

Come Follow Me Lesson 14
Mar 30-Apr 12 Easter
“He shall rise...with healing in His wings.”

OVERVIEW:

During the days leading up to Easter Sunday, consider focusing your personal and family scripture study on the Book of Mormon’s powerful testimony of the life, death, Resurrection, and atoning power of Jesus Christ.

Record your impressions:

The ancient Apostles were bold in their testimonies of Jesus Christ and His Resurrection. Millions believe in Jesus Christ and strive to follow Him because of their words recorded in the Bible. Yet some might wonder, if Jesus Christ is the Savior of the whole world, then why were His eyewitnesses limited to a handful of people concentrated in one small region?

The Book of Mormon stands as an additional, convincing witness that Jesus Christ *is* the Savior of the world, “manifesting himself unto all nations” (title page of the Book of Mormon) and offering salvation to all who come unto Him. In addition, this second witness also clarifies what salvation means. This is why Nephi, Jacob, Mormon, and all the prophets labored so “diligently to engraven these words upon plates”—to declare to future generations that they too “knew of Christ, and ... had a hope of his glory” (Jacob 4:3–4). This Easter season, reflect on the testimonies in the Book of Mormon that the power of Christ’s Atonement is both universal and personal—redeeming the whole world and redeeming you.

Ideas for Personal Scripture Study

2 Nephi 9:6–15, 22; Alma 11:41–45; 40:21–23; 3 Nephi 26:4–5

Because of Jesus Christ’s Resurrection, all people will be resurrected.

It’s traditional at Easter to ponder the Resurrection of Jesus Christ, but what exactly does it mean to be resurrected? What insights does the Book of Mormon offer about resurrection? Perhaps as part of your Easter observance you could list truths about resurrection that you find in

2 Nephi 9:6–15, 22:

6 For as **^adeath hath passed upon all men**, (Since everything is going to die and become corrupted, someone has to intervene in our behalf.) to fulfil the merciful **^bplan** of the great Creator, there must needs be **a power of ^cresurrection**, and the resurrection must needs come unto man by reason of the **^dfall**; and the fall came by reason of **^etransgression**; (Adam’s partaking of the fruit of the tree of knowledge of good and evil is properly referred to as a transgression, not as a sin. Transgression in this instance centers our attention on a broken law, rather than on willful disobedience. Joseph Smith taught that “Adam did not commit sin in eating the fruits, for God had decreed that he should eat and fall. (The Words of Joseph Smith, p. 63) DCBM, 1:235) and because man became fallen they were **^fcut off from the ^gpresence of the Lord. (Spiritual Death)**

7 Wherefore, it must needs be an ^ainfinite (This is an unlimited capacity to recombine things that have broken down – to bring them back together as they were in their original state, restoring and integrating. Hugh Nibley, TBM, 1:292-3) **^batonement—save it should be an infinite atonement** (Bruce R. McConkie said: “When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity....Now our Lord’s jurisdiction and power extend far beyond the limits of this one small earth on which we dwell. He is under the Father, the creator of worlds without number (Moses 1:33). And through the power of his atonement the inhabitants of these worlds, the revelation says, ‘are begotten sons and daughters unto God’ (DC 76:24), which means that the atonement of Christ, being literally and truly infinite, applies to an infinite number of earths.” (*Mormon Doctrine*, pp. 64-5 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 113-4) It is infinite in the sense that it is timeless – embracing past, present and future. It is infinite in the sense that it conquers the most universal reality in mortal existence – death. An infinite atonement must bring life to all that is subject to death. The Atonement is infinite in that it encompasses all the worlds Christ created. It is infinite because Christ himself is an infinite being. DCBM, 1:237-8) **this corruption could not put on incorruption. (Once something has died it can’t be brought back without Someone’s help)** Wherefore, the ^cfirst judgment which came upon man must needs have ^dremained to an endless duration. And if so, **this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.** (As he put it, corruption is a one-way process that is irreversible: “This corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to endless duration” (2 Nephi 9:7). It could not be reversed. Incorruption can put on corruption — something can decay and break down, particles breaking down into smaller and lighter particles — but you can never reverse the process. Nevertheless, something is making it reverse. This is what the scientists talk about. It is baffling everybody. In fact, Henry Eyring, at the University of Utah, talked about it years ago. The theory is that the universe is exploding, because it was wound up tight. But what wound it up? You have to start out with that. “This corruption could not put on incorruption,” wherefore this death and decay “which came upon man must needs have remained to an endless duration.” And notice how he rubs it in: “If so, this flesh must have laid down to rot and to crumble” — that is, to disintegrate into mother earth — “to rise no more” (2 Nephi 9:7). That is the second law of nature, but according to Jacob, it is the first to which nature is subjected — the inexorable and irreversible trend toward corruption and disintegration; it can’t be reversed. It rises no more, crumbles, rots, and remains that way endlessly, for an endless duration. This would spell an end to everything, were it not that another force works against it. “Wherefore, it must needs be an infinite atonement” (2 Nephi 9:7), he says — in effect, a principle of unlimited application. An infinite principle is at work here. “It should be infinite” — Jacob insists on that. It can’t be limited, it can’t be provisional, it can’t be a mere expediency; it is an infinite principle, just as much as the other principle is. Without an infinite atonement, “this corruption could not put on incorruption.” We could not save ourselves from entropy. Someone else must be there to do it. Notice what atonement means: reversal of the degradative process, a returning to its former state, being integrated or united again — “at-one.” What results when particles break down? They separate. Decay is always from heavier to lighter particles. But “atonement” brings particles back together again. Bringing anything back to its original state is at-one-ment. According to the law of nature (those are Jacob’s words — according to the first principle), that could never happen. We noted that both the physicist and the biologist were aware of an ordering and organizing agent that opposes the second law. Matthews pays tribute to the Pythagoreans: “Why is it then that when we come to examine the inanimate world we find it controlled by laws which can only be put in mathematical terms?” For that matter, what do *I* know about it? Yet all inanimate nature conducts itself according to mathematical principles conceived of as pure theory by the human mind. Somebody must be working things out. And so we begin with the creation story. There is matter. That is the first law: matter was always there. There is unorganized matter. Or as Lyall Watson says, “The normal state of matter is chaos.” It always is and it always will

be. The normal state of matter is to be unorganized. There is unorganized matter; let us go down and organize it into a world. That mysterious somebody is at work, bringing order from chaos. It would be easy to say we were making up a story, if we didn't have a world to prove it. Somebody went down and organized it. Matter was always there, always in its normal state of chaos; and long ago the protons should have all broken down, yet here is the world. (Hugh Nibley, *Temple and Cosmos: Beyond This Ignorant Present*, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1992], 10-14.)

8 O the ^awisdom of God, his ^bmercy and ^cgrace! For behold, if the ^dflesh should rise no more our spirits must become subject to that angel who ^efell from before the presence of the Eternal God, and became the ^fdevil, to rise no more.

9 And our spirits must have become ^alike unto him, and we become devils, ^bangels to a ^cdevil, to be ^dshut out from the presence of our God (the opposite of the atonement), and to remain with the father of ^elies, in misery, like unto himself (Misery and lies are the opposite of grace and truth. TBM, 1:294); yea, to that being who ^fbeguiled our first parents, who ^gtransformeth himself nigh unto an ^hangel of light, and ⁱstirreth up the children of men unto ^jsecret combinations of murder and all manner of secret works of darkness. (Speaking of this, Elder McConkie wrote: "O the wisdom of God, his mercy and grace!" Jacob exults. Why? Because if there were no atonement, there would be no resurrection; and if there were no resurrection, "our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil, to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the Father of lies, in misery, like unto himself." (2 Ne. 9:8 9.) That is to say, if there were no resurrection, which comes by the grace of God, all men would be sons of perdition, the most horrible and awful punishment in all the eternities. (Bruce R. McConkie, *The Promised Messiah*, p.347) He [Satan] is among us...He is right in the system. In fact, the system is his. That's how he is able to form the secret combinations of murder and all manner of secret works of darkness that fill the world today. Remember, he told us when he lost his temper what he was going to do. He was going to take money and buy up the power and rule in a horrible way upon this earth, and that's what he has done. So he has a very powerful tool to use, and he is using it very effectively today. Consider the elections. What wins elections now? Every expert will tell us it's money. Hugh Nibley, TBM, 1:294-5.)

10 O how great the ^agoodness of our God, who prepareth a way for our ^bescape from the grasp of this awful monster; yea, that monster, ^cdeath and ^dhell, which I call the death of the body, and also the death of the spirit.

11 And because of the way of ^adeliverance of our God, the Holy One of Israel, this ^bdeath, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave.

12 And this ^adeath of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is ^bhell; wherefore, death and hell must ^cdeliver up their dead, and hell must deliver up its ^dcaptive ^espirits, and the grave must deliver up its captive ^fbodies, and the bodies and the ^gspirits of men will be ^hrestored one to the other; and it is by the power of the resurrection of the Holy One of Israel.

13 O how great the ^aplan of our God! For on the other hand, the ^bparadise of God must deliver up the spirits of the righteous, (When the gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the gospel when it is carried to them. The circumstances there will be a thousand times more favorable. Lorenzo Snow, *Latter-day Prophets Speak*, p. 35) and the grave deliver up the body of the righteous; and the spirit and the body is ^crestored to itself again, and all men become incorruptible, and ^dimmortal, (All who inherit a kingdom of glory will enter those kingdoms with a whole and perfect physical body, clean and free from the taints of sin. Full payment for his every sin will have been made by the unrepentant sinner, even the uttermost farthing paid. DCBM, 1:241) and they are living souls (spirit and body reunited), having a ^eperfect

fknowledge like unto us in the flesh, save it be that our knowledge shall be perfect. (This verse has no reference to gaining a fullness of knowledge in and after the resurrection. We will not know all things at the time of our resurrection, but will come to know things as God knows them, in due time. (D&C 93:19) In the words of Joseph Smith, omniscience is not to be had immediately at death or even at the time of our rise from death. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. TPJS, p. 348)

14 Wherefore, we shall have a ^aperfect ^bknowledge of all our ^cguilt, and our ^duncleanness, and our ^enakedness; (not covered by the atonement, subject to the penalties of sin) and the righteous shall have a perfect knowledge of their enjoyment, and their ^frighteousness, being ^gclothed with ^hpurity, yea, even with the ⁱrobe of righteousness. (Pres. Joseph F. Smith, speaking of that perfect knowledge, said, “May I say to you that in reality a man cannot forget anything? He may have a lapse of memory; he may not be able to recall at the moment a thing that he knows, or words that he has spoken; he may not have the power at his will to call up these events and words; but let God Almighty touch the mainspring of the memory, and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken. I believe the word of God to be true, and therefore, I warn the youth of Zion, as well as those who are advanced in years, to beware of saying wicked things, of speaking evil, and taking in vain the name of sacred things and sacred beings. Guard your words, that you may not offend even man, much less offend God. (Gospel Doctrine, p. 311) John Taylor said: “God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended. Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor—has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9))

15 And it shall come to pass that when **all men** shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the ^ajudgment-seat of the Holy One of Israel; and then cometh the ^bjudgment, and then must they be judged according to the holy judgment of God. (The resurrection precedes the final judgment. In a sense, this judgment is a formality so far as concerns assigning persons to their respective kingdoms of glory. All who have entered mortality will be resurrected, but they will come forth with different kinds of bodies – some celestial, some terrestrial, some telestial, and some with bodies incapable of enduring any degree of glory. The body we receive in the resurrection determines the glory we receive in the kingdoms that are prepared. The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked. Millennial Messiah, p. 520, DCBM, 1:243-4)

22 And he suffereth this that the resurrection might pass upon **all men**, that **all** might stand before him at the great and judgment day. (First comes the resurrection, then the final judgment. All men and women

will stand with bodies of flesh and bones before the Holy One of Israel. There they will await the divine decree whereby he who sees and knows all things consigns each person (except sons of perdition) to an appropriate kingdom of glory. DCBM, 1:249)

Alma 11:41–45:

41 Therefore the wicked remain as though there had been ^ano redemption made, except it be the loosing of the bands of death; for behold, the day cometh that ^ball shall rise from the dead and stand before God, and be ^cjudged according to their works.

42 Now, there is a death which is called a temporal death; and the death of Christ shall loose the ^abands of this temporal death, that all shall be raised from this temporal death.

