

LESSON 23
“More Than One Witness”
Alma 8-12

OVERVIEW:

Alma calls the people of Ammonihah to repentance, but they reject him. Amulek preaches to the people of Ammonihah. Amulek contends with Zeezrom and testifies of Christ. Alma further explains Amulek’s words and warns against hard-heartedness.

Last week we read that Alma preached in Zarahemla and then in Gideon. Now he moves on to Melek and Ammonihah.

SCRIPTURES:

THE BOOK OF ALMA
THE SON OF ALMA
CHAPTER 8

Alma preaches and baptizes in Melek—He is rejected in Ammonihah and leaves—An angel commands him to return and cry repentance unto the people—He is received by Amulek, and the two of them preach in Ammonihah. [About 82 B.C.]

- 1 AND now it came to pass that Alma returned from the ^aland of Gideon, after having taught the people of Gideon many things which cannot be written, (there’s not enough room on the plates to write everything) having established the ^border of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed. (We don’t need to run faster than we have strength.)
- 2 And thus ended the ninth year of the reign of the judges over the people of Nephi.
- 3 And it came to pass in the commencement of the ^{*}tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of ^aMelek, on the west of the ^briver Sidon, on the west by the borders of the wilderness.
- 4 And he began to teach the people in the land of Melek according to the ^aholy order of God, (Melchizedek Priesthood) by which he had been called; and he began to teach the people throughout all the land of Melek.
- 5 And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land; (Alma’s preaching in Melek was successful.)
- 6 So that when he had finished his work at Melek he departed thence, and traveled three days’ journey on the north of the land of Melek; and he came to a city which was called ^aAmmonihah. (May have been 50 to 60 miles away.)
- 7 Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the ^aname of him who first possessed them; and thus it was with the land of Ammonihah.
- 8 And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.
- 9 Now Satan had gotten great ^ahold (This is probably the order of Nehors. Alma 14:16) upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.
- 10 Nevertheless Alma ^alabored much in the spirit, ^bwrestling with God in ^cmighty prayer (Hugh Nibley said: “Wrestling with God? Does God resist you? Do you have to resist him? No, you have to put yourself into position, in the right state of mind. Remember, in our daily walks of life as we go around

doing things, we're far removed... You have to get yourself in form, like a wrestler having to look around for a hold or get a grip, as Jacob did when he wrestled with the Lord. You have to size yourself up, take your stance, circle the ring, and try to find out how you're going to deal with this particular problem. You're not wrestling with the Lord; you're wrestling with yourself. Remember, Enos is the one who really wrestled. And he told us what he meant when he was wrestling; he was wrestling with himself, his own inadequacies. How can I possibly face the Lord in my condition, is what he says. ...It takes great mental effort to confront the Lord in all seriousness. We do it at various shallow levels, by routine. We have a prayer here because we feel we should. If we're going to make it really serious, we have to work on it harder...and very few people are willing to do it, but it really pays off because you know exactly what you want and where you stand." (*Teachings of the Book of Mormon*, lecture 47, pp. 301-2)), that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might baptize them unto repentance.

11 Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

12 And now we know that because we are not of thy church we know that thou hast no power over us; and thou hast delivered up the judgment-seat unto ^aNephihah; therefore thou art not the chief judge over us.

13 Now when the people had said this, and withstood all his words, and ^areviled him, and spit upon him, and caused that he should be ^bcast out of their city, he departed thence and took his journey towards the city which was called Aaron.

14 And it came to pass that while he was journeying thither, being weighed down with sorrow, wading through much ^atribulation and anguish of soul, because of the wickedness of the people who were in the city of Ammonihah, it came to pass while Alma was thus weighed down with sorrow, behold an ^bangel of the Lord appeared unto him, saying:

15 Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful (One who labors with fidelity and devotion, seeking diligently to lead others to baptism, is successful in the Lord's eyes. DCBM, 3:59) in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that ^adelivered it unto you. (The same angel that appeared to Alma the first time.)

