a But behold, this is not all; these are not the only ones who have spoken concerning  
 b the Son of God. 19  
 a Behold, he was spoken of by Moses; yea, and behold  
 b a type was raised up in the wilderness,  
 c that whosoever would look upon it  
 d might live.
- HH

- c And many did look  
 d and live. 20  
 e But few understood the meaning of those things,  
 f and this because of the hardness of their hearts.  
 f But there were many who were so hardened that  
 c they would not look,  
 d therefore they perished.  
 c Now the reason they would not look is because  
 e they did not believe that it  
 d would heal them.[9] 21

HH B O my brethren,

- a if ye could be healed  
 b by merely casting about your eyes  
 a that ye might be healed,  
 b would ye not behold  
 c quickly,  
 d or would ye rather harden your hearts in unbelief,  
 c and be slothful,  
 b that ye would not cast about your eyes,  
 a that ye might perish? 22  
 g If so, wo shall come upon you;  
 b but if not so, then cast about your eyes and  
 d begin to believe in the Son of God,  
 e that he will come to redeem his people, and  
 e that he shall suffer and die  
 f to atone for their sins; and  
 e that he shall rise again from the dead,  
 f which shall bring to pass the resurrection,  
 g that all men shall stand before him, to be judged at the last and  
 judgment day, according to their works.[10] 23

And now, my brethren,

- I desire that ye shall plant this word in your hearts,  
 and as it beginneth to swell even so nourish it by your faith.  
 And behold, it will become a tree, springing up in you unto everlasting life.  
 And then may God grant unto you that your burdens may be light, through the joy  
 of his Son.  
 And even all this can ye do if ye will.[11] Amen. 34:1

GG And now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying: 2

- A My brethren, I think that  
 it is impossible that ye should be ignorant of the things which have been spoken concerning the  
 coming of Christ, who is taught by us to be the Son of God;  
 yea, I know that  
 these things were taught unto you bountifully before your dissension from among us. 3  
 B And as ye have desired of my beloved brother that he should make known unto you what ye should  
 do, because of your afflictions;  
 C and he hath spoken somewhat unto you to prepare your minds;  
 C yea, and he hath exhorted you unto faith and to patience--4  
 B Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may  
 try the experiment of its goodness. 5

A And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be no Christ. 6

And ye also beheld that my brother has proved unto you, in many instances, that the word is in Christ unto salvation. 7

My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he has appealed unto Moses, to prove that these things are true. 8

FF A And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world;

for the Lord God hath spoken it. 9  
For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish;  
yea, all are hardened;  
yea, all are fallen and are lost,  
and must perish  
except it be through the atonement which it is expedient should be made. 10

B For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice;

C but it must be an infinite and eternal sacrifice. 11

D Now there is not any man that can sacrifice his own blood which will atone for the sins of another.

D Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay. 12 But the law requireth the life of him who hath murdered;

C therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world. 13

B Therefore, it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.[12] 14  
And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice;

A and that great and last sacrifice will be the Son of God, yea, infinite and eternal. 15 And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. 16

And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety,



- B while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice;
- C therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. 17
- B Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; 18
- A Yea, cry unto him for mercy; for he is mighty to save. 19
- EE A Yea, humble yourselves, and continue in prayer unto him. 20
- B<sub>1</sub> Cry unto him when ye are in your fields,
- B<sub>2</sub> yea, over all your flocks. 21
- B<sub>3</sub> Cry unto him in your houses, yea, over all your household,  
both morning,  
mid-day, and  
evening. 22
- C Yea, cry unto him against the power of your enemies. 23
- C Yea, cry unto him against the devil, who is an enemy to all righteousness. 24
- B<sub>1</sub> Cry unto him over the crops of your fields, that ye may prosper in them. 25
- B<sub>2</sub> Cry over the flocks of your fields, that they may increase. 26
- B<sub>3</sub> But this is not all; ye must pour out your souls  
in your closets, and  
your secret places, and  
in your wilderness.[13] 27
- A Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. 28
- B And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things,
- C if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need--
- B I say unto you, if ye do not any of these things,
- A behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. 29 Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men. 30
- DD And now, my brethren, I would that,  
after ye have received so many witnesses,  
seeing that the holy scriptures testify of these things,  
ye come forth and bring fruit unto repentance. 31  
Yea, I would that ye would come forth and harden not your hearts any longer;  
for behold, now is the time and the day of your salvation;  
and therefore, if ye will repent  
and harden not your hearts,  
immediately shall the great plan of redemption be brought about unto you. 32

- A For behold, this life is the time
- B for men to prepare to meet God; yea, behold
- C the day of this life
- D is the day for men to perform their labors. 33
- E And now, as I said unto you before,
- E as ye have had so many witnesses,
- D therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end;
- C for after this day of life,
- B which is given us to prepare for eternity, behold,
- A if we do not improve our time while in this life,
- A then cometh the night of darkness wherein there can be no labor performed. 34
- Ye cannot say, when ye are brought to that awful crisis,  
 that I will repent,  
 that I will return to my God.  
 Nay, ye cannot say this;  
 for that same spirit  
 which doth possess your bodies at the time that ye go  
 out of this life,  
 that same spirit  
 will have power to possess your body  
 in that eternal world. 35
- For behold, if ye have procrastinated the day of your repentance even until death, behold,
- B ye have become subjected to the spirit of the devil, and he doth seal you his; therefore,
- C the Spirit of the Lord  
 hath withdrawn from you, and  
 hath no place in you,
- B and the devil hath all power over you;
- A and this is the final state of the wicked. 36
- And this I know,
- A because the Lord hath said he dwelleth not
- B in unholy temples,
- B but in the hearts of the righteous
- A doth he dwell;  
 yea, and he has also said that the righteous  
 shall sit down in his kingdom, to go no more out;  
 but their garments should be made white through the blood of the Lamb. 37
- CC And now, my beloved brethren, I desire that ye should remember these things,