43 The spirit and the body shall be ^areunited again in its ^bperfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; (Joseph F. Smith said: “(speaking of the resurrection) Deformity will be removed; defects will be eliminated, and men and women shall [return] again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children.” (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 4, p. 187) Joseph Fielding Smith said: “A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection. He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body.” (*Doctrines of Salvation*, vol. 2, p. 289) In speaking about the resurrection at the funeral of Sister Rachel Grant, President Joseph F. Smith said that the same person, in the same form and likeness, will come forth “even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God.” President Smith was in full accord with Amulek and Alma. He taught that the body will be restored as stated in Alma 11:42 45 and 40:22 23. While he expresses the thought that the body will come forth as it was laid down, he also expresses the thought that it will take time to adjust the body from the condition of imperfections. This, of course, is reasonable, but at the same time the length of time to make these adjustments will not cover any appreciable extent of time. President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. These changes will come naturally, of course, but almost instantly. We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished (Joseph Fielding Smith Jr., *Doctrines of Salvation*, Vol.2, p.293 p.294.) and we shall be brought to stand before God, ^cknowing even as we know now, and have a bright ^drecollection of all our ^eguilt. (John Taylor said: “God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended....Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. ...Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept--that does not die--man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. Man sleeps for a time in the grave, and by-and-by he rises again from the dead and goes to judgment; and then the secret

thoughts of all men are revealed before Him with whom we have to do; we cannot hide them; it would be in vain for a man to say then, I did not do so-and-so; the command would be, Unravel and read the record which he has made of himself, and let it testify in relation to these things, and all could gaze upon it. If a man has acted fraudulently against his neighbor--has committed murder, or adultery, or any thing else, and wants to cover it up, that record will stare him in the face, he tells the story himself, and bears witness against himself. It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind--that record that cannot lie--will in that day be unfolded before God and angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9) Orson Pratt said: “In this life there are many things that people, whether righteous or wicked, forget. Our memories are so weak that many things done in years passed are obliterated; but when they come forth in the morning of the resurrection, the wicked as well as the righteous, their memories will be restored, so that every act of their lives, whether good or evil, will be perfectly remembered, and the wicked will have a perfect knowledge of all their guilt. Will not this be sufficient to create an unquenchable fire in their breasts, and with this recollection, to behold the face of the Lord? Will not this cause them to shrink from his presence? I think it will.” (*Journal of Discourses*, vol. 16, p. 331) And the memories of the wicked, after they leave this body, will be so increased that they will have a bright recollection, Alma says, of all their guilt. Here they forget a good many things wherein they have displeased God; but in that condition, even before the resurrection, they will have a bright recollection of all their guilt, which will kindle in them a flame like that of an unquenchable fire, creating in their bosoms a feeling of torment, pain and misery, because they have sinned against their own Father and their own God, and rejected his counsels. JD, 16:365)

44 **Now, this restoration shall come to all, both old and young** (“Joseph Smith declared that the mother who laid down her little child, being deprived of the privilege, the joy, and the satisfaction of bringing it up to manhood or womanhood in this world, would after the resurrection, have all the joy, satisfaction and pleasure, and even more than it would have been possible to have had in mortality, in seeing her child grow to the full measure of the stature of its spirit. If this be true, and I believe it, what a consolation it is ... It matters not whether these tabernacles mature in this world, or have to wait and mature in the world to come, according to the word of the Prophet Joseph Smith, the body will develop, either in time or in eternity, to the full stature of the spirit, and when the mother is deprived of the pleasure and joy of rearing her babe to manhood or womanhood in this life, through the hand of death, that privilege will be renewed to her hereafter, and she will enjoy it to a fuller fruition than it would be possible for her to do here. When she does it there, it will be with certain knowledge that the results will be without failure; whereas here, the results are unknown until after we have passed the test. Children will come forth from the grave as children, be raised to maturity by worthy parents, and be entitled to receive all of the ordinances of salvation that eventuate in the everlasting continuation of the family unit.” (Robert Millet, Joseph Fielding McConkie, *The Life Beyond*, pp. 118-9) Joseph F. Smith said: “Joseph Smith taught the doctrine that the infant child that was laid away in death would come up in the resurrection as a child; and, pointing to the mother of a lifeless child, he said to her: ‘You will have the joy, the pleasure, and satisfaction of nurturing this child, after its resurrection, until it reaches the full stature of its spirit.’ There is restitution, there is growth, there is development, after the resurrection from death. I love this truth. It speaks volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.” (*Gospel Doctrine*, p. 455)), **both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be ^arestored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the ^bFather, and the Holy Spirit, which is ^cone Eternal God, to be ^djudged according to their works, whether they be good or whether they be evil.** (Wilford Woodruff: While I was upon my knees praying, my room was filled with light. I

looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eye and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and these stars falling from heaven. Those things were all presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves, they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. MS, 19 Oct 1896, 37-38)

45 Now, behold, I have spoken unto you concerning the ^adeath of the mortal body, and also concerning the ^bresurrection of the mortal body. I say unto you that this mortal body is ^craised to an ^dimmortal body, that is from death, even from the first death unto life, that they can ^edie no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming ^fspiritual and immortal, that they can no more see corruption. (Joseph Smith taught: “Concerning resurrection, flesh and blood cannot inherit the kingdom of God, or the kingdom that God inherits or inhabits, but the flesh without the blood and the Spirit of God flowing in the veins instead of the blood, for blood is the part of the body that causes corruption. Therefore we must be changed in the twinkle of an eye or have to lay down these tabernacles and leave the blood vanish away. . . . Blood is the corruptible part of the tabernacles.” (Joseph Smith, *The Words of Joseph Smith*, pp. 370-71; standardized) Joseph Fielding Smith: “After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones. They will not be blood bodies. They will no longer be quickened by blood but quickened by the spirit which is eternal, and they shall become immortal and shall never die.” (*Doctrines of Salvation*, vol. 2, p. 285))

Alma 40:21–23:

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a ^aspace between death and the resurrection of the body, and a state of the soul in ^bhappiness or in ^cmisery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be ^dbrought to stand before God, and be judged according to their works. (There are those who suppose that death brings with it a restoration of pre-earth knowledge. The scriptures do not sustain such an idea. Were this the case, those in the spirit world who had not heard the gospel could hardly be judged according to men in the flesh as revelation ancient and modern assets. Millet/McConkie, *The Life Beyond*, 62)

22 Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

23 **The ^asoul (spirit) shall be ^brestored to the ^cbody, and the body to the soul (spirit);** yea, and every limb and joint shall be restored to its body; yea, even a ^dhair of the head shall not be lost (we don't get every hair back or every fingernail); but **all things shall be restored to their proper and ^eperfect frame.** (Joseph F. Smith: “(speaking of the resurrection) Deformity will be removed; defects will be eliminated, and men and women shall [return] again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children.” (Joseph Fielding Smith, *Answers to Gospel Questions*, vol. 4, p. 187) Joseph Fielding Smith:

“A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection. He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body.” (*Doctrines of Salvation*, vol. 2, p. 289) Dallin H. Oaks: “Many living witnesses can testify to the literal fulfillment of these scriptural assurances of the resurrection. Many, including some in my own extended family, have seen a departed loved one in vision or personal appearance and have witnessed their restoration in ‘proper and perfect frame’ in the prime of life. Whether these were manifestations of persons already resurrected or of righteous spirits awaiting an assured resurrection, the reality and nature of the resurrection of mortals is evident. What a comfort to know that all who have been disadvantaged in life from birth defects, from mortal injuries, from disease, or from the natural deterioration of old age will be resurrected in ‘proper and perfect frame.’” (*Conference Report*, Apr. 2000, *May Ensign*, p. 15) David O. McKay: “The question frequently arises as to whether a child that died in infancy will remain a child in the hereafter, and whether in the resurrection the spirit will take up the same body that it tabernacled in the flesh. The doctrine of the Church in this respect was very clearly set forth by the late President Joseph F. Smith in an editorial in *The Improvement Era*, June 1904, wherein he stated, ‘The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, to the full stature of man.’ Parents, therefore, who have been parted from their children by death may rest assured that, if worthy through obedience to the principles of the gospel, they will not only meet their children in the spirit world, but will also recognize them and know them as they knew them in this life. Parents, too, have even a greater comfort in the fact that their little ones whose lives on earth were cut short will continue to grow and develop, and receive every blessing to which their inheritance and faithfulness will entitle them. (*Gospel Ideals*, p. 75 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 340))

and 3 Nephi 26:4–5.

4 And even unto the ^agreat and last day, when all people, (Even though there are perhaps billions of people who have never been exposed to or given the opportunity to learn from the scriptures in mortality, in the spirit world they all will be taught the everlasting gospel as contained in the holy scriptures. Hence all people will have full opportunity to learn of and either accept or reject the laws, principles, ordinances, and commandments that the Lord has revealed to man and commended to be written in the books. It is in this ultimate sense that the scriptures become the books out of which mankind will be judged, both here and hereafter, according to their works. Ultimately all people – their deeds, desires, thoughts, actions, and so forth – will be judged or balanced against the standards that are recorded in the scriptures – the standards works. DCBM, 4:170) and all kindreds, and all nations and tongues shall ^bstand before God, to be judged of their works, whether they be good or whether they be evil—

5 If they be good, to the ^aresurrection of everlasting life; and if they be evil, to the resurrection of damnation; being on a parallel, the one on the one hand and the other on the other hand, according to the mercy, and the ^bjustice, and the holiness which is in Christ, who was ^cbefore the world began.

You could also record why you think it’s important to know each of these truths.

You might notice that truths about the Resurrection are often taught in conjunction with truths about the Final Judgment. Ponder what that teaches you about the importance of the Resurrection in the plan of salvation.

See also Luke 24:36–43:

SCRIPTURE MASTERY: 36 ¶ And as they thus spake, Jesus himself ^astood in the midst of them, and sai(d)th unto them, ^bPeace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye (you) troubled? and why do ^athoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: ^ahandle me, and see; for a ^bspirit hath not ^cflesh and bones, as ye (you) ^dsee me have.

40 And when he had thus spoken, he she(o)wed them *his* hands and *his* feet.

41 And while they yet (wondered and) believed not for joy, and ^awondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an (a) honeycomb.

43 And he took *it*, and did eat before them.

Acts 24:15:

15 And have hope toward God, which they themselves also allow, that there shall be a ^aresurrection of the dead, both of the just and unjust. (Everyone will be resurrected.)

1 Corinthians 15:12–23:

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have ^atestified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* ^avain; (useless, empty, ineffective) ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are ^aperished (lost, destroyed).

19 If in this ^alife only we have ^bhope in Christ, we are of all men most miserable.

Scripture Mastery: 20 But now is ^aChrist ^brisen from the dead, *and* become the ^cfirstfruits (firstling) of them that slept. (The fact of our Lord's resurrection, and the consequent immortality thereby passed on to all men, lies at the heart and core and center of Christianity. Unless Christ was resurrected he was not the Son of God; unless he inherited from an Immortal Father the power of immortality, he was as other men, incapable of bursting the bands of death for himself and for all men. The resurrection proves the divine Sonship, and the divine Sonship is established by the fact of resurrection; the two are inseparably connected; both are true or neither is. DNTC, 2:391)

21 For since by man *came* ^adeath, by man *came* also the ^bresurrection of the dead.

22 For as in ^aAdam all ^bdie, even so in ^cChrist shall all be made ^dalive. (Will everyone be resurrected?)

Joseph F. Smith: Every creature that is born in the image of God will be resurrected from the dead... by the power of Jesus Christ. It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondsmen or slaves or freemen, all men will be raised from the dead. The Second Death, Collected Discourses: Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles and Others, 4:224-25)

23 But every man in his own ^aorder (rank): Christ the ^bfirstfruits (firstling); afterward they that are Christ's at his ^ccoming. (The most righteous man was first, the most wicked shall be the last; Christ was

first, the sons of perdition shall be last. DNTC, 2:394. The order of resurrection will be the following: At the Second Coming of Christ: D&C 88: 97 And they who have slept in their graves shall ^acome forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the ^bpillar of heaven— 98 They are Christ's, the ^afirst fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God. **The next group:** 99 And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his ^acoming; who have received their part in that ^bprison which is prepared for them, that they might receive the gospel, and be ^cjudged according to men in the flesh. These are they who lived a terrestrial law. They include the heathen nations who died without the law of the gospel; others who rejected the gospel in this life, but received it in the spirit world; others who were honorable men by the standards of the world, but who were blinded spiritually; and yet others who were numbered with the saints of God, but who did not endure to the end and were not valiant in defense of truth and righteousness. They shall come forth in the latter part of the first resurrection and enter a terrestrial kingdom. D&C 76:71-78. Afterward cometh the resurrection of damnation. In the fore part of this final resurrection shall come forth those whose inheritance is the telestial world, and in the latter part those who as sons of perdition shall be cast out with Lucifer and his rebel hosts forever. D&C 88: 100 And again, another trump shall sound, which is the third trump; and then come ^athe spirits of men who are to be judged, and are found under ^bcondemnation; 101 And these are the rest of the ^adead; and they live not again until the ^bthousand years are ended, neither again, until the end of the earth. 102 And another trump shall sound, which is the fourth trump, saying: There are found among those who are to remain until that great and last day, even the end, who shall ^aremain ^bfilthy still.)

Jesus Christ took upon Himself my sins, pains, and infirmities.

The Bible clearly teaches that Jesus Christ atoned for our sins. The Book of Mormon, however, expands our understanding of Christ's sacrifice and suffering in important ways. You can find some of these teachings in

Mosiah 3:7:

7 And lo, he shall ^asuffer ^btemptations, and pain of body, ^chunger, thirst, and fatigue, even more than man can ^dsuffer, except it be unto death; for behold, ^eblood cometh from every pore, so great shall be his ^fanguish for the wickedness and the abominations of his people. (He could bleed at every pore because his mother was Mary, and overcome it because his Father was God. Christ's suffering drew blood from every pore of his body. This may seem impossible to us, but it is a described medical condition: "Although this is a very rare phenomenon, bloody sweat (hematidrosis or hemohidrosis) may occur in highly emotional states or in persons with bleeding disorders. As a result of hemorrhage into the sweat glands, the skin becomes fragile and tender." (*Journal of the American Medical Association*, "On the Physical Death of Jesus Christ," vol. 255, no. 11, pp. 1455-63) James E. Talmage: "Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause...He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, 'the prince of this world' (John 16:11) could inflict... In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. Modern revelation assists us to a partial understanding

of the awful experience. In March 1830, the glorified Lord, Jesus Christ, thus spake: ‘For behold, I, God, have suffered these things for all, that they might not suffer if they would repent, but if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink -- nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.’ (D&C 19:16-19) Luke, the only Gospel-writer who mentions sweat and blood in connection with our Lord's agony in Gethsemane, states that ‘his sweat was as it were great drops of blood falling down to the ground’ (22:44). Many critical expositors deny that there was an actual extrusion of blood, on the grounds that the evangelist does not positively affirm it, and that the three apostles, who were the only human witnesses, could not have distinguished blood from sweat falling in drops, as they watched from a distance in the night, even if the moon, which at the passover season was full, had been unobscured. Modern scripture removes all doubt. See D&C 19:16-19, also 18:11. See further a specific prediction of the bloody sweat, Mosiah 3:7.” (*Jesus the Christ*, pp. 613-4, 620) Bruce R. McConkie: “This sacrifice...took place in Gethsemane when he sweat great goutts of blood from every pore...And it also took place as he hung on the cruel cross of Calvary. During the last three hours of that agonizing ordeal, while darkness overspread the land, all the pains and suffering of Gethsemane returned.” (*A New Witness for the Articles of Faith*, p. 109 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 206)

Mosiah 15:5-9:

5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one God, ^asuffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and ^bscourged, and cast out, and disowned by his ^cpeople. (Brigham Young: We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails... When through the Gospel, the Spirit in man has so subdued the flesh that he can live without wilful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature. Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness, for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death, yet we partake of them to extend our lives until our allotted work is finished... Yet, if we live our holy religion and let the Spirit reign, it will not become dull and stupid, but as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the veil, drawing from the depths of that eternal Fountain of Light sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom... Need we in spirit bow down to this poor, miserable, decaying body? We will not. JD, 9:287-88)

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even ^aas Isaiah said, as a sheep before the shearer is dumb, so he ^bopened not his mouth.