16 And behold, I am sent to ^acommand thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent the Lord God will ^bdestroy them. (The city is given one more chance to repent or be destroyed.)

17 For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the Lord) which is contrary to the ^astatutes, and judgments, and commandments which he has given unto his people. (The religion of the Nehors may have been liberal political views that would destroy individual freedoms.)

18 Now it came to pass that after Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

19 And as ^ahe entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat? (When Alma returned to Ammonihah, he asked a stranger, "Will ye give to an humble servant of God something to eat?" He was surprised by the man's answer, since he said that he had known Alma was coming - an angel told him in a vision that a holy prophet of God would be coming to his home that day. Sometimes meetings with other people and the intertwinings of our lives in mortality are more than chance - they are heaven-sent blessings. Elder Parley P. Pratt described the "sympathetic affinity" we feel around such people: "In the presence of such persons, one feels to enjoy the light of their countenances, as the genial rays of a sunbeam. Their very atmosphere

diffuses a thrill, a warm glow of pure gladness and sympathy, to the heart and nerves of others who have kindred feelings, or sympathy of spirit. No matter if the parties are strangers, entirely unknown to each other in person or character; no matter if they have never spoken to each other, each will be apt to remark in his own mind, and perhaps exclaim, when referring to the interview - "O what an atmosphere encircles that stranger! How my heart thrilled with pure and holy feelings in his presence! What confidence and sympathy he inspired! His countenance and spirit gave me more assurance, than a thousand written recommendations, or introductory letters." (Parley P. Pratt, Key to the Science of Theology, p.100-102. W. Jeffrey Marsh, Meridian Magazine, Lesson 23.)

20 And the man said unto him: I am a Nephite, (Amulek is probably telling Alma that he is of the same religion as Alma.) and I know that thou art a holy prophet of God, for thou art the man whom an ^aangel said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my ^bfood; and I know that thou wilt be a blessing unto me and my house. (Amulek's home, during this brief season, would have served as a most unusual missionary training center. DCBM, 3:61)

21 And it came to pass that the man received him into his house; and the man was called Amulek; ("A Nephite prophet, son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi, a descendant of Nephi... Amulek... was a man of wealth and importance and was blessed with many relatives. Amulek has the honor of having some of his sermons handed down to us in detail in the Book of Mormon. From them we judge him to have been a man of liberal education, of great faith, of unswerving integrity and untiring zeal for the truth. He was, from the glimpses of his private life that we glean as we pass along, a man of tender and affectionate disposition, exceedingly fond of his home and family, yet these and all else he readily and joyfully gave up for the riches and happiness of the Gospel of the Son of God." (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 3, p. 152-4)) and he brought forth bread and meat and set before Alma.

22 And it came to pass that Alma ate bread and was filled; and he ^ablessed Amulek and his house, and he gave thanks unto God. (Praying after the meal was an Old World custom. It is common among Jews of our day)

23 And after he had eaten and was filled he said unto Amulek: I am Alma, and am the ^ahigh priest over the church of God throughout the land.

24 And behold, I have been called to preach the word of God among all this people, according to the spirit of revelation and prophecy; and I was in this land and they would not receive me, but they ^acast me out and I was about to set my back towards this land forever.

25 But behold, I have been commanded that I should turn again and prophesy unto this people, yea, and to testify against them concerning their iniquities.

26 And now, Amulek, because thou hast fed me and taken me in, thou art blessed; for I was an hungered, for I had fasted many days.

27 And Alma ^atarried many days (Mission training center) with Amulek before he began to preach unto the people.

28 And it came to pass that the people did wax more gross in their iniquities.

29 And the word came to Alma, saying: Go; and also say unto my servant ^aAmulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my ^bfierce anger away.

30 And Alma went forth, and also Amulek, among the people, to declare the words of God unto them; and they were filled with the Holy Ghost.

31 And they had ^apower given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their ^bpower until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them. (This happens much later.)

