

Omni 1 — Omni — Five Voices on a Closing Plate, Mosiah's Flight to Zarahemla, the Mulekites Found, and the Stone of Coriantumr

Omni 1: Five successive small-plates keepers (Omni, Amaron, Chemish, Abinadam, Amaleki) compress 230+ years into 30 verses; Mosiah-I flees Nephi to Zarahemla and discovers the Mulekites; the stone of Coriantumr foreshadows the Jaredite record; Amaleki closes the small plates and hands them to King Benjamin; c. 361–130 BC.

Omni 1 is the most compressed chapter in the Book of Mormon. Five men take turns holding the pen, and between them they cover more than two hundred and thirty years in thirty verses. Jarom handed the plates down (Jarom 1:15), and by now the small plates are nearly out of room and nearly out of voice. The line that started with Nephi the prophet has thinned to men who are honest record-keepers but not seers. That is the quiet drama here. Watch what these men do when they have the office but not the gift.

Hebrew Word Studies

rasha / tsaddiq / sheerit (רָשָׁע / תְּיָרָאֵשׁ / קִדְּצָא) — **wicked / righteous / remnant vv. 5–7.** Three Hebrew words sit underneath this passage. *Rasha* is the wicked, lawless one — the Old Testament's main word for a covenant-breaker. *Tsaddiq* is the righteous, the just — the same word in Habakkuk 2:4's "the just shall live by his faith." And *sheerit* is the remnant, what is left over — the word for the surviving faithful after a judgment. The pattern is clean: the rasha falls, the tsaddiq is spared, and the sheerit carries the covenant forward. That remnant idea runs everywhere — Isaiah 10:20–22 ("the remnant shall return"), Micah 4:7 ("the lame a remnant"), and Romans 9:27 ("a remnant shall be saved"). The Restoration picks up the same thread in D&C 109:61–64. The point worth keeping: judgment never erases the covenant. A remnant always survives to carry it.

nazhar / gilui / pesach (נָזַחַר / גִּלּוּי / פֶּסַח) — **was warned / revelation, disclosure / passing-over, exodus vv. 12–13.** Three words frame this departure. *Nazhar* means "was warned, took heed" — the very verb behind Hebrews 11:7, where Noah is "warned of God of things not seen as yet." *Gilui* is disclosure or revelation, the cousin of the Greek apokalupsis. And *pesach* is the Passover, the passing-over that launches an exodus. Put them together and you get the pattern exactly: Mosiah is nazhar (warned), the gilui (revelation) tells him where to go, and the result is a pesach (a people leaving). It is the same sequence in Matthew 2:12 — "being warned of God in a dream" — and the Restoration repeats it in D&C 38:31 ("gather ye out... and prepare for the great day of the Lord"). Every covenant exodus starts with a warning, and the warned become the gathered.

korban kalil / nefesh shelemah / olah (קֹרְבָן כָּלִיל / נֶפֶשׁ שְׁלֵמָה / עֹלָה) — **whole-offering / whole-soul / burnt-offering v. 26.** Three sacrificial words stand behind "offer your whole souls." A *korban kalil* is the whole-offering — the technical term for a sacrifice completely consumed on the altar, with nothing kept back. A *nefesh shelemah* is the whole soul, the complete self. And an *olah* is the burnt-offering, literally "that which ascends," the offering wholly burnt. Stack them and you hear what Amaleki is asking for: the whole self, offered like the olah, nothing reserved. The same image runs through Deuteronomy 33:10 ("whole burnt sacrifice upon thine altar"), Romans 12:1 ("living sacrifice"), and Psalm 51:17 ("the sacrifices of God are a broken spirit"). The Restoration says it plainly in D&C 64:34 — "the Lord requireth the heart and a willing mind." Christ does not ask for a slice of you. He asks for all of you.

From the Chapter's Architecture

This is also the chapter where you can see God's hand managing the whole story at once. Three civilizations meet in Zarahemla. The brass plates restore what the Mulekites had lost. One translator-king prepares the way for another. The small plates close exactly when the large plates are ready to take over. And a childless old man hands his trust to a just young king. None of it is accident. The compression that makes this the book's thinnest chapter is the same compression that sets up its next great sermon.