7 Yea, even so he shall be led, ^acrucified, and slain, the ^bflesh becoming subject even unto death, the ^cwill of the Son being swallowed up in the will of the Father. (Neal A. Maxwell said: “It was all made possible by the Savior's splendid submissiveness. He did voluntarily what He was not forced to do; it was something no other child of God could do! ‘There was no other good enough to pay the price of sin’ (Hymns no. 194). ‘Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father’ (Mosiah 15:7). The imagery and theology of this verse tell us that Jesus was totally, perfectly, and fully consecrated. Being ‘swallowed up’ means being totally enveloped-without question, protest, reservation, or resentment. It is ‘all the way,’ not halfway. Choosing such spiritual submission is the highest act of deliberate, individual will: ‘And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt’ (Mark 14:36; emphasis added). Though Jesus' will was

thus ‘swallowed up,’ we certainly don't notice any diminution of Jesus' individuality after the Atonement, do we? In fact, not only was He resplendent, but after the Resurrection, amid some of His sheep, He declared that His joy was now ‘full’ (3 Nephi 17:20). Consecration enhances individuality. Furthermore, when we are ‘swallowed up’ in His will we will also know what it is like to be ‘swallowed up in the joy of Christ’ (Alma 31:38).” (*That Ye May Believe*, pp. 2-3) “In considering consecration, it is well to remember . . . that nothing is held back—whether turf, attitude, or hobbies. One’s will is to be swallowed up in the will of God—just as occurred with Jesus...the will of the Son being swallowed up in the will of the Father...Most forms of holding back are rooted in pride or are prompted by the mistaken notion that somehow we are diminished by submission to God. Actually, the greater the submission, the greater the expansion!” (Henry B. Eyring, *On Becoming a Disciple Scholar*, pp. 61-2))

8 And thus God breaketh the ^abands of death, having gained the ^bvictory over death; giving the Son power to make ^cintercession for the children of men—

9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon ^ahimself their iniquity and their transgressions, having redeemed them, and ^bsatisfied the demands of justice.

and Alma 7:11–13.

11 (Why did Jesus suffer? The answers follow the word “that.”) And he shall go forth, **suffering pains and ^aafflictions and ^btemptations of every kind**; and this **that** the word might be fulfilled which saith **he will ^ctake upon him the pains and the sicknesses of his people.** (“Think of it! When his body was taken from the cross and hastily placed in a borrowed tomb, he, the sinless Son of God, had already taken upon him not only the sins and temptations of every human soul who will repent, but all of our sickness and grief and pain of every kind. He suffered these afflictions as we suffer them, according to the flesh. He suffered them all. He did this to perfect his mercy and his ability to lift us above every earthly trial.” (*Teachings of Howard W. Hunter*, pp. 6-7) John Taylor said: “There came upon Him the weight and agony of ages....Hence His profound grief, His indescribable anguish, His overpowering torture, all experienced in the submission to the eternal fiat of Jehovah and the requirements of an inexorable law...Groaning beneath this concentrated load, this intense, incomprehensible pressure, this terrible exaction of Divine justice, from which feeble humanity shrank, and through the agony thus experienced sweating great drops of blood, He was led to exclaim, ‘Father, if it be possible, let this cup pass from me.’ (Matt 26:39)” (Tad Callister, *Infinite Atonement*, p. 124) Bruce C. Hafen: “Some Church members feel weighed down with discouragement about the circumstances of their personal lives, even when they are making sustained and admirable efforts. Frequently, these feelings of selfdisappointment come not from wrongdoing, but from stresses and troubles for which we may not be fully to blame. The Atonement of Jesus Christ applies to these experiences because it applies to all of life. The Savior can wipe away *all* of our tears, after all we can do. . . . “The Savior’s atonement is . . . the healing power not only for sin, but also for carelessness, inadequacy, and all mortal bitterness. The Atonement is not just for sinners” (“Beauty for Ashes: The Atonement of Jesus Christ,” *Ensign*, Apr. 1990, 7).)

12 **And he will take upon him ^adeath, that he may ^bloose the bands of death** which bind his people; **and he will take upon him their infirmities, that his bowels may be filled with mercy**, according to the flesh, **that he may know according to the flesh how to ^csuccor his people according to their infirmities.** (“Elder Neal A. Maxwell gave this insight into the relationship between the Atonement and the Savior’s succoring powers: ‘His empathy and capacity to succor us—in our own sickness, temptations, or sins—were demonstrated and perfected in the process of the great atonement.’ He also said, ‘The marvelous atonement brought about not only immortality but also the final perfection of Jesus’ empathetic and helping capacity.’...No mortal can cry out, ‘he does not understand my plight for my trials are unique.’ There is nothing outside the scope of the Savior’s experience. As Elder Maxwell observed, ‘None of us can tell Christ anything about depression.’ As a result of his mortal experience,

culminating in the Atonement, the Savior knows, understands, and feels every human condition, every human woe, and every human loss. He can comfort as no other. He can lift burdens as no other. He can listen as no other.” (Tad Callister, *Infinite Atonement*, pp. 207-9) **For many years I thought of the Savior’s experience in the garden and on the cross as places where a large mass of sin was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has changed. Instead of an impersonal mass of sin, there was a long line of people, as Jesus felt “our infirmities” Hebrews 4:15). “[bore] our griefs... carried our sorrows... [and] was bruised for our iniquities” “Isaiah 53:4-5). The Atonement was an intimate, personal experience in which Jesus came to know how to help each of us. The Pearl of Great Price teaches that Moses was shown all the inhabitants of the earth, which were “numberless as the sand upon the sea shore” (Moses 1:28). If Moses beheld every soul, then it seems reasonable that the Creator of the universe has the power to become intimately acquainted with each of us. He learned about your weaknesses and mine. He experienced your pains and sufferings. He experienced mine. I testify that He knows us. He understands the way in which we deal with temptations. He knows our weaknesses. But more than that, more than just knowing us, He knows how to help us if we come to Him in faith.** Merrill J. Bateman, *Ensign*, Nov 2005, 75-76. It seems that Elder Bateman is saying that for the time Jesus was in the Garden and on the Cross, somehow incomprehensible to us, time stood still to Him while every single person, an infinite number of people, was seen in vision by Jesus, so He could know personally every person’s sins, weaknesses, pains, sorrows, etc., so that He could take those upon Himself in the atoning, sacrificial act. So when we think that Jesus suffered for us, he truly suffered for us individually and personally.)

13 Now the Spirit ^aknoweth all things (Since the Spirit knows all things, Christ could have “known” what it was like to suffer or to feel the guilt of sin. But he had to actually experience it in order to take our suffering upon him.); nevertheless the Son of God suffereth according to the ^bflesh that **he might ‘take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance;** and now behold, this is the testimony which is in me. (Alma has broached a topic which some of his listener’s might question. He has stated that this coming Atoning Messiah will actually *learn* something. Alma understands that there will be those who might not understand what he means, so he clarifies. Alma confirms that “the Spirit knoweth all things.” In other words, this experience of pain, afflictions, and death, is not teaching the Messiah anything that he would not have understood on some level. Nevertheless, the entire experience is what allows the Messiah to be merciful and “blot out their transgressions.” Alma testifies that this process is essential to the mission of the Atoning Messiah. Brant Gardner. Jesus Christ, in taking upon him the effects of the sins of all mankind, was thus exposed to the awful (and to Jesus, unusual) withdrawal of that Spirit which had been his constant companion from the beginning. President Brigham Young explained: “The Father withdrew His Spirit from His Son, at the time he was to be crucified... At the very moment, at the hour when the crisis came for him to offer up his life, the Father withdrew Himself, withdrew His Spirit... That is what made him sweat blood. If he had had the power of God upon him, he would not have sweat blood. JD, 3:206, DCBM, 3:53. Neal A. Maxwell: “In Gethsemane, the suffering Jesus began to be ‘sore amazed’ (Mark 14:33), or, in the Greek, ‘awestruck’ and ‘astonished.’ “Imagine, Jehovah, the Creator of this and other worlds, ‘astonished’! Jesus knew cognitively what He must do, but not experientially. He had never personally known the exquisite and exacting process of an atonement before. Thus, when the agony came in its fulness, it was so much, much worse than even He with his unique intellect had ever imagined! No wonder an angel appeared to strengthen him! (See Luke 22:43.) “The cumulative weight of all mortal sins—past, present, and future—pressed upon that perfect, sinless, and sensitive Soul! All our infirmities and sicknesses were somehow, too, a part of the awful arithmetic of the Atonement” (in Conference Report, Apr. 1985, 92; or *Ensign*, May 1985, 72–73).)

After you read these passages, consider recording what you discover in a chart like this one:

What did the Savior suffer?	Why did He suffer?	What does this mean to me?

See also [Isaiah 53](#);

Isaiah 53

(This small chapter is without doubt the greatest single Old Testament prophecy foretelling the coming of Messiah. This chapter is quoted by New Testament writers more than any other – at least 10 times. Citations in the New Testament follow the wording of the Septuagint. *Isaiah: The Times of Fulfillment*, 525)

Isaiah speaks Messianically—Messiah’s humiliation and sufferings set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Mosiah 14. (Quoted by Abinadi)

1 WHO hath ^abelieved our report? and to whom is the arm of the **LORD** revealed? (Faith is required before revelation.)

2 For he shall grow up before him as a tender ^aplant, and as a ^broot out of a ^cdry ground: (apostate Israel) he hath no form nor comeliness; and when we shall see him, *there is no ^dbeauty* (Heb it is not for his appearance) that we should desire him. (Biblical scholars conjecture that this passage refers not to the Savior’s physical appearance but to the fact that Jesus would not come in the glorious manner the Jews were expecting. Joseph Fielding Smith interpreted these words to mean that Jesus would look like an ordinary man and thus the Jews would not recognize him as the Son of God. *Doctrines of Salvation*, 1:23)

SCRIPTURE MASTERY: 3 He is ^adespised and rejected of men; (Jesus was rejected by his own people) a man of ^bsorrows, and acquainted with grief: and we hid as it were *our faces from him* (shunned); he was despised, and we ^cesteemed him not.

4 ¶ Surely he hath ^aborne our ^bgriefs, and carried our sorrows: yet we did esteem him stricken, smitten (the people would look upon Jesus as one who has leprosy) of God, and afflicted. (Jesus suffered for our sins)

5 But he *was* ^awounded (better translated pierced fatally) for our ^btransgressions, *he was* bruised (better translated crushed) for our iniquities: the chastisement of our peace *was* upon him; and with his ^cstripes we are ^dhealed.

6 All we like ^asheep have gone ^bastray; we have turned every one to his ^cown way; and the **LORD** hath laid on him the ^diniquity of us all. (Jesus suffered for us all.)

7 He was ^aoppressed, and he was ^bafflicted, yet he ^copened not his mouth: he is brought as a ^dlamb to the ^eslaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isaiah speaks as though these events had already happened.)

8 He was taken from prison and from judgment: and who shall declare his ^ageneration? for he was cut off out of the land of the living: for the ^btransgression of my people was he stricken.

9 And he made his grave with the ^awicked, and with the rich in his ^bdeath; ^cbecause (or although) he had done no ^dviolence, neither *was any* ^edeceit in his mouth.

10 ¶ Yet it pleased the **LORD** to ^abruise him; he hath put *him* to grief: when thou shalt make his soul an ^boffering for sin, he shall see *his* ^cseed, (the righteous are his seed) he shall prolong *his* days, (the glory of the righteous will be forever) and the ^dpleasure of the **LORD** shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: (Christ satisfied the demands of the atonement) by his ^aknowledge shall my righteous ^bservant ^cjustify many; for he shall ^dbear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; (Jesus inherits all that the Father has. If men accept the atonement of Jesus Christ and live worthy lives, they may become joint heirs with Christ. A joint heir is one who inherits equally with all other heirs including the Chief Heir who is the Son.) because he hath poured out his soul unto ^adeath: and he was numbered with the ^btransgressors; and he bare the sin of many, and made ^cintercession for the transgressors.

Hebrews 4:14–16.

14 Seeing then that we have a great high priest, that is passed into the ^aheavens, Jesus the Son of God, let us hold fast *our* profession (*testimony*).

15 For we have not an high priest ^awhich cannot be touched with the feeling of our infirmities; (*unable to sympathize with our frailties, imperfections*) (“We have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points tempted like as we are*, yet without sin.” Because he ‘was in all points tempted like as we are,’ **our Savior understands our situation, knows from his own personal experience what we struggle against, and can sympathize with us and have compassion on us.** Thus, when I am tempted, I don't have to appeal to some distant entity who has never been in my shoes. I can take my problems to a high priest, Jesus, who *can* ‘be touched with the feeling of [my] infirmities’—because he has been where I am. I can share my problems with a compassionate God who knows from experience what I am talking about and understands from experience what I am going through. There may be certain aspects of his nature that the rest of us do not fully share, but there is no aspect of our human nature that he does not share. And that is good news.” (Stephen E. Robinson, *Believing Christ: The Parable of the Bicycle and Other Good News* [Salt Lake City: Deseret Book Co., 1992], 115.)) but was in all points ^btempted like as *we are*, yet without ^csin. (Howard W. Hunter “**It is important to remember that Jesus was capable of sinning, that he could have succumbed, that the plan of life and salvation could have been foiled, but that he remained true. Had there been no possibility of his yielding to the enticement of Satan, there would have been no real test, no genuine victory in the result. If he had been stripped of the faculty to sin, he would have been stripped of his very agency.** It was he who had come to safeguard and ensure the agency of man. He had to retain the capacity and ability to sin had he willed so to do. As Paul wrote, ‘Though he were a Son, yet learned he obedience by the things which he suffered’; and he ‘was in all points tempted like as we are, yet without sin’. He was perfect and sinless, not because he had to be, but rather because he clearly and determinedly wanted to be. As the Doctrine and Covenants records, ‘He suffered temptations but gave no heed unto them’ (D&C 20:22).” (*The Teachings of Howard W. Hunter*, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1997], 4.) Harold B. Lee said: “As we read the story of the life of the Savior we are impressed by the fact that he was stirred by human emotions, just as we are. I wonder if he was not angered when he saw the money-changers making his Father's house a den of thieves. When the hypocritical Pharisees challenged him because he healed a man with a withered hand on the Sabbath day, the gospel writer records that he looked on them ‘with anger being grieved because of their hardness of heart.’... Yes, Jesus was ‘tempted as we are in all things’ yet he was without sin. Although he was moved by human emotions throughout his life, there was an essential difference between his expression of them and ours. His emotions were always under control. Frequently ours are uncontrolled and end in bitterness that endangers our own souls. He could hate sin yet have compassion on the sinner. He was angered at the narrowness and bigotry that closed men's minds to truth, yet he was patient in his teachings. He loved all mankind and jealously shepherded them against the evils of the day.” (*Decisions for Successful Living* [Salt Lake City: Deseret Book Co., 1973], 42 - 43.))