32 And it came to pass that they went forth and began to preach and to prophesy unto the people,

according to the spirit and power which the Lord had given them.

* Verse 3 [82 B.C.].

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma. [These are Mormon's words] Comprising chapters 9 to 14 inclusive.

CHAPTER 9

Alma commands the people of Ammonihah to repent—The Lord will be merciful to the Lamanites in the last days—If the Nephites forsake the light, they shall be destroyed by the Lamanites—The Son of God soon cometh—He shall redeem those who repent and are baptized and have faith in his name. [About 82 B.C.]

1 AND again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach again unto this people, or the people who were in the city of ^aAmmonihah, it came to pass as I began to preach unto them, they began to contend with me, saying: (Mormon seems to be quoting from the record of Alma.)

2 Who art thou? Suppose ye that we shall believe the testimony of ^aone man, although he should preach unto us that the earth should pass away? (Sarcastic)

3 Now they understood not the words which they spake; for they knew not that the earth should pass away.

4 And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in ^aone day.

5 Now they knew not that God could do such marvelous ^aworks, for they were a hard-hearted and a stiffnecked people.

6 And they said: ^aWho is God, that sendeth ^bno more authority than one man among this people, to declare unto them the truth of such great and marvelous things? (They understood the law of witnesses.)

7 And they stood forth to lay their hands on me; but behold, they did not. And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:

8 Behold, O ye wicked and perverse ^ageneration, how have ye forgotten the ^btradition of your fathers; yea, how soon ye have forgotten the commandments of God.

9 Do ye not remember that our father, Lehi, was brought out of Jerusalem by the ^ahand of God? Do ye not remember that they were all led by him through the wilderness?

10 And have ye forgotten so soon how many times he ^adelivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

11 Yea, and if it had not been for his matchless power, and his mercy, and his ^along-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of ^bendless misery and woe.

12 Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly ^adestroy you from off the face of the earth; yea, he will visit you in his ^banger, and in his ^cfierce anger he will not turn away.

13 Behold, do ye not remember the words which he spake unto Lehi, saying that: ^aInasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

14 Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been ^acut off from the presence of the Lord. Now we see that the

word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

15 Nevertheless I say unto you, that it shall be more ^atolerable for them in the day of judgment than for you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent. (Brigham Young said: “Those who do not profess to know anything of the Lord are better off than we are, unless we live our religion, for we who know our Master’s will and do it not, will be beaten with many stripes; while they who do not know the Master’s will and do it not will be beaten with few stripes. This is perfectly reasonable. We cannot chastise a child for doing that which is contrary to our wills, if he know no better; but when our children are taught better and know what is required of them, if they then rebel, of course, they expect to be chastised, and it is perfectly right that they should be.” JD 16:111.)

16 For there are many promises which are ^aextended to the Lamanites; for it is because of the ^btraditions of their fathers that caused them to remain in their state of ^cignorance; therefore the Lord will be merciful unto them and ^dprolong their existence in the land. (Marion G. Romney said: “...all who have seeing eyes and understanding hearts may rest assured that the fulfillment of the promises to the Lamanites is at hand. Most of the foregoing prophecies have already been fulfilled, and others are now in course of fulfillment. The apostasy and fourth generation destruction, the degeneration of the remnant, the coming of the gentiles, their establishment by the power of God as a free people in this land, their harassment of the remnant, the preservation of the promised record, and its coming forth by way of the gentiles are now all documented history. For more than a hundred years the record of their fathers, the Book of Mormon, has been going to the Lamanites by way of the gentiles. And it is now being carried to them with increased tempo...So you see, my brethren and sisters, the Lord is pouring out his spirit upon the Lamanites. They are accepting the record of their fathers and are coming to a knowledge of the ‘things’ referred to by Jesus...they are now accepting the gospel. And they will continue to accept it in ever-increasing numbers. As they receive and live it they are certain to regain their favored status in the house of Israel and participate in the redemption of Zion and the building of the New Jerusalem here in America. Jacob, even now, flourishes in the wilderness, and shortly the ‘Lamanites shall blossom as the rose,’ heralding ‘the great day of the Lord,’ which God grant may not be long delayed, I humbly pray.” (*Conference Report*, Apr. 1963, p. 77))