- A and that ye should work out your salvation with fear before God,  
 B and that ye should no more deny the coming of Christ; 38  
 C That ye contend no more against the Holy Ghost,  
 C but that ye receive it,  
 B and take upon you the name of Christ;  
 A that ye humble yourselves even to the dust,  
 BB and worship God, in whatsoever place ye may be in,  
     in spirit and  
     in truth;  
         and that ye live in thanksgiving daily, for the  
             many mercies  
             and blessings  
                 which he doth bestow upon you. 39

Yea, and I also exhort you, my brethren,  
 that ye be watchful unto prayer continually,  
 that ye may not be led away by the temptations of the devil,  
 that he may not overpower you,  
 that ye may not become his subjects at the last day;  
     for behold, he rewardeth you no good thing. 40

- AA And now my beloved brethren, I would exhort you  
 to have patience,  
     and that ye bear with all manner of afflictions;  
         that ye do not revile against those who do cast you out because of your exceeding poverty, lest  
         ye become sinners like unto them; 41  
 But that ye have patience,  
     and bear with those afflictions,  
         with a firm hope that ye shall one day  
         rest from all your afflictions.[14]

### Notes

1. The b's compare learning wisdom and humility. Taken together they form a double echelon.
2. The second A<sub>1</sub> and A<sub>2</sub> elaborate on the first.
3. This important definition of faith lies at the center, the focal point, of the chevron in 16-25.
4. The D's relate work and belief in God.
5. This completes the 36-38 abba chevron.
6. In contrast with the first e. However, note the parallelism between the tree of life (first e) and eternal life (second e).
7. In contrast with the first a.
8. Verses 4-11 have an interesting irregular parallelistic structure. The following table shows the themes. Note the progression in the e's from wilderness to closet, thence to congregations, and finally cast out.

#### Alma 33:4-11

	number	theme
a	5	Merciful
b	7	When I prayed, did cry; they cry; my cries
c	2	In my prayer
d	10	Hear, heard
e	6	Location (wilderness, field, house, closet, congregations, cast out)
f	3	Mine enemies
g	2	Because of mine afflictions and my sincerity

9. A second example of irregular parallelism (17-20). The f's are a clear point of emphasis.
10. A third case of irregular parallelism (21-22), with the emphasis on judgment (the g's).
11. I show this as a single echelon, with increasing force leading to the conclusion, personal agency.
12. Alma 34:13. Minor changes after DWP.
13. There are 7 "cry unto/over" statements. 7 = spiritual perfection. Note that Amulek reiterates Alma's teachings on prayer, including the locations of prayer.
14. Here is a table that summarizes the overall themes of these three chapters.

## Alma 32-34

	First	Second
AA 32:2-6 34:40-41	Poor who were cast out of the synagogues.	Do not revile against those who do cast you out because of your exceeding poverty.
BB 32:7-12a 34:38b-39	Do ye suppose that ye cannot worship God save it be in your synagogues only?	Worship God, in whatsoever place ye may be in.
CC 32:12b-16 34:37-38a	Humility, and being humbled.	Remember these things, work out your salvation with fear before God, and humble yourselves even to the dust.
DD 32:17-43 34:30-36	Faith, and planting the seed.	Do not procrastinate the day of your repentance.
EE 33:1-11a 34:19-29	Prayer or worship; Zenos prayed in wilderness, field, house, closet, congregations.	Humble yourselves, and continue in prayer in your fields, etc.
FF 33:11b-13 34:8-18	It is because of thy Son.	Christ shall come among the children of men, to take upon him the transgressions of his people.
GG 33:14-19a 34:1-7	Zenos, Zenock and Moses cited.	Zenos, Zenock and Moses cited.
HH 33:19b-21 33:21-23	A type was raised in the wilderness, that whosoever would look upon it might live.	If ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly?

**ALMA TO HIS SONS**

Alma 36-42

**HELAMAN**

A My son, give ear to my words;[1][2]

B<sub>1</sub> for I swear unto you,

B<sub>2</sub> that inasmuch as ye shall keep the commandments of God

B<sub>3</sub> ye shall prosper in the land. 2

C I would that ye should do as I have done,

D in remembering the captivity of our fathers;

E for they were in bondage,

F and none could deliver them except it was  
     the God of Abraham, and  
     the God of Isaac, and  
     the God of Jacob;  
 and he surely did deliver them in their afflictions. 3

G And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God

H shall be supported in  
     their trials, and  
     their troubles, and  
     their afflictions, and  
 shall be lifted up at the last day. 4

I<sub>1</sub> And I would not that ye think that I know of myself--

I<sub>2</sub> not of the temporal  
     but of the spiritual,  
     not of the carnal mind  
     but of God. 5

J Now, behold, I say unto you,  
     if I had not been born of God

I  
     should not have known  
     these things;  
         but God has, by the mouth of his holy angel,  
     made these things  
     known unto  
     me,  
 not of any worthiness of myself. 6

K For I went about with the sons of Mosiah,  
     seeking to destroy the church of God; but behold, God sent his  
     holy angel  
 to stop us by the way. 7