16 Let us therefore come boldly unto the throne of ^agrace, (Bruce R. McConkie said: “It is pleasing to that God whose we are when we fast and pray and seek his blessings; when we plead with all the energy of our souls for those things we so much desire; when, as Paul says, we ‘come boldly unto the throne of

grace, that we may obtain mercy, and find grace to help in time of need.' (Heb. 4:16.)" ("Patterns of Prayer," *Ensign*, May 1984, 32)) that we may obtain mercy, and find grace to help in time of need. (Confidently. Harold B. Lee said: "[Speaking of Heb. 4:16] Now, that is the invitation to come to Him when we are faced with problems too much for human skill or for human wisdom, and we will thereby find the answer more divine than human intelligence can understand... Those timeless words should be written upon the tablets of our hearts: to likewise give us courage to withstand in our time of need." (*The Teachings of Harold B. Lee*, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 129, 190.))

Mercy is the spirit of compassion, tenderness, and forgiveness. It is one of the attributes of God.

The Atonement of Jesus Christ cleanses me and helps perfect me.

It could be said that the Book of Mormon is largely an account of people who changed because of the Atonement of Jesus Christ. In fact, some of those people committed grievous sins and were even enemies of God's people before the Savior's power worked in them a mighty change according to their faith in Him. You can read some of these experiences in

Mosiah 5:1-2:

1 AND now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they ^abelieved the words which he had spoken unto them. (Neal A. Maxwell said: "So concerned was Benjamin with his major sermon that he sent among the people to see if they really believed in his words (see Mosiah 5:1). Benjamin was much more concerned over connecting with his spiritual constituency than with his political constituency. He was continually concerned about communicating. For example, Benjamin did not want his people to forget the name by which they were called (see Mosiah 5:14). Illustratively, too, he was anxious to complete the covenant with them, yet he concluded it only when he was sure that their hearts had been touched and that they understood clearly what he had taught (see Mosiah 5:6-7). Such is the great teaching style of this remarkable man whose sermon we celebrate." (John W. Welch, and Stephen D. Ricks, *King Benjamin's Speech: Made Simple*, p. 3))

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty ^achange (This is our goal, to make this mighty change, turning to God and not turning back.) in us, (Bruce R. McConkie said: "Mere compliance with the formality of the ordinance of baptism does not mean that a person has been born again. No one can be born again without baptism, but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift or companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Thus Alma addressed himself to his 'brethren of the church,' and pointedly asked them if they had 'spiritually been born of God,' received the Lord's image in their countenances, and had the 'mighty change' in their hearts which always attends the birth of the Spirit. (Alma 5:14-31.)" (*Mormon Doctrine*, p. 101) "When the Holy Ghost falls upon a worthy recipient, it has the effect of pouring out pure intelligence upon him; all is calm and serene; the still small voice speaks peace to the spirit within man; and the sanctifying, cleansing power of the Spirit begins to manifest itself. (Teachings, pp. 149-150.)" (*Doctrinal New Testament Commentary*, vol. 1, p. 142) Joseph F. Smith said: "What a glorious condition was this! a condition in which the Lord God Omnipotent, by the power of His Spirit, had wrought a mighty change in the hearts of that people, that they no longer had any desire to do evil, but were filled only with a fervent desire to do that which was good. This was indeed a great change, and yet it is precisely that change that comes today to every son and daughter of God who repents of his or her sins, who humble themselves before the Lord, and who

seek forgiveness and remission of sin by baptism by immersion, by one having authority to administer this sacred ordinance of the Gospel of Jesus Christ. For it is this new birth that was spoken of by Christ to Nicodemus as absolutely essential that men might see the Kingdom of God, and without which no man could enter into the Kingdom. Each of us can remember, perhaps, the change that came into our hearts when we were baptized for the remission of our sins... The feeling that came upon me was that of pure peace, or love and of light. I felt in my soul that if I had sinned-and surely I was not without sin-that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched and I felt that I would not injure the smallest insect beneath my feet. I felt as though I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul. I was but a little boy, it is true, when I was baptized; but this was the influence that came upon me, and I know that it was from God, and was and ever has been a living witness to me of my acceptance of the Lord.” (*Conference Reports*, Apr. 1898, p. 65)) or in our hearts (Not just intellectual change, but a change in our soul.), that we have no more disposition to do evil, but to do good continually. (Being good is not enough without the ordinances. “The ‘mighty change’ associated with the new birth results in an educated conscience, educated desires, educated and bridled passions. Alma spoke of the ancient Saints who had received the priesthood of Melchizedek, and who, through their faith and obedience, ‘were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, *could not look upon sin save it were with abhorrence*; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.’ (Alma 13:11-12; italics added) Likewise, after Ammon had preached to King Lamoni and his subjects, ‘they did all declare unto the people the selfsame thing - that *their hearts had been changed; that they had no more desire to do evil*. And behold, many did declare unto the people that they had seen angels and had conversed with them; and thus they had told them things of God, and of his righteousness.’ (Alma 19:33-34; italics added.) The Saints of God in all ages lift up their voices unto the heavens as did Nephi: ‘O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin?’ (2 Nephi 4:31.)” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 175. Elder Bruce R. McConkie wrote: Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. *New Witness*, p. 290. The Church of Jesus Christ of Latter-day Saints is a divine institution. The Church, however, is only a means to an end, the vehicle for men and women to receive the everlasting gospel, participate in the ordinances of salvation, live worthy of the powers of godliness, put off the natural man, and grow in righteousness so that they might enjoy a mature spiritual union with that Lord whose they are. Regarding the new birth: Both the baptism of the water and the baptism of the Spirit symbolize birth. Entering into the kingdom of God through repentance and baptism is properly referred to as a rebirth, for thereby we become as children in the household of faith. The godly anguish and suffering of the repentant soul could be likened to the pain experienced by the mother in labor. The elements common to the process of birth are water, blood, and spirit. The amniotic fluid which surrounds the child prior to birth is a watery substance which aids in the development of the infant. The water of the baptismal font serves as a medium through which spiritual development begins. Blood is the medium through which saving nutrients and life-giving substances are passed to the child. Likewise, it is through the blood of Christ that the benefits of the Atonement are extended to man and the saving principles of the gospel are made a part of his life. Just as the individual spirit gives life to the infant body, even so the reception of the Holy Ghost begins a “quickening in the inner man.” One must be born again to both “see” and “enter” the kingdom of God. The new birth brings a change of attitude and character. Elder Orson Pratt explained concerning the powers of the Holy Ghost: “Water baptism is only a preparatory cleansing of the believing penitent... whereas, the baptism of fire and the Holy Ghost

cleanses more thoroughly, by renewing the inner man, and by purifying the affections, desires, and thoughts which have long been habituated in the impure ways of sin. Without the aid of the Holy Ghost, a person would have but very little power to change his mind, at once, from its habituated course, and to walk in newness of life...So great is the force of habit, that he would, without being renewed by the Holy Ghost, be easily overcome, and contaminated again with sin. Hence, it is infinitely important that the affections and desires should be, in a measure, changed and renewed, so as to cause him to hate that which he before loved, and to love that which he before hated. To thus renew the mind of man is the work of the Holy Ghost." The Holy Spirit, p. 56-57. The new birth brings new knowledge, new insights, and new directions to life. Those who are born again are received into a new family; they become the sons and daughters of Jesus Christ. Birth is but a beginning – the journey of faith lies ahead. Though the new birth is a result of a definite time of decision – a desire for the things of righteousness – it is usually a quiet but powerful process. Elder McConkie said: A person may get converted in a moment, miraculously. That is what happened to Alma the younger. He had been baptized in his youth, he had been promised the Holy Ghost, but he had never received it. He was too worldly-wise; he went off with the sons of Mosiah to destroy the church. Alma was in this state, and then this occasion occurred when a new light came into his soul, when he was changed from his fallen and carnal state to a state of righteousness. In his instance the conversion was miraculous, in the snap of a finger, almost. But that is not the way it happens with most people. With most people conversion is a process; and it goes step by step, degree by degree, level by level, from a lower state to a higher state, from grace to grace, until the time that the individual is wholly turned to the cause of righteousness. Now this means that an individual overcomes one sin today and another sin tomorrow. He perfects his life in one field now, and in another field later on. And the conversion process goes on, until it is completed, until we become, literally, as the Book of Mormon says, saints of God instead of natural men. *Address at BYU First Stake Conference, 11 February 1968.*)

Mosiah 27:8–28:

8 Now the sons of Mosiah were numbered among the ^aunbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an ^bidolatrous man. And he was a man of many words, and did speak much ^cflattery to the people; therefore he ^dled many of the people to do after the manner of his ^einiquities. (Alma is singled out because of the conversion story which is about to happen.)

9 And he became a great hinderment to the prosperity of the church of God; ^astealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his ^bpower over them. (They enjoyed freedom of speech. The evidence points to the idea that Alma was not fresh from his teenage years or twenty-something but a mature man before the angel visited him. This idea comes from a couple of sources. After the angel visits Alma the Younger, it is a relatively short period of time before his father, Alma dies at the age of 82 (see Mosiah 29:45). Would it be likely at that age to have a child in his twenties? Or is it more likely that Alma the Younger was more mature-perhaps even in his forties when the angel visited? It is also noteworthy that he is described as "a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities. And he became a great hinderment to the prosperity of the church of God; stealing away the hearts of the people; causing much dissension among the people; giving a chance for the enemy of God to exercise his power over them (Mosiah 27: 8, 9) This sounds like a well-practiced sinner, matured in his capacities for making trouble, not just a hot shot youth with a streak of rebellion. The reason this question of Alma's age is significant is because of the additional insight it gives us into the story. Alma the Younger's sins were not trivial, but heinous and destructive; his lies had shattered the lives and eternal hopes of many people. The persecutions and disruptions to the Church were so great that the believers were beginning to complain. Alma the Younger had been about major league sinning-and probably for years. These are not

trivial sins easily washed away. What's more a more mature Alma the Younger gives us a greater sense of Alma and his prayers. The Church that Alma had established, his life's work, was being demolished by his own son. Alma the Younger's avowed aim, which he was relentlessly about, was "seeking to destroy the Church" (Mosiah 27:10). Yet, this righteous father did not give up on his son. He did not resent or hate him for trampling upon everything he held dear. No, he prayed for him with great intent. These prayers didn't last just a month or even a year. Alma didn't give up when he saw the utter destructiveness of his son. His prayers and faith must have gone on tirelessly for several years-maybe even decades. Maurine Proctor, Meridian Magazine, Lesson 20.)

10 And now it came to pass that while he was going about to ^adestroy the church of God, for he did go about secretly with the sons of Mosiah seeking to destroy the church, and to lead astray the people of the Lord, contrary to the commandments of God, or even the king— (They are teaching the other religion of idolatry.)

11 And as I said unto you, as they were going about ^arebelling against God, behold, the ^bangel of the Lord ^cappeared unto them; (All of them saw the angel.) and he descended as it were in a ^dcloud; and he spake as it were with a voice of thunder, which caused the earth to shake upon which they stood; (See Alma 36 for a more detailed account of Alma's conversion. The witness of the Holy Ghost is more powerful than the visitation of an angel. Heber J. Grant taught, "Many men say: 'If I could only see an angel, if I could only hear an angel proclaim something, that would cause me to be faithful all the days of my life!' It had no effect upon these men that were not serving the Lord, and it would have no effect today." (*Conference Reports*, Apr. 1924, p. 159) An example of this is seen in the life of Lyman Johnson. "Lyman Johnson...reportedly apostatized after having seen an angel... 'I remember hearing President Snow say on more than one occasion,' recalled Mathias Cowley, 'how determined Lyman E. Johnson was to see an angel from the Lord. He plead [sic] with and teased the Lord to send an angel to him until he saw an angel; but President Snow said the trouble with him was that he saw an angel one day and saw the devil the next day, and finally the devil got away with him.'²⁶" (*FARMS*, vol. 2, no. 2-Fall 1993, p. 171) Hugh Nibley quoted Brigham Young who said, 'Pray that you never see an angel.' He was talking historically. Almost everybody who saw an angel left the Church. They came back, but they had these terrible problems. It gave them inflated egos, etc. They thought they were somebody special. They were, but they couldn't take it. It would be very dangerous if we were exposed to the other world to any degree. Only people that are very humble can do that. Not us, we can't do that. We are not that humble." (*The Teachings of the Book of Mormon*, Lecture 41, p.193) Wilford Woodruff said "...the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. I said to him that those were my views. The Lord had sent angels to men from the creation of the world, at different times, but always with a message or with something to perform that could not be performed without." (*Collected Discourses 1886-1898*, ed. by Brian Stuy, vol. 5, Wilford Woodruff, Oct. 19, 1896))

12 And so great was their astonishment, that they fell to the earth, and understood not the words which he spake unto them.

13 Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: ^aThis is my church, and I will establish it; and nothing shall ^boverthrow it, save it is the transgression of my people. (However, in this dispensation, the Church will not be overthrown. This must mean that there are enough righteous people on the earth that will help the church to continue rolling on.)