17 And at some period of time they will be ^abrought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who ^bcall on his name. (About 2/3’s of the converts who join the church come from Latin America. From the record of Enos on the small plates of Nephi we read the following: 12 And it came to pass that after I had ^aprayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy ^bdesires, because of thy faith. 13 And now behold, this was the desire which I desired of him—that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be ^adestroyed, and the Lamanites should not be ^bdestroyed, that the Lord God would ^cpreserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be ^dbrought forth at some future day unto the Lamanites, that, perhaps, they might be ^ebrought unto salvation—)

18 But behold, I say unto you that if ye persist in your wickedness that your days shall not be ^aprolonged in the land, for the ^bLamanites shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with ^cutter destruction; and it shall be according to the fierce ^danger of the Lord.

19 For he will not suffer you that ye shall live in your iniquities, to ^adestroy his people. I say unto you, Nay; he would rather suffer that the Lamanites might destroy all his people who are called the people of Nephi, if it were possible that they could ^bfall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

20 Yea, after having been such a highly favored people of the Lord; yea, after having been favored

above every other ^anation, kindred, tongue, or people; after having had all things ^bmade known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;

21 Having been ^avisited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of ^btranslation; (These people have experienced these gifts of the spirit, but have now turned from them.)

22 Yea, and after having been ^adelivered of God out of the land of Jerusalem, by the hand of the Lord; having been ^bsaved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of ^cbondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things—

23 And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress ^acontrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more ^btolerable for the Lamanites than for them. (Hugh Nibley said: “The Book of Mormon goes to great lengths to describe just what a wicked society looks like and how it operates, with enough examples to type it beyond question; and with clinical precision it describes the hysteria that leads to its end. It also tells us how to recognize a righteous society, usually presenting the two types to us in close proximity. With these two images firmly in mind we are told why this presentation is being given, for whose benefit, and why it is so singularly important. The authors do not ask us to make comparisons and see ourselves in the picture, because that would be futile: the wickeder the people are the more they balk at facing their real image and the more skillful they become in evading, altering, faking, and justifying. So the book does not tell us to make the comparison—it does it for us, frankly and brutally.” (*The Prophetic Book of Mormon*, p. 508))

24 For behold, the ^apromises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall ^butterly be destroyed from off the face of the earth?

25 And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his people, declaring unto them that they must go forth and cry mightily unto this people, saying: ^aRepent ye, for the kingdom of heaven is nigh at hand;

26 And ^anot many days hence the Son of God shall come in his ^bglory; and his glory shall be the glory of the Only Begotten of the Father, full of ^cgrace, equity, and truth, full of patience, ^dmercy, and long-suffering, quick to ^ehear the cries of his people and to answer their prayers. (Bruce R. McConkie said: “Proper prayers are made to the Father, in the name of the Son, by the power of the Holy Ghost. The Father answers prayers, but he does it through the Son, into whose hands he has committed all things.” (*Promised Messiah*, p. 557, as taken from McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p. 66))

27 And behold, he cometh to ^aredeem those who will be ^bbaptized unto repentance, through faith on his name.

28 Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a ^areward of their ^bworks, according to that which they have been—if they have been righteous they shall ^creap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the ^ddamnation of their souls, according to the power and captivation of the devil.

29 Now behold, this is the voice of the angel, crying unto the people. (Alma must be quoting the words of the angel.)

30 And now, my ^abeloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened

against the word of God, and seeing that ye are a ^blost and a fallen people.

31 Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me because I said unto them that they were a hard-hearted and a ^astiffnecked people.

32 And also because I said unto them that they were a lost and a fallen people they were angry with me, and sought to lay their hands upon me, that they might cast me into prison.

33 But it came to pass that the Lord did not suffer them that they should take me ^aat that time and cast me into prison. (They will do this later.)

34 And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the ^awords of Amulek are not all written, nevertheless a part of his words are written in this book.

CHAPTER 10

Lehi descended from Manasseh—Amulek recounts the angelic command that he care for Alma—The prayers of the righteous cause the people to be spared—Unrighteous lawyers and judges lay the foundation of the destruction of the people. [About 82 B.C.]

1 NOW these are the ^awords which ^bAmulek preached unto the people who were in the land of Ammonihah, saying:

2 I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was that same Aminadi who interpreted the ^awriting which was upon the wall of the temple, which was written by the finger of God. (This must have been recorded in the large plates of Nephi and may have been in the Book of Lehi and was therefore not explained further here. Or, Mormon just didn't include the explanation in his editing.)

3 And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of ^aManasseh, who was the son of ^bJoseph who was ^csold into Egypt by the hands of his brethren. (Erastus Snow said: "The Prophet Joseph Smith informed us that the record of Lehi was contained on the one hundred sixteen pages that were first translated and subsequently stolen, and of which an abridgment is given us in the First Book of Nephi, which is the record of Nephi individually, he himself being of the lineage of Manasseh; but that Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters, thus fulfilling the words of Jacob upon Ephraim and Manasseh in the 48th chapter of Genesis [verse 16] which says: 'And let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.' Thus these descendants of Manasseh and Ephraim grew together upon this American continent, with a sprinkling from the house of Judah, from Mulek descended, who left Jerusalem eleven years after Lehi, and founded the colony afterwards known as Zarahemla found by Mosiah -- thus making a combination, an intermixture of Ephraim and Manasseh with the remnants of Judah, and for aught we know, the remnants of some other tribes that might have accompanied Mulek. And such have grown up upon the American continent." (Journal of Discourses, vol. 23, pp. 184, 185) Daniel H. Ludlow: Some students of the Book of Mormon have wondered how descendants of Joseph were still living in Jerusalem in 600 B.C. when most members of the tribes of Ephraim and Manasseh were taken into captivity by the Assyrians about 721 B.C. A scripture in 2 Chronicles may provide a clue to this problem. This account mentions that in about 941 B.C. Asa, the king of the land, gathered together at Jerusalem all of Judah and Benjamin "and the strangers with them out of Ephraim and Manasseh." (2 Chronicles 15:9.) These "strangers. . . out of Ephraim and Manasseh" who were gathered to Jerusalem in approximately 941 B.C. may have included the forefathers of Lehi and Ishmael. A Companion to Your Study of the Book of Mormon, 198-99)

4 And behold, I am also a man of no small ^areputation among all those who know me; yea, and behold, I have many kindreds and ^bfriends, and I have also acquired much riches by the hand of my ^cindustry.

5 Nevertheless, after all this, I never have known much of the ways of the Lord, and his ^amysteries and

marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people. 6 Nevertheless, I did harden my heart, (One assumes that Amulek had not been a bad man. He seems to have been a member of the Church in that day, one who had witnessed the miraculous, had heard the truth preached numerous times and seen God's hand working, but had not opened himself to the realm of divine experience. DCBM, 3:68) for I was ^acalled many times and I would not ^bhear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling ^cagainst God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges. (“The voice of the Lord calls to us regularly. It is not wickedness or carnality alone which keep us from feeling and hearing the word; it is preoccupation. We need not be guilty of gross sin to be unready for the impressions of the Spirit; we need only have our minds and hearts focused upon other things, to be so involved in the thick of thin things that we are not taking the time to ponder or meditate upon matters of substance. Excessive labor in secondary causes leads to a lessening of spiritual opportunities. (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, pp. 68-69))

7 As I was journeying to see a very near kindred, behold an ^aangel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has ^bfasted many days because of the sins of this people, and he is an hungered, and thou shalt ^creceive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

8 And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the ^aman whom the angel said unto me: Thou shalt receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.