14 And again, the angel said: Behold, the Lord hath ^aheard the prayers of his people, and also the ^bprayers of his servant, Alma, who is thy father; for he has ^cprayed with much faith concerning thee that thou mightest be brought to the ^dknowledge of the truth; therefore, for this purpose have I come to ^econvince thee of the power and authority of God, that the ^fprayers of his servants might be answered according to their faith. (Elder LeGrand Richards said, "You remember what Alma did when his son,

Alma, didn't walk in the ways of the Lord and went about trying to destroy the church. He just did not give the Lord any rest about it; he took it to the Lord in mighty prayer until an angel of heaven appeared to his son....” (Conference Report, Oct. 1947, p. 75 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 239) “...Parents today often pray with great faith for their rebellious sons and daughters, yet they do not always receive the same results. Alma the Elder’s gospel is the same gospel that we have today; why then are there not more angels and more thunderous and transforming experiences? Mortal parents who make their own best effort to reach their children can invoke divine assistance through prayer, for all scriptures unite in testifying that God answers prayers. Perhaps the Lord does send angels, but angels of a different sort. Inspired teachers, friends, bishops, home teachers, Scout leaders, and others can serve the same function as angels from above. These embodied angels, inspired by the Holy Ghost, are sent by the Lord to assist and to love. “Evidently there were factors in Alma the Younger’s circumstance that necessitated his peculiar experience.” (Dennis L. Largey, *Church News*, Apr. 2, 1992) Joseph B. Wirthlin said: “Alma the Younger’s conversion was brought about by his father’s persevering faith. Despite the profound depths of worldly wickedness into which his son had sunk, Alma did not give up on the son he loved. Here is a case where a righteous man surely loathed the sin, but dearly loved the sinner. He diligently, hopefully, fervently prayed for his son. The angel messenger who visited Alma the Younger told him that he had “come to convince [him] of the power and authority of God, that the prayers of his servants might be answered according to their faith.” (*Heroes From the Book of Mormon*, p. 93) Boyd K. Packer said: “We emphasize that the greatest work you will do will be within the walls of your home....It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons or daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. ‘The Prophet Joseph Smith declared—and he never taught a more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the Cause of Truth, would save not only themselves, but likewise their posterity. Though some of the sheep may wander, the eye of the Shepherd is upon them, and sooner or later they will feel the tentacles of Divine Providence reaching out after them and drawing them back to the fold. Either in this life or the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent Prodigal, to a loving and forgiving father’s heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God.’” (Orson F. Whitney, *Conference Report*, April 1929, p. 110 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 189) “The Lord has promised that if we ask in faith for that which is right, we shall receive. (3 Nephi 18:20.) However, he has not promised the manner or the time in which the prayer will be answered. When the angel appeared to Alma the younger and the four sons of Mosiah, the angel made it clear that he had not appeared to them because of their own worthiness. Rather, he said, “for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.” (Mosiah 27:14. Italics added.) Also the angel pled with them to repent of their sins and “seek to destroy the church no more” that the prayers of the righteous members of the church might be answered. (Mosiah 27:16. Italics added.) Evidently it was primarily because of the faithful prayers of Alma the elder and the other members of the church that the angel appeared to Alma the younger and the four sons of Mosiah.” (Ludlow, Daniel H. *A Companion to your Study of the Book of Mormon*. Deseret Book. 1976, p.192.)

15 And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also ^abehold me before you? And I am sent from God.

16 Now I say unto thee: Go, and remember the captivity of thy fathers in the land of ^aHelam, (Alma was probably taught these stories in his youth and so the angel is telling him to recall them.) and in the land

of Nephi; and remember how great things he has done for them; for they were in ^bbondage, and he has ^cdelivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of ^dthyself be ^ecast off.

17 And now it came to pass that these were the last words which the angel spake unto Alma, and he departed. (Why did they see an angel when so many others who have left the Church and warred against it do not appear to have been granted a like privilege. Consider the following: (1) It ought to be observed that if all rebellious souls were accorded a personal visit from an angel assuring the reality of the world to come with its rewards and punishments, there would be little need for faith on anyone's part. (2) Such appearances of angels would create the temptation to obtain a testimony by negative behavior rather than through righteousness. Given that few among the faithful are privileged to enjoy the ministering of angels, it would seem a strange system of theology that freely granted such a privilege to the wicked. (3) It could be that some appreciable number of people have had such an experience and have rejected the divine counsel and chosen not to repent, and thus we have no record of the experience; like Laman and Lemuel. (4) The Savior explained that those who reject the testimony of scripture and living prophets would also reject the testimony of angels were they to appear to them. (5) We have the testimony of scripture that some have entertained angels unawares, and we might suppose that in many instances angels have sought to entice transgressors from their course in unobserved or less dramatic ways than this appearance to Alma and the sons of Mosiah. (6) The prayers of the righteous cannot go unheard. Alma the Elder and Mosiah were both men of great faith who no doubt implored the heavens night and day with a plea of help to save their wayward sons. Nor did they pray alone, for their pleadings were joined by those of all the faithful of the Church in and around Zarahemla. (7) It need be remembered that the Lord, who can manifest his powers in a great variety of ways, is hardly limited to angelic ministrations or open visions. Many have had conversion experiences of spiritual impact and consequence equal to Alma's experiences which are the result of a coalescence of circumstances divinely contrived: life changing experiences involving such things as a confrontation with death, an inspired sermon, a caring parent or relative, or a sensitive priesthood leader. DCBM, 2:304-5.)

18 And now Alma and those that were with him fell again to the earth, for great was their astonishment; for with their own eyes they had beheld an ^aangel of the Lord; and his voice was as thunder, which ^bshook the earth; and they knew that there was nothing save the power of God that could shake the earth and cause it to tremble as though it would part asunder.

19 And now the astonishment of Alma was so great that he became ^adumb, that he could not open his mouth; yea, and he became weak, even that he could not move his hands; therefore he was taken by those that were with him, and carried helpless, even until he was laid before his father.

20 And they rehearsed unto his father all that had happened unto them; and his father rejoiced, for he knew that it was the power of God.

21 And he caused that a multitude should be gathered together that they might witness what the Lord had done for his son, and also for those that were with him.

22 And he caused that the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma, that he might speak, and also that his limbs might receive their strength—that the eyes of the people might be opened to see and know of the goodness and glory of God.

23 And it came to pass after they had fasted and prayed for the space of ^atwo days and two nights, (Since Alma had been preaching against the Messiah, here he has an experience that symbolizes the death and resurrection of the Messiah. In Alma 36:10, he indicates that his incapacity lasted three days and three nights, the same amount of time Christ was in the tomb prior to his resurrection. The priests fasted for two days, which was different than the number of days Alma was unconscious. This means that the priests started their fast the day after Alma's experience.) the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:

24 For, said he, I have repented of my sins, (The difference between Alma seeing an angel and Laman

and Lemuel seeing an angel, is that Alma repented, where Laman and Lemuel did not.) and have been ^aredeemed of the Lord; behold I am born of the Spirit. (Alma is born again through the atonement of Christ, as is the case with all of us. Alma has now made the covenant that he before rejected.)

25 And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be ^aborn again; yea, ^bborn of God, ^cchanged from their carnal and ^dfallen state, to a state of righteousness, being redeemed of God, becoming his ^esons and daughters;

26 And thus they become new creatures; and unless they do this, they can in ^anowise inherit the kingdom of God. (On the evening of 10 May 1921, as they sailed toward what is now Western Samoa, Elder McKay had the following experience: Toward evening, the reflection of the afterglow of a beautiful sunset was most splendid!... Pondering still upon this beautiful scene, I lay in my [bed] at ten o'clock that night... I then fell asleep, and beheld in vision something infinitely sublime. In the distance I beheld a beautiful white city. Though it was far away, yet I seemed to realize that trees with luscious fruit, shrubbery with gorgeously tinted leaves, and flowers in perfect bloom abounded everywhere. The clear sky above seemed to reflect these beautiful shades of color. I then saw a great concourse of people approaching the city. Each one wore a white flowing robe and a white headdress. Instantly my attention seemed centered upon their leader, and though I could see only the profile of his features and his body, I recognized him at once as my Savior! The tint and radiance of his countenance were glorious to behold. There was a peace about him which seemed sublime – it was divine! The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness. But who were they? As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words: These Are They Who Have Overcome the World – Who Have Truly Been Born Again! Teachings of Presidents of the Church – David O. McKay, 1-2)

27 I say unto you, unless this be the case, they must be cast off; and this I know, because I was like to be cast off.

28 Nevertheless, after ^awading through much ^btribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an ^ceverlasting burning, and I am born of God.

and Alma 15:3–12:

3 And also Zeezrom lay sick at Sidom, with a burning fever (It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and the righteous shall hardly escape; still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, “Judge not, lest ye be judged.” TPJS, p. 162-63), which was caused by the great tribulations of his mind on account of his ^awickedness, (Boyd K. Packer: “I recently asked a doctor of family medicine how much of his time was devoted purely to correcting physical disorders. He has a large practice, and after thoughtfully considering, he answered, ‘Not more than 20 percent. The rest of the time I seem to be working on problems that very much affect the physical well-being of my patients but do not originate in the body. ’These physical disorders,’ the doctor concluded, ‘are merely symptoms of some other kind of trouble.’ ... There is another part of us, not so tangible, but quite as real as our physical body. This intangible part of us is described as mind, emotion, intellect, temperament, and many other things. Very seldom is it described as spiritual. But there is a *spirit* in man; to ignore it is to ignore reality. There are spiritual disorders, too, and spiritual diseases that can cause intense suffering. The body and the spirit of man are bound together. Often, very often, when there are disorders, it is very difficult to tell which is which.” (*Ensign*, Nov. 1977, p. 59 as taken from the BOM Institute Manual, 1981, p. 240) The physical and the spiritual are inseparably connected. We cannot do despite to the spiritual without at the same time damaging the physical. When a person sins against light – when he or

she wantonly goes at cross purposes to the ways of the Lord and sets at naught honor and decency and conscience and principles – that person does damage to the soul, of which the physical body is an integral part. When Jesus of Nazareth commanded the infirm of body to rise up, and further declared, “Thy sins be forgiven thee,” his enemies accused him of blasphemy. The Master asked simply: “Does it require more power to forgive sins than to make the sick rise up and walk?” (JST, Luke 5:23) That is to say, the same power by which death is rebuked or ailments cured is able to rebuke the evil one and cure a sin sick soul. In like manner, if one has the faith to be healed physically, he has the faith by which that cleansing and healing power can work a spiritual miracle and purify him from the stains of sin. (DNTC, 3:275.) for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.

4 Now, when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.

5 And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was ^aexceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.

6 And it came to pass that Alma said unto him, taking him by the hand: ^aBelievest thou in the power of Christ unto salvation?

7 And he answered and said: Yea, I believe all the words that thou hast taught.

8 And Alma said: If thou believest in the redemption of Christ thou canst be ^ahealed. (We just need to repent to be saved.)

9 And he said: Yea, I believe according to thy words.

10 And then Alma cried unto the Lord (We would assume that we are given but a glimpse of the whole story here. Surely Alma did more on this occasion than offer a sincere prayer; we would suppose that he laid his hands on the head of Zeezrom and (assisted by Amulek) in behalf of this faithful person exercised the powers of the priesthood he held. (DCBM, 3:116), saying: O Lord our God, have ^amercy on this man, and ^bheal him according to his faith which is in Christ. (Is faith the power that does that, or is it Jesus Christ or what? Well, faith is the power that plugs us in; it’s not the power that heals. It plugs us into the circuit, so to speak. The power is always there; we are surrounded by an enormous amount of power all the time. By applying faith we make it accessible to us; we make it useful to us. We are able to plug in, to use a vulgar expression, but that’s the sort of thing you do. You open your mind to faith, and then you are able to do it. Hugh Nibley, TBM, 2:352 Bruce R. McConkie: “The person who by faith, devotion, righteousness, and personal worthiness, is in a position to be healed, is also in a position to have the justifying approval of the Spirit for his course of life, and his sins are forgiven him, as witnessed by the fact that he receives the companionship of the Spirit, which he could not have if he were unworthy” (*Mormon Doctrine*, 297–98).)

11 And when Alma (Remember that Alma had done the same things as Zeezrom, teaching against the Church. But Alma knew better, because his father was the head of the Church.) had said these words, ^aZeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.

12 And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people. (“That Zeezrom proves himself in the eyes of his mentor, Alma, is confirmed by the fact that he regularly appears in the accounts of Alma’s ministry as one of his most trusted and reliable companions and fellow servants. Years after the events in Ammonihah and Sidom, when Alma undertakes one of the most difficult challenges of his life’s ministry—the conversion of the Zoramites—Zeezrom is chosen along with Ammon, Aaron, Omner, Amulek, and two of Alma’s sons to be a part of this seasoned missionary force (see Alma 31:6).” (*Heroes From the Book of Mormon*, pp. 118-9))

Alma 24:7–19:

7 Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the ^atraditions of our wicked fathers.

8 And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have ^aopened a correspondence with these brethren, the Nephites.

9 And behold, I also thank my God, that by opening this correspondence we have been convinced of our ^asins, and of the many murders which we have committed. (We do know that there are murders committed by Gentiles for which they at least can repent, be baptized, and receive a remission of their sins. Bruce R. McConkie, *A New Witness for the Articles of Faith*, 231)

10 And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath ^aforgiven us of those our many sins and murders (Because of the false traditions of their fathers, before their conversion these Lamanites had taken life in unrighteous wars. Though such needless killing is a sin of the gravest magnitude, it is not the same as the willful and premeditated taking of life that, in the United States system of jurisprudence, is called first-degree murder; or that is spoken of in the scriptures as being “sin unto death”, meaning that its perpetrators cannot, even through repentance, obtain a glory greater than that of the telestial kingdom in the worlds to come. DCBM, 3:167-68) which we have committed, and taken away the ^bguilt from our hearts, through the merits of his Son.

11 And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to ^atake them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

12 Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

13 Behold, I say unto you, Nay, let us retain (In this context, “retain” is used in the sense of holding back. They are not “retaining” their swords in the sense of maintaining possession, but rather they were restraining them from use.) our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords ^aagain they can no more be ^bwashed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

14 And the great God has had mercy on us, and made these things known unto us that we might not perish; yea, and he has made these things known unto us beforehand, because he loveth our ^asouls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the ^bplan of salvation might be made known unto us as well as unto future generations.

15 Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us ^ahide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us ^bclean thereby.