9 And the angel said unto me he is a ^aholy man; wherefore I know he is a holy man because it was said by an angel of God.

10 And again, I know that the things whereof he hath testified are true (We teach and then we testify.); for behold I say unto you, that as the Lord liveth, even so has he sent his ^aangel to make these things manifest unto me; and this he has done while this Alma hath ^bdwelt at my house.

11 For behold, he hath ^ablessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

12 And now, when Amulek had spoken these words the people began to be astonished, seeing there was ^amore than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them. (The law of witnesses)

13 Nevertheless, there were some among them who thought to question them, that by their cunning ^adevices they might catch them in their words, that they might ^bfind witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

14 Now it was those men who sought to destroy them, who were ^alawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges. (ACLU)

15 Now these lawyers were learned in all the arts and ^acunning of the people; and this was to enable them that they might be skilful in their profession.

16 And it came to pass that they began to question Amulek, that thereby they might make him ^across his words, or contradict the words which he should speak. (Hugh Nibley said: “Alma 10 is the legalistic chapter. It's on legalism and lawyers. It packs a real wallop and shows immense insight. This was [translated] in 1829 before Joseph Smith had had any of his experience with lawyers. He was hauled into court and went through the routine 42 times. They were always bringing him to court. Americans were just as legalistic [then] as they are today. But remember that this was written before he had any of that

experience at all. He knew nothing about lawyers or anything else; he had just lived on the farm all his life. This chapter is really something, and we're on verse 13 now. They began to question Amulek using 'cunning devices [that] they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime [they would make it all legal] which they could make appear or witness against them.' That's the whole business of lawyers—to make your side appear whatever it is. And that's the art of rhetoric, as Plato said, and that's why he damned it. The Greeks were shocked by this new art, the art of the lawyer, which...made the worse appear the better reason. That's the skill of rhetoric. You can take either side and make it win. Whether it was good or bad had nothing to do with it; you won the case. That's what you are supposed to do. To make the worse appear the better reason shocked everybody. That's what we have here." (*Teachings of the Book of Mormon*, Lecture 48, p. 311) Joseph Fielding Smith said: "We must be prepared to defend the truth, and as men holding the holy priesthood which was restored by the opening of the heavens and the laying on of hands by holy messengers sent from the presence of the Lord, be prepared to protect the members of the Church against the cunning devices that are being employed in opposition to the gospel, to wean away our members who are not sufficiently informed and who lack the abiding testimony which faithfulness and obedience will ensure to every soul. War, quietly, insidiously, and with some fear because of the spread of the truth, is being waged against the restoration of divine truth." (*Doctrines of Salvation*, vol. 1, p. 311))

17 Now they knew not that Amulek could ^aknow of their designs. But it came to pass as they began to question him, he ^bperceived their thoughts, and he said unto them: O ye wicked and perverse ^cgeneration, ye lawyers and hypocrites, for ye are laying the foundations of the devil; for ye are laying ^dtraps and snares to catch the holy ones of God.

18 Ye are laying plans to ^apervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

19 Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices—yea, well did he say that if the time should come that the voice of this people should ^achoose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

20 And now I say unto you that well doth the Lord ^ajudge of your iniquities; well doth he cry unto this people, by the voice of his ^bangels: Repent ye, repent, for the kingdom of heaven is at hand.

21 Yea, well doth he cry, by the voice of his angels that: ^aI will come down among my people, with equity and justice in my hands.

22 Yea, and I say unto you that if it were not for the ^aprayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by ^bflood, as were the people in the days of ^cNoah, but it would be by famine, and by pestilence, and the ^dsword.

23 But it is by the ^aprayers of the righteous that ye are spared; (J. Reuben Clark, Jr. said: "The Lord has made it plain to us that if we are not a prayerful people, if we fail to remember the king of this land, Jesus Christ, we can lose all of these blessings. We should hearken to the words of Amulek when he said to his people: (quotes Alma 10:22-23.) And so it seems to me that what we need in this fair land of ours is a shining example of prayerfulness and the Latter-day Saints are the people who are chosen to exemplify to the world the power of prayer. Every Latter-day Saint home should be a house of God, where the altar of prayer is ever in use and where the proper example is set to our children in supplicating God for divine guidance in all of our endeavors." (*Conference Report*, Apr. 1949, p. 159) Spencer W. Kimball said: "Our world is now much the same as it was in the days of the Nephite prophet who said: '...if it were not for the prayers of the righteous...ye would even now be visited with utter destruction' (Alma 10:22). There are many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction." (*Ensign*, June 1971, p. 16 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 262)) **now**

therefore, if ye will ^bcast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the ^ctime is soon at hand except ye repent.

24 And now it came to pass that the people were more angry with Amulek, and they cried out, saying: This man doth revile against our laws which are just, and our wise ^alawyers whom we have selected.

25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to ^ablind your eyes, that ye will not understand the words which are spoken, according to their truth?

26 For behold, have I testified against your law? Ye do not understand; ye say that I have spoken against your law; but I have not, but I have spoken in favor of your law, to your condemnation.

27 And now behold, I say unto you, that the foundation of the ^adestruction of this people is beginning to be laid by the ^bunrighteousness of your ^clawyers and your judges.

28 And now it came to pass that when Amulek had spoken these words the people cried out against him, saying: Now we know that this man is a ^achild of the devil, for he hath ^blied unto us; for he hath spoken against our law. And now he says that he has not spoken against it.

29 And again, he has reviled against our lawyers, and our judges.

30 And it came to pass that the lawyers put it into their hearts that they should remember these things against him.

31 And there was one among them whose name was Zeezrom. Now he was the foremost to ^aaccuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

32 Now the object of these lawyers was to get gain; and they got gain ^aaccording to their employ.

CHAPTER 11

Nephite coinage set forth—Amulek contends with Zeezrom—Christ will not save people in their sins—Only those who inherit the kingdom of heaven are saved—All men shall rise in immortality—There is no death after the resurrection. [About 82 B.C.]

1 NOW it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive ^awages ^baccording to the time which they labored to judge those who were brought before them to be judged.

2 Now if a man owed another, and he would not ^apay that which he did owe, he was complained of to the judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

3 And the judge received for his wages ^aaccording to his time—a ^bsenine of gold for a day, or a senum of silver, which is equal to a senine of gold; and this is according to the law which was given.

4 Now these are the names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the ^amanner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been ^bestablished by king Mosiah.

5 Now the reckoning is thus—a senine of gold, a seon of gold, a shum of gold, and a limnah of gold. (The listing of weights was to show how much an ontie was worth. Alma was bribed with six onties of silver.)

6 A senum of silver, an amnor of silver, an ezrom of silver, and an onti of silver.

7 A senum of silver was equal to a senine of gold, and either for a measure of barley, and also for a measure of every kind of grain.

8 Now the amount of a seon of gold was twice the value of a senine.

9 And a shum of gold was twice the value of a seon.

10 And a limnah of gold was the value of them all. (In other words a limnah was worth one senine, one seon and one shum.)