16 And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall ^ago to our God and shall be saved.

17 And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man’s blood, and they did ^abury them up deep in the earth. (“It is entirely possible that this interesting incident could have served as the source of the ‘bury-the-hatchet’ tradition of showing peace, which was a common practice among some of the tribes of American Indians when Columbus and other white men came to their lands.” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 210)

Spencer J. Condie: “Following Nephi’s counsel to ‘liken all scriptures unto us,’ we can use the conversion of the Anti-Nephi-Lehies as a metaphor for our own lives. When we become truly converted, the testimony of our conversion may well be borne in our burying deep in the earth our sharp tongues in lieu of sharp swords. Our post-conversion sanitary landfill might also be used to discard our hot tempers, our evil speech patterns, our penchant for off-color jokes, our ethnic epithets, our greediness, unkindness, and lack of compassion.” (*Your Agency: Handle With Care*, p. 140))

18 And this they did, it being in their view a testimony to God, and also to men, that they ^anever would use weapons again for the shedding of man’s blood; and this they did, vouching and ^bcovenanting with God, that rather than shed the blood of their brethren they would ^cgive up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

19 And thus we see that, (Whenever you read “And thus we see,” Mormon doesn’t want us to miss the point.) when these Lamanites were brought to ^abelieve and to know the truth, they were ^bfirm, and would suffer even unto death rather than commit sin (In the play, *A Man for All Seasons*, Sir Thomas Moore, who would soon have his head removed because of a refusal to compromise his principles, said, When a man takes an oath, he’s holding his own self in his own hands, like water, and if he opens his fingers then--he needn’t hope to find himself again (p. 81).); and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace. (Some have attempted to extrapolate from this instance that this is the course – a course of conscientious objection – that ought to be followed by those of the household of faith in all instances in which their lives and liberties are threatened by evil forces. But the larger context of this instance does not justify such an idea. As the story yet unfolds, it will be necessary for the Anti-Nephi-Lehies to abandon their lands and move in a body to that land of Jershon where they can be protected by the Nephites. It will also be necessary for their sons, who have not entered into the covenant that the Anti-Nephi-Lehies have made, to take up arms “to protect the Nephites and themselves from bondage.” Eventually, men and women must learn the lesson of the ages, a lesson stressed by Mormon just prior to his death, a message he could offer with over a thousand years of Nephite perspective before him: “Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you. Mormon 7:4. DCBM, 3:170)

You might think of other examples to study as well. What do you notice that each of these experiences has in common? What differences do you notice? What do these accounts teach you about how the Savior’s Atonement can change you?

See also [Alma 5:6–14](#);

6 And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in ^aremembrance the captivity of your fathers? Yea, and have you sufficiently retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has ^bdelivered their souls from hell?

7 Behold, he changed their hearts; (Ezra Taft Benson said: “Can human hearts be changed? Why of course! It happens every day in the great missionary work of the Church. It is one of the most widespread of Christ’s modern miracles. If it hasn’t happened to you - it should. The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of the people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature.” (*The Teachings of Ezra Taft Benson*, pp. 77-78.) Howard W. Hunter said: “This is the purpose of teaching. This is the reason we labor so hard, seek the Spirit, and prepare our minds with good things as the Lord has commanded, that we might be an instrument in the hands of the Lord in changing the heart of an

individual. Our aim is to plant in the hearts of the children the desire to be good, the desire to be righteous, the desire to keep the commandments of the Lord, the desire to walk in humility before him. If we can be an instrument in the hands of the Lord in bringing to pass this mighty change in the hearts of the youth of Zion, then we have accomplished the great miracle of a teacher. And truly it is a miracle. We do not understand how the Lord changes the hearts of men, but he does. Through a teacher, he can change the hearts of children almost overnight.” (*The Teachings of Howard W. Hunter*, p. 204)) yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; (reading scriptures) yea, they were encircled about by the ^abands of death, and the ^bchains of hell, and an everlasting destruction did await them.

8 And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.
9 And again I ask, were the bands of death broken, and the ^achains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did ^bsing redeeming love. And I say unto you that they are saved. (To be saved is to be freed from the effects of Adam’s fall, to overcome death and hell, to know a fullness of joy; it is to inherit eternal life. DCBM, 3:27)

10 And now I ask of you on what conditions are they ^asaved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell?

11 Behold, I can tell you—did not my father Alma believe in the words which were delivered by the ^amouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

12 And according to his faith there was a mighty ^achange wrought in his heart. Behold I say unto you that this is all true.

13 And behold, he ^apreached the word unto your fathers, and a mighty change was also wrought in their hearts (Neal A. Maxwell said: “Disciples are to make for themselves ‘a new heart’ by undergoing a ‘mighty change’ of heart (Ezekiel 18:31; Alma 5:12–14). Yet we cannot make such ‘a new heart’ while nursing old grievances. Just as civil wars lend themselves to the passionate preservation of ancient grievances, so civil wars within the individual soul-between the natural and the potential man-keep alive old slights and perceived injustices, except in the meek.” (*Meek and Lowly*, p. 55)), and they humbled themselves and put their ^btrust in the true and ^cliving God. And behold, they were faithful until the ^dend; therefore they were saved.

14 And now behold, I ask of you, my brethren of the church, have ye ^aspiritually been ^bborn of God? Have ye received his image in your countenances? (Mere compliance with the formality of the ordinance of baptism does not mean that a person has been born again. No one can be born again without baptism but the immersion in water and the laying on of hands to confer the Holy Ghost do not of themselves guarantee that a person has been or will be born again. The new birth takes place only for those who actually enjoy the gift or companionship of the Holy Ghost, only for those who are fully converted, who have given themselves without restraint to the Lord. Bruce R. McConkie, MD, p. 101. “One measure of the new birth is the appearance of the new man. Paul described the process of salvation as obtaining ‘the mind of Christ’ (1 Corinthians 2:16); that is, learning to think as Christ thinks, believe as he believes, feel as he feels, and do as he would do. Peter described the same thing as partaking of ‘the divine nature’ (2 Peter 1:4), meaning that we must acquire the attributes of godliness. Joseph Smith explained: ‘The Savior most clearly show[ed] unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them- that he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation’ (Lectures on Faith 7:16). As a child learns by imitating and emulating parents and those older than himself, so we learn godliness by imitating others

who have set an example in righteousness, especially Jesus Christ. Alma appropriately describes this process of becoming Christlike as receiving the image of Christ in our countenances.” (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 30) An image is not just an outward visual impression but also a vivid representation, a graphic display, or a total likeness of something. It is a person or thing very much like another, a copy or counterpart. Likewise, *countenance* does not simply mean a facial expression or visual appearance. The word comes from an old French term originally denoting “behavior,” “demeanor,” or “conduct.” In earlier times the word countenance was used with these meanings in mind. Therefore, to receive Christ’s image in one’s countenance means to acquire the Savior’s likeness in behavior, to be a copy or reflection of the Master’s life. This is not possible without a mighty change in one’s pattern of living. It requires, too, a change in feelings, attitudes, desires, and spiritual commitment. This involves the heart. Andrew Skinner, *Studies in Scriptures*, 7:301.) **Have ye experienced this mighty change in your hearts? (Be Christlike.** Ezra Taft Benson: “The scriptures record remarkable accounts of men whose lives changed dramatically, in an instant, as it were: Alma the Younger, Paul on the road to Damascus, Enos praying far into the night, King Lamoni. Such astonishing examples of the power to change even those steeped in sin can give confidence that the Atonement can reach even those deepest in despair. “But we must be cautious as we discuss these remarkable examples. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing that they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said ‘were baptized with fire and with the Holy Ghost, *and they knew it not.*’ (3 Ne. 9:20; italics added.)” (“A Mighty Change of Heart,” *Ensign*, Oct. 1989, 5).)

Alma 13:11–12:

11 Therefore they were called after this holy order, and were ^asanctified, and their ^bgarments were washed white through the blood of the Lamb. (By the magnifying of our callings, that is, by serving faithfully where and as we are called to serve, we sanctify ourselves. Sanctification is the process of becoming clean, pure, and spotless before the Lord. That process involves faithful service, which in turn is essential to the remission of sins and the refining of our souls. Applying this principle, James wrote that “if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the errors of his way shall save a soul from death, and shall hide a multitude of sins.” James 5:19-20. James’s point is that the sins being hidden are those of the minister, not just those of the one being ministered to. Commenting on this verse, Elder Bruce R. McConkie has written: “By reclaiming an erring brother, we save both him and ourselves. Our sins are hidden (remitted) because we ministered for the salvation and blessing of another member of the kingdom. In principle this special reward for Christ’s ministers applies also to those who preach the gospel and bring souls into the kingdom. The minister is rewarded with salvation and, of necessity, in the process, is freed from his own sins.” DNTC, 3:279. Men are entrusted with the priesthood so that they may serve and bless others. Through faithfulness in this divine investiture of authority they sanctify their own souls, that they lay up the blessings of heaven in store, that they perish not, but bring salvation to their own souls. D&C 4:1-4. DCBM, 3:98-99.)

12 Now they, after being ^asanctified (Sanctification is a state of saintliness, a state attained only by conformity to the laws and ordinances of the gospel. The plan of salvation is the system and means provided whereby men may sanctify their souls and thereby become worthy of a celestial inheritance. MD, p. 73, 675. DCBM, 3:99) by the ^bHoly Ghost, having their garments made white, being ^cpure and spotless before God, could not look upon ^dsin save it were with ^eabhorrence; (This passage indicates an attitude which is basic to the sanctification we should all be seeking, and thus to the repentance which merits forgiveness. It is that the former transgressor must have reached a point of no return to sin

wherein there is not merely a renunciation but also a deep abhorrence of the sin – where the sin becomes most distasteful to him and where the desire or urge to sin is cleared out of his life. Surely this is what is meant, in part at least, by being pure in heart! And when we read in the Sermon on the Mount that the ‘pure in heart’ shall see God, it gives meaning to the Lord’s statement, made through the Prophet Joseph Smith in 1832, that presently impure people can perfect themselves and become pure: Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D&C 88:68. Spencer W. Kimball, the Miracle of Forgiveness, p. 354-55) and there were many, exceedingly great many, (When the righteous in paradise – those assured a glorious resurrection – assembled to greet the Christ during his short ministry among them, they constituted an “innumerable company” (see D&C 138:12). The number of the faithful Saints who lived from the time of Adam to the time when Christ visited the world of the spirits appears to have been appreciably greater than we have generally supposed. Though it is true that the gate is strait and the way of holiness is narrow, the “few there be that find it” (Matthew 7:14) presumably a relative expression, may well total in real terms, a large number of our Father’s children who will go on to exaltation in the highest heaven. There is no ceiling on the number of saved beings; God desires to save all who will be saved. DCBM, 3:99-100) who were made pure and entered into the rest of the Lord their God.

Alma 18:

Alma 18

King Lamoni supposes that Ammon is the Great Spirit—Ammon teaches the king of the creation, of God’s dealings with men, and of the redemption that comes through Christ—Lamoni believes and falls to the earth as if dead. [About 90 B.C.]

1 AND it came to pass that king Lamoni caused that his ^aservants should stand forth and testify to all the things which they had seen concerning the matter.

2 And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his ^agreat power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments (Ammon hadn’t punished anyone. Just the opposite.) upon this people, because of their murders? (Murders here may be referring to the servants Lamoni has killed because they have not done well in keeping the king’s flocks, or it may refer to human sacrifices they have performed.)

3 And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he ^acannot be slain by the enemies of the king; neither can they ^bscatter the king’s flocks when he is with us, because of his expertness and ^cgreat strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

4 And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not ^aslay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

5 Now this was the ^atradition of Lamoni, which he had received from his father, that there was a ^bGreat Spirit. Notwithstanding they believed in a Great Spirit, they supposed that ^cwhatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants; (President Marion G. Romney said: “No person is, nor can he be, justified in rejecting these teachings and commandments which have been revealed by the Lord, on the basis that he does not know they are true, because everything the Lord does or says has within itself the evidence of its own authenticity, and every person is divinely endowed with the means to discover that evidence and know

for himself that it is true.” CR, Apr 1976, p. 120-21.)

6 For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.

7 Now it was the practice (This was a game) of these Lamanites to stand by the ^awaters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

8 And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such great power?

9 And they said unto him: Behold, he is feeding thy ^ahorses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, (They didn't ride horses, they used them to pull carts and chariots.) and conduct him forth to the land of Nephi; for there had been a ^bgreat ^cfeast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

10 Now when king Lamoni heard that Ammon was preparing his horses and his ^achariots he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.

11 Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

12 And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the ^acountenance of the king was changed; therefore he was about to return out of his presence.

13 And one of the king's servants said unto him, ^aRabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, (The Lamanite word “Rabbanah” obviously has the same derivation and meaning as the Hebrew word, Rabboni (Jn 20:16) or Rabbi. “Rabbanah is a wonderful word. Translated, it means *powerful, or great king*. In applying that name to Ammon, the servants of Lamoni did not know that in reality he was a prince, the son of the mighty king of the Nephites. But after Ammon's miraculous exploits at the Waters of Sebus, they regarded him, as did their master, *something more than a man*.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 3, p. 265)) the king desireth thee to stay.

14 Therefore Ammon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an ^ahour, according to their time, for he knew not what he should say unto him.

15 And it came to pass that Ammon said unto him again: What desirest thou of me? But the king answered him not.

16 And it came to pass that Ammon, being filled with the ^aSpirit of God, therefore he perceived the ^bthoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy servants and thy flocks, and slew ^cseven of their brethren (Ammon killed 6 with the sling and the leader with the sword.) with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?

17 I say unto you, what is it, that thy marvelings are so great? Behold, I am a ^aman, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.

18 Now when the king had heard these words, he marveled again, for he beheld that Ammon could ^adiscern his thoughts; (Boyd K. Packer: “(having quoted Alma 18:18) This power of discernment is a very real spiritual gift. It is often conferred as a blessing upon men ordained as bishops, stake presidents, and so forth. Many can bear witness to the fact that they do not have to hear or to see all that they know, that they can discern thoughts when the purpose of their office is served. I have often thought, as members of the Church come to us as General Authorities for counsel, that they are not aware that sometimes their words are in one avenue and their thoughts are in another, and yet it is important that we

learn that we cannot hide our thoughts. You can't hide them. Sooner or later, they will be known; they will express themselves in actions. 'As [a man] thinketh in his heart, so is he.' (Proverbs 23:7.) As a man thinketh in his heart, so he does." (*That All May Be Edified*, p. 35)) but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who ^bknows all things?

19 Ammon answered and said unto him: I am not.

20 And the king said: How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks—

21 And now, ^aif thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.

22 Now Ammon being ^awise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.

23 And the king answered him, and said: Yea, I ^awill believe all thy words. And thus he was caught with ^bguile. (A strategy)

24 And Ammon began to speak unto him with ^aboldness, (Timidity or uncertainty are not companions of the Spirit. DCBM, 3:136) and said unto him: Believest thou that there is a God?