11 And an amnor of silver was as great as two senums.

12 And an ezrom of silver was as great as four senums.

13 And an onti was as great as them all. (An onti was worth one senum, one amnor and one ezrom.)

14 Now this is the value of the lesser numbers of their reckoning—

15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

16 And a shiblum is a half of a shiblon.

17 And a Leah is the half of a shiblum.

18 Now this is their number, according to their reckoning.

19 Now an antion of gold is equal to three shiblons. (Hugh Nibley said: “This was the system established by King Mosiah... They had a system which ran in sevens instead of fives and tens; or sixes and twelves, as the English [system] does; or the decimal system as we use it. It ran in sevens, and Richard Smith pointed out it was the best possible system that could be devised. It used the least coins for any necessary transaction. If you want to figure out a system that will use a minimum amount of coins and save you a lot of trouble, this is the system.” (*Teachings of the Book of Mormon*, Lecture 48, p. 316) The Nephite money system was a 1-2-4-7 system. In contrast, the United States currency is based on a 1-5-10 system. Use the values from 1 to 9 to determine which system is most efficient—that is, which system allows a buyer and seller to conduct business with the fewest bills or coins. For example, to purchase something which costs “1”, a buyer needs one piece of money in both systems. But for a purchase of “2”, the Nephite system is more convenient. In fact, for all values between 1 and 9, only a purchase of “5” requires less money in the US than in the Nephite system. Ted L. Gibbons, Lesson 23, LDS Living.)

20 Now, it was for the sole purpose to get ^again, because they received their wages according to their ^bemploy, therefore, they did ^cstir up the people to ^drioting, and all manner of disturbances and wickedness, that they might have more employ, that they might ^eget ^fmoney according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

21 And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was ^aexpert in the ^bdevices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?

22 And Amulek said unto him: Yea, if it be according to the ^aSpirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver (Or the wages of 42 days worth of work. In our day, this may have been about \$30,000, if a judge earns \$200,000 per year.), and all these will I ^bgive thee if thou wilt deny the existence of a Supreme Being.

23 Now Amulek said: O thou ^achild of hell, why ^btempt ye me? Knowest thou that the righteous yieldeth to no such temptations?

24 Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that ^alucre more than him. (It isn't that some members of the faith do not love God. They probably do. They just love this world's goods more. DCBM, 3:75)

25 And now thou hast lied before God unto me. Thou saidst unto me—Behold these six onties, which are of great worth, I will give unto thee—when thou hadst it in thy heart to retain them from me; and it was only thy desire that I should deny the true and living God, that thou mightest have cause to destroy me. And now behold, for this great evil thou shalt have thy reward.

26 And Zeezrom said unto him: Thou sayest there is a true and living God?

27 And Amulek said: Yea, there is a true and living God.

28 Now Zeezrom said: Is there more than one God?

29 And he answered, No.

30 Now Zeezrom said unto him again: How knowest thou these things?

31 And he said: An ^aangel hath made them known unto me.

32 And Zeezrom said again: Who is he that shall come? Is it the Son of God?

33 And he said unto him, Yea.

34 And Zeezrom said again: Shall he save his people ^ain their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.

35 Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall ^anot save his people—as though he had authority to command God.

36 Now Amulek saith again unto him: Behold thou hast ^alied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.

37 And I say unto you again that he cannot save them in their ^asins; for I cannot deny his word, and he hath said that ^bno unclean thing can inherit the ^ckingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

38 Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father?

39 And Amulek said unto him: Yea, he is the very ^aEternal Father of heaven and of earth, and ^ball things which in them are; he is the beginning and the end, the first and the last;

40 And he shall come into the ^aworld to ^bredeem his people; and he shall ^ctake upon him the transgressions of those who believe on his name; (This is an important principle which must be viewed properly in order to avoid confusion. There are persons who teach that Christ suffered only for those who will repent. This is false. It is incorrect. The Lord suffered for every soul, “yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.” (2 Nephi 9:21; D&C 18:11; 19:16). His suffering and atonement are efficacious, however, only for those who repent and come unto him. Thus to refuse to repent is to mock his pain and shun his sufferings. It is, in the words of Paul, to do “despite unto the spirit of grace.” Hebrews 10:29. DCBM, 3:77) and these are they that shall have eternal life, and salvation cometh to none else. (Elder Bruce R. McConkie has written: “We are oftentimes prone to create artificial distinctions, to say that salvation means one thing and exaltation another, to suppose that salvation means to be resurrected, but that exaltation or eternal life is something in addition thereto. It is true that there are some passages of scripture that use salvation in a special and limited sense in order to give an overall perspective of the plan of salvation that we would not otherwise have. (2 Nephi 9:1-27, D&C 76:40-49; 132:15-17) These passages show the difference between general