25 And he answered, and said unto him: I do not know what that meaneth.

26 And then Ammon said: Believest thou that there is a ^aGreat Spirit?

27 And he said, Yea.

28 And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? (Creation) (Bruce R. McConkie: "The three greatest events that ever have occurred or ever will occur in all eternity are these: "1. The creation of the heavens and the earth, of man, and of all forms of life; "2. The fall of man, of all forms of life, and of the earth itself from their primeval and paradisiacal state to their present mortal state; and "3. The infinite and eternal atonement, which ransoms man, all living things, and the earth also from their fallen state so that the salvation of the earth and of all living things may be completed. "These three divine events—the three pillars of eternity—are inseparably woven together into one grand tapestry known as the eternal plan of salvation" (*A New Witness for the Articles of Faith*, 81).)

29 And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

30 And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.

31 And king Lamoni said: Is it above the earth?

32 And Ammon said: Yea, and he looketh down upon all the children of men; and he ^aknows all the thoughts and ^bintents of the heart; for by his hand were they all created from the beginning.

33 And king Lamoni said: I believe all these things which thou hast spoken. Art thou ^asent from God?

34 Ammon said unto him: I am a ^aman; and man in the beginning was created after the image of God, and I am called by his Holy ^bSpirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true; (That which is just is that which is right. Thus the justified are those who have done that which is right and proper in the eyes of God, or whose lives have been made right through the mediation of a greater power. That which is true is that which is faithful or trustworthy. To be brought to a knowledge of that which is just and true is to come to that knowledge which marks a straight course, one which can be followed with full confidence and trust. DCBM, 3:136)

35 And a portion of that ^aSpirit dwelleth in me, which giveth me ^bknowledge, and also power according to my faith and desires which are in God.

36 Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, (Fall) and ^arehearsed and laid before him the ^brecords and the holy scriptures of the people, (The sons of Mosiah had their own copies of the

scriptures) which had been spoken by the ^cprophets, even down to the time that their father, Lehi, left Jerusalem.

37 And he also rehearsed unto them (for it was unto the king and to his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.

38 And he also rehearsed unto them concerning the ^arebellions of Laman and Lemuel, and the sons of Ishmael, yea, all their rebellions did he relate unto them; and he expounded unto them all the ^brecords and scriptures from the time that Lehi left Jerusalem down to the present time. (Ammon's teaching methods were not elaborate or excessive. He started on Lamoni's level with questions about very basic gospel principles. He then explained the doctrines of the plan of salvation the Creation and the Fall--expounded the scriptures of ancient history, and finished with the plan of redemption. He used the scriptures from both the Old and New Worlds as his basic source (Alma 18:36-39). Ammon's straightforward doctrinal approach calls to mind President J. Reuben Clark, Jr.'s comment about how not to teach our spiritually alert youth, 'There is no need for gradual approaches, for 'bed-time' stories, for coddling, for patronizing, or for any of the other childish devices'. If Ammon could teach doctrine from the scriptures to a wicked Lamanite who barely knew God existed, surely students in modern Zion deserve to be taught in the same way.'" (*Book of Mormon Symposium Series, "Alma, the Test of the Word,"* edited by PR Cheesman, MS Nyman, and CD Tate, Jr., 1988, p. 269) What do you teach a person who has no knowledge of God or the gospel and yet has consented to listen and believe? Where do you start? What principles do you emphasize? The way in which Ammon taught King Lamoni constitutes a classic response to such questions. Ammon taught him what we have come to know as the three pillars of eternity-the Creation, the Fall, and the Atonement. These three doctrines, which are inseparably associated one with the other, constitute the foundation upon which all other gospel principles must rest. Indeed, any principle that cannot comfortably rest on the foundation of these doctrines (or be tied to it) has no place in the teachings of God's kingdom. To testify that Jesus of Nazareth is our Savior raises the question (particularly to one such as Lamoni), From what do we need to be saved? The answer of course is the fall of Adam. This in turn raises the question, From what did Adam fall? The answer is the paradisiacal state in which all things were originally created. Thus the creation becomes parent to the Fall, and the Fall parent to the Atonement.'" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 135) Joseph Smith: "When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel-you must begin with the first, and go on until you learn all the principles of exaltation" (*Teachings of the Prophet Joseph Smith*, p. 348).)

39 But this is not all; for he ^aexpounded unto them the ^bplan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, (Atonement) and all the works of the Lord did he make known unto them.

40 And it came to pass that after he had said all these things, and expounded them to the king, that the king ^abelieved all his words.

41 And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant ^amercy which thou hast had upon the people of Nephi, have upon me, and my people.

42 And now, when he had said this, he ^afell unto the earth, ^bas if he were dead. The death of the natural man. His being in this state for three days is similar to Alma, Paul, and Jonah's being in the belly of the fish. All of these are similar to the three days Jesus would be in the tomb prior to his resurrection.)

43 And it came to pass that his ^aservants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.

Alma 19:1–16:

1 AND it came to pass that after two days and two nights they were about to take his ^abody and lay it in a sepulchre, which they had made for the purpose of burying their dead.

2 Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

3 And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to know what she would that he should do.

4 And she said unto him: The ^aservants of my husband have made it known unto me that thou art a ^bprophet of a holy God, and that thou hast ^cpower to do many mighty works in his name;

5 Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he ^astinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

6 Now, this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark ^aveil of ^bunbelief was being cast away from his mind, and the ^clight which did light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness— yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had ^dovercome his natural frame, and he was carried away in God— (Bruce R. McConkie: “Those who heed the enticements and submit to the strivings of the Holy Spirit (which is the light of Christ) are enabled to receive the Holy Spirit (which is the Holy Ghost). “We have no better illustration of the full operation of the light of Christ upon an investigator of the gospel than what happened to King Lamoni” (*A New Witness for the Articles of Faith*, 261).)

7 Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

8 And he said unto the queen: He is not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

9 And Ammon said unto her: ^aBelievest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I ^bbelieve that it shall be according as thou hast said.

10 And Ammon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the ^aNephites.

11 And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

12 And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.

13 For as sure as thou livest, behold, I have ^aseen my Redeemer; and he shall come forth, and be ^bborn of a ^cwoman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit. (“From what we can deduce from scriptural writ, it appears that a trance is a state in which the body and its functions become quiescent in order that the full powers of the Spirit may be centered on the revelations of heaven. Freed from the fetters of a mortal body, man's spirit can be ushered into the divine presence; it can hear what otherwise could not be heard and see what otherwise could not be seen—even the visions of eternity and even the Almighty himself. Yet the trance, like all other spiritual experiences, is subject to counterfeiting. The test of the legitimacy of the religious trance, like that of tongues, is the efficacy of its purpose. Its genuineness must be ascertained by the same standards that determine the verity of revelation in all other forms – that is, by the asking of such questions as: Does it teach faith in Christ, repentance, sacrifice, obedience to the laws and ordinances of the gospel, and loyalty to the Lord's current and constituted Church and his anointed servants?”)

(McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 140) Elder David B. Haight, similarly, had an out of body experience which occurred while he was very ill. He related the story during the Oct. 1989 General Conference. From the *Church News*: “Elder David B. Haight expressed deep gratitude Sunday morning for the faith and prayers of countless people in his behalf, and for the divine intervention that spared his life from a serious illness...He recounted his experience the evening of his health crisis, as he pled with his Heavenly Father to spare his life a little longer to have more time to do His work, if it was His will. ‘While still praying,’ he recalled, ‘I began to lose consciousness. . . . I was now in a calm, peaceful setting; all was serene and quiet. I was conscious of two persons in the distance on a hillside. . . . Detailed features were not discernable. I heard no voices but was conscious of being in a holy presence and atmosphere.’ “During the days that followed, Elder Haight said he was shown a panoramic view of Christ’s earthly ministry. He saw the Savior and His apostles on the eve of His betrayal, where the Lord instructed and prepared the sacrament as a remembrance of His coming sacrifice. ‘It was so impressively portrayed to me - the overwhelming love of the Savior for each,’ Elder Haight said. ‘I witnessed His thoughtful concern for significant details - the washing of the dusty feet of each apostle; His breaking and blessing of the loaf of dark bread and blessing of the wine; then His dreadful disclosure that one would betray Him.’ “He said he saw Christ in Gethsemane, where ‘in some manner beyond our comprehension,’ the Savior took upon Himself the sins of mankind. As he witnessed these events during his days of unconsciousness, Elder Haight said the Holy Ghost blessed him with ‘a more perfect knowledge’ of the Lord’s mission.’ My soul was taught over and over again,’ he said solemnly. ‘I witnessed His struggling up the hill in His weakened condition carrying the cross, and His being stretched upon it...I cannot begin to convey to you the deep impact that these scenes have confirmed upon my soul,” (Church News, Oct. 7, 1989))

14 Now Ammon seeing the Spirit of the Lord poured out according to his ^aprayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their ^btraditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with ^cjoy; and thus they all three had ^dsunk to the earth. (Hugh Nibley “Of course, the hardest thing to contain is joy. Anybody can contain all sorts of pain. It's amazing what you can put up with when you have to put up with pain. How astonishing it is-there's just no limit. But joy is a thing that scares the daylights out of you. You can't contain it and don't know what to do with it. In the Moscow Art Theatre they say, ‘Suffer, suffer, suffer; that's the way you become an artist.’ Well, we love to suffer; there's no limit to how much we can suffer. But joy is so much harder to take. You don't know what to do with it, do you? And yet that's the purpose of our existence-we ‘are that we might have joy.’ So we are learning to control joy and control ourselves when we have it. We can't contain it, you see. It's a hard thing to contain. What do you do? Do you shout and holler and run around? Do you make a fool of yourself, etc.? How can you contain that in yourself? Well, they are all sinking down here and passing out, and that's the best thing. After all, when pain becomes too great you black out automatically. So that takes care of that. It's the same thing with joy if you can't contain it. When you don't know how to handle a problem psychologically, what do you do? You black out. This is your defense.” (*Teachings of the Book of Mormon*, Lecture 52, pp. 386-7))

15 Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was ^athey who had stood before the king and testified unto him concerning the great power of Ammon.

16 And it came to pass that they did call on the name of the Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish ^awomen, whose name was Abish, (Abish is one of the very few named women in the Book of Mormon. That her name is present here is even more remarkable because she was a servant, and the records of the world typically record the names of royalty, but not the names of servants. The presence of her name, and the details of this little aside, suggest that Abish was more important in the original record than we see her in Mormon’s account.

While the description of her conversion provides an explanation of why she did not fall down, nevertheless, it would not be anything that would require that she be recorded by name when other women, such as the queen, are not named. This contrast between the named servant and the unnamed queen hint at a much more important role for Abish in the establishment of the gospel through Ammon than we have in our records. Brant Gardner.) she having been converted unto the Lord for many years, on account of a remarkable vision of her father— (Abish had not succumbed to the influence of the Spirit, because it was not a new experience for her like the king and the people around him.)

Alma 22:1–26:

1 NOW, as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was ^aled by the Spirit to the land of Nephi, even to the house of the king which was ^bover all the land ^csave it were the land of Ishmael; and he was the father of Lamoni. (The Lord has a plan, a scheme, a system for the presentation of the gospel and the salvation of his sons and daughters. Those who seek to be in tune with the Infinite have the glorious privilege of participating in that plan, of being a vital part in the blessing of mankind. One day we shall see how very much the Lord was involved in the affairs of the people on this earth, how masterfully and marvelously he has orchestrated the doings, and feelings of his children in order to bring about the greatest blessing to the greatest number. DCBM, 3:156)

2 And it came to pass that he went in unto him into the king's palace, with his brethren, and bowed himself before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast ^adelivered out of ^bprison.

3 And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat ^atroubled in mind because of the ^bgenerosity and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

4 And Aaron said unto the king: Behold, the Spirit of the Lord has called him another way; he has gone ^ato the land of Ishmael, to teach the people of Lamoni.

5 Now the king said unto them: What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

6 And also, what is this that Ammon said—^aIf ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

7 And Aaron answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amalekites say that there is a God, and I have granted unto them that they should build sanctuaries, that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will ^abelieve.

8 And now when Aaron heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.

9 And the king said: Is God that ^aGreat Spirit that brought our fathers out of the land of Jerusalem?

10 And Aaron said unto him: Yea, he is that Great Spirit, and he ^acreated all things both in heaven and in earth. Believest thou this?

11 And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all these things, and I will ^abelieve thy words.

12 And it came to pass that when Aaron saw that the king would believe his words, he began from the creation (Creation) of Adam, ^areading the scriptures (Aaron – and, we would assume, the other Nephite missionaries – had copies of the scriptures which were used for the teaching of the gospel. DCBM, 3:157) unto the king—how God ^bcreated man after his own image, and that God gave him commandments, and that because of transgression, man had fallen. (Fall)

13 And Aaron did expound unto him the scriptures from the ^acreation of Adam, laying the fall of man

before him, and their carnal state and also the ^bplan of ^credemption, which was prepared ^dfrom the foundation of the world, (The gospel of God the Father, known also as the gospel of Jesus Christ, was the plan of salvation taught and declared by the Eternal Father in the premortal world. DCBM, 3:157) through Christ, for all whosoever would believe on his name. (Atonement)

14 And since man had ^afallen he could not ^bmerit anything of himself; (We cannot save ourselves. We need the Savior. Herein is one of the great messages in all eternity, but one that unfortunately is little understood even by many who are of the household of faith. We will not be saved in the highest heaven because we earn our way there. We will not be crowned with glory and eternal lives because we worked out our salvation by ourselves. It is as heretical to believe that we are exalted by works as it is to teach that we are saved by grace alone. As important as our works are in evidencing our acceptance of and commitment to Christ the Lord – works such as receiving the ordinances of salvation, performing deeds of kindness and acts of Christian charity, and enduring faithfully to the end – our works will not and cannot save us. It is impossible for any human being to do enough good deeds in this mortal sphere to qualify for life in the celestial kingdom. No, ultimately we are saved not by our works but by his works – the Lord’s. Wherefore, Lehi said to his son Jacob, I know that thou art redeemed, because of the righteousness of thy Redeemer. That is to say, before the Father, the Lord Jesus intercedes for us on the basis of his works. “Listen to him who is the advocate with the Father,” the Savior urges in a modern revelation, “who is pleading your cause before him – saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified. What an unusual defense! What an unnatural scene! What a glorious message! The Mediator pleads our cause on the basis of his works – his atonement. What, then, is our role? “Wherefore, Father, he continues, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. D&C 45:3-5. Truly there is a power in Christ, power not only to create the worlds and divide the seas but also to still the storms of the human heart, to heal the pain of scarred and beaten souls. We must learn to trust in him more, and on man-made solutions less. We must learn to surrender our burdens to him more. We must learn and work to our limits and then be willing to seek that grace or enabling power which will make up the difference, that sacred power which indeed makes all the difference! DCBM, 3:157-58) but the sufferings and ^cdeath of Christ ^datone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the ^egrave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.

15 And it came to pass that after Aaron had expounded these things unto him, the king said: ^aWhat shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be ^bborn of God, having this wicked spirit ^crooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up ^dall that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

16 But Aaron said unto him: If thou desirest this thing, if thou wilt ^abow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God (and repent), and call on his name in faith, believing that ye shall receive, then shalt thou receive the ^bhope which thou desirest.

17 And it came to pass that when Aaron had said these words, the king did ^abow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried ^bmightily, saying:

18 O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins (For his life to be spared in chapter 18, he offers one half of his kingdom to Ammon. Now he is offering to give away all of his sins to know God.) to know thee, (Ezra Taft Benson: “Each of us must surrender our sins if we are to really know Christ. We do not know Him until we become like Him. There are some, like this king, who must pray until they, too, have ‘a wicked spirit rooted’ from them so they can find the same joy.” (Come Unto Christ, p. 51) Neal A. Maxwell: “[speaking of the process of coming to know God] We also come to have sufficient ‘faith unto repentance,’ thereby becoming willing ‘to give away all [our] sins to know [God]’

(Alma 34:15; 22:18). These may include activities and endeavors that distract and deflect us. Getting used to giving away such onerous things is a necessary first step to prepare us for the giving that constitutes eventual consecration. "...Among some Church members there is, sad to say, a lack of real faith in the living God and in His plan of salvation. This includes the universal need for repentance and remodeling; failure to pay a full tithing; failure to wear the holy temple garments; refusal to work meekly at making a marriage more successful or helping a family to become happier; inordinate resentment of personal trials; trying to serve the Lord without offending the devil or the world; being willing to serve the Lord but only in an advisory capacity; failing to sustain the Brethren; neglecting prayer; neglecting holy scriptures; neglecting parents; neglecting neighbors; neglecting sacrament meetings; neglecting temple attendance; and so on. Of such happiness-draining failures the common cause, at the testing point, is the failure to endure it well. When we stop short, we interrupt the precious process of personal development. "...Many of us are kept from eventual consecration because we mistakenly think that, somehow, by letting our will be swallowed up in the will of God we lose our individuality (see Mosiah 15:7). What we are really worried about, of course, is giving up not self but selfish things-like our roles, our time, our preeminence, and our possessions. No wonder we are instructed by the Savior to lose ourselves (see Luke 9:24). He is only asking us to lose the old self in order to find the new self. It is a question not of one's losing identity but of finding one's true identity. "...The submission of one's will is placing on God's altar the only uniquely personal thing one has to place there. The many other things we 'give' are actually the things He has already given or loaned to us. However, when we finally submit ourselves by letting our individual wills be swallowed up in God's will, we will really be giving something to Him! It is the only possession which is truly ours to give. Consecration thus constitutes the only unconditional surrender which is also a total victory. (*If Thou Endure It Well*, pp. 44-55) The almost valiant resemble the valiant, except that they show considerably less consecration and measurably more murmuring. They are less settled spiritually and are more distracted by the world. They progress, but do so episodically rather than steadily and pause on plateaus." (*Men & Women of Christ*, p. 3) Such is the perfect and fair price exacted of all who truly desire to know God. It is much more difficult an offering to make than one of silver and gold. It is an affirmation of the eternal verity that no unclean thing can enter his presence. It places the promise of eternal life in the reach of all. It excuses nothing and rewards all that has been right and good. DCBM, 3:160.) and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck ^aas if he were dead. (Similar experience as Lamoni) (Dallin H. Oaks: "Two companion qualities evident in the lives of our pioneers, early and modern, are *unselfishness* and *sacrifice*. Our Utah pioneers excelled at putting 'the general welfare and community goals over individual gain and personal ambition' [Carol Cornwall Madsen, *Journey to Zion: Voices from the Mormon Trail* (1997), 6]. That same quality is evident in the conversion stories of modern pioneers. Upon receiving a testimony of the truth of the restored gospel, they have unhesitatingly sacrificed all that was required to assure that its blessings will be available to their children and to generations unborn. Some have sold all their property to travel to a temple. Some have lost employment. Many have lost friends. Some have even lost parents and extended family, as new converts have been disowned for their faith. This must be the greatest sacrifice of all" (in Conference Report, Oct. 1997, 100; or *Ensign*, Nov. 1997, 72).)

19 And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

20 Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they pled with the queen saying: Why commandest thou that we should slay these men, when behold one of them is ^amightier than us all? Therefore we shall fall before them.

21 Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should

some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

22 Now when Aaron saw the determination of the queen, he, also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together, and there should be a great contention and a disturbance among them; therefore he put forth his ^ahand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.

23 Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to ^aminister unto them. And he did minister unto them, insomuch that his ^bwhole household were ^cconverted unto the Lord.

24 Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aaron and his brethren.

25 But the king stood forth among them and administered unto them. And they were ^apacified towards Aaron and those who were with him.

26 And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

Alma 36:16–21:

16 And now, for three days and for three nights was I racked, even with the ^apains of a ^bdamned soul. (Alma tasted only a portion of that pain spoken of. The scriptures are clear that no one fully understands unless they have experienced it. Thus, those who have seen this torment in vision still don't know the height, the depth, and the misery thereof. The early missionaries in England were shown what it would be like for the damned souls of hell when they witnessed a brief vision of the evil spirits which had joined forces to destroy the work. Heber C. Kimball gives a brief but vivid description of what he saw: "We could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard [Richards's] watch)... We saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time. I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day." (*Heroes of the Restoration*, p. 64-5))

17 And it came to pass that as I was thus ^aracked with torment, while I was ^bharrowed up by the ^cmemory of my many sins, behold, I ^dremembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world. (It is only through Christ's atonement that we can be saved. This is the center of the chiasmus. Christ is the Son of God. The prophets teach how painful guilt can be... The prophet Alma, describing his feelings of guilt, said, "I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins." The prophets chose very graphic words. Racked means "tortured." Anciently a rack was a framework on which the victim was laid with each ankle and wrist tied to a spindle which could then be turned to cause unbearable pain. A harrow is a frame with spikes through it. When pulled across the ground, it rips and tears into the soil. The scriptures frequently speak of souls and minds being harrowed up with guilt. Torment means "to twist," a means of torturing so painful that even the innocent would confess. Boyd K. Packer, *Ensign*, May 2001, 22-23)

18 Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, ^ahave mercy on me, who am ^bin the ^cgall of bitterness, and am encircled about by the everlasting ^dchains of ^edeath. (Hugh Nibley said: “There could be nothing so exquisite and so bitter as were my pains.... On the other hand there can be nothing so exquisite and sweet as was my joy.’ Perfect parallelism. And incidentally, when he says, ‘O Jesus,’ (v. 18) any Moslem or Jew would say, ‘Well, why not call on God directly? Why call on Jesus?’ Well, that's the point of the whole thing. It was God he had offended. The last person in the world he wants to meet is God. He has offended God. What he wants is a kind person who will feel with him and know what he is going through. And, of course, that's the Lord, that's Christ. He descended below all things. He suffered all these things, so he knows. Alma appeals to the one he can appeal to. He's scared; he doesn't want to go to God. I'd sooner be extinct than have to face him [he feels]. But there is Jesus; he will get me out. He is the Savior-he knows. So he appeals to him, and then his work is really beginning.” (*Teachings of the Book of Mormon*, lecture 56, p. 458))

19 And now, behold, when I thought this, I could remember my ^apains ^bno more; yea, I was harrowed up by the memory of my sins no more. (He is forgiven, but that is only the beginning of the salvation process.)

20 And oh, what ^ajoy, (Joy is the fruit of the presence of the Holy Ghost.) and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain! (This is the center of the chiasm.)

21 Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy. (The teachings and testimonies of parents and other good people have an inevitable, inexorable effect. Those lessons are not lost on even the most wayward soul. Somewhere, somehow, they get recorded in the soul and may be called upon in a great moment of need. It was in such a moment that the young Alma remembered also to have heard my father prophesy. That prophecy may have been uttered in a day when Alma was taunting his father, or jeering at those who believed, or willfully denying the reality of revelation. It may have come at a time when his father assumed Alma did not care or hear or understand. Or it may have come so early in his life that his father might have thought he had forgotten... Now it was being called forth for the very protection it had intended to give... There will always be a great power – even latent, delayed, residual power – in the words of God we utter. Jeffrey R. Holland, *The Book of Mormon: It Begins with a Family*, 97-98)

Ether 12:27:

27 And if men come unto me I will show unto them their ^aweakness. I ^bgive unto men weakness that they may be humble; (One of the purposes of the conditions created by the Fall is to impel men to acknowledge their own weaknesses of the flesh and depend more on the power of God than on the "arm of flesh" (see 2 Nephi 4:34; D&C 1:19; D&C 18:11). Hardships and afflictions in mortality are often allowed by an omniscient God in order to turn the hearts of the children of men to him (see Mosiah 1:17; Helaman 12:3; Psalms 78:34-35). In addition to the universal weaknesses of the flesh that come as a result of the Fall, the Lord will at times "give unto men" a personalized, individual challenge that is designed to increase a person's faith in and dependence upon the Lord. It is in these moments of personal pain and recognition of our individual weaknesses and limitations that humbly leaning upon the "ample arm" of Jesus (see Hymns, no. 120) produces strength which compensates for and overcomes mortal weaknesses. The Lord's giving us weaknesses in order that we may humbly look to him as our source of strength is not just a series of isolated events in a lifetime but rather is an ongoing process. C. S. Lewis insightfully observed: "When a man turns to Christ and seems to be getting on pretty well (in the sense that some of his bad habits are now corrected), he often feels that it would now be natural if things went fairly smoothly. When troubles come along- illnesses, money troubles, new kinds of temptation- he is disappointed. These things, he feels, might have been necessary to rouse him and make him repent in his bad old days; but why now? Because God is forcing him on up, to a higher level: putting him into situations where he will have to be very much braver, or more patient, or more loving, than he ever

dreamed of before. It seems to us all unnecessary: but that is because we have not yet got the slightest notion of the tremendous thing He means to make of us." (Mere Christianity, p. 174.) DCBM, 4:301. Our Eternal Father knows all of his spirit children, and in his infinite wisdom, he chooses the very time that each comes to earth to gain a mortal body and undergo a probationary experience. Everything the Lord does is for the benefit and blessing of his children. And each of these children is subjected to the very trials and experiences that Omniscient Wisdom knows he should have. Bruce R. McConkie, *The Millennial Messiah*, 660. Some are tested by poor health, some by a body that is deformed or homely. Others are tested by handsome and healthy bodies; some by the passion of youth; others by the erosions of old age. Some suffer disappointment in marriage, family problems; others live in poverty and obscurity. Some (perhaps this is the hardest test) find ease and luxury. All are part of the test. And there is more equality in this testing than sometimes we suspect. Boyd K. Packer, *Ensign*, Nov 1980, 21 Some have mistakenly believed that the Lord gave us weaknesses. He did not. We inherited the weakness that come as part of being mortals who are in a fallen state, and who are susceptible to weaknesses – individual character flaws – that may beset us as a result of our being in this fallen state. We did not have those character flaws as spirits in our pre-mortal state. Identifying the weaknesses that do develop, and working to overcome them, is the way we eventually become like the Savior. Ludlow, *Unlocking the Book of Mormon*, 510.) **and my ^cgrace is sufficient for all men that ^dhumble themselves before me; for if they humble themselves before me, and have faith in me, then will I make ^eweak things become strong unto them.** (Whatever the weakness, Christ can supply the strength to overcome it. All other earthly efforts to overcome the effects of the weaknesses of the flesh, as helpful as they may be, are limited in their soul-transforming power. It is through the grace of Christ that even mortal inadequacies are compensated for or overcome while we yet tarry in the flesh (see *By Grace Are We Saved*, pp. 38-39). Through faithful acceptance of the atonement of Jesus Christ all losses can be ultimately restored, all suffering can cease, and all inequities and injustices in life can be rectified. "The Savior desires to save us from our inadequacies as well as our sins," wrote Bruce C. Hafen. "Inadequacy is not the same as being sinful- we have far more control over the choice to sin than we may have over our innate capacity... A sense of falling short or falling down is not only natural but essential to the mortal experience. Still, after all we can do, the Atonement can fill that which is empty, straighten our bent parts, and make strong that which is weak." (*The Broken Heart*, pp. 19-20.) DCBM, 4:302. Jack R. Christianson and K. Douglas Bassett: Our Savior took much more than just our sins upon himself in Gethsemane. In that sacred place Christ took upon himself our weaknesses as well, in the hope that we might one day be willing to participate in the process of changing them into strengths. *Life Lessons from the Book of Mormon*, 139-142.)

Moroni 10:32–33.

32 **Yea, ^acome unto Christ, and be ^bperfected in him,** (Stephen E. Robinson has described the process as follows: "Perfection comes through the Atonement of Christ. We become one with him, with a perfect being. And as we become one, there is a merger. Some of my students are studying business, and they understand it better if I talk in business terms. You take a small bankrupt firm that's about ready to go under and merge it with a corporate giant. What happens? Their assets and liabilities flow together, and the new entity that is created is solvent.... Spiritually, this is what happens when we enter into the covenant relationship with our Savior. We have liabilities, he has assets. He proposes to us a covenant relationship. I use the word 'propose' on purpose because it is a marriage of a spiritual sort that is being proposed. That is why he is called the Bridegroom. This covenant relationship is so intimate that it can be described as a marriage. I become one with Christ, and as partners we work together for my salvation and my exaltation. My liabilities and his assets flow into each other. I do all that I can do, and he does what I cannot yet do. The two of us together are perfect." ("*Believing Christ: A Practical Approach to the Atonement*," 1989-90 BYU Devotional and Fireside Speeches, pp. 120-21.) DCBM, 4:373) **and ^cdeny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and ^dlove God**

with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be ^eperfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God. (Notice that when perfection is mentioned it is to be perfect in Christ. We cannot do it alone. It is only done with Christ's atonement.)

33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye ^asanctified in Christ by the grace of God, through the shedding of the ^bblood of Christ, which is in the covenant of the Father unto the remission of your ^csins, that ye become ^dholy, without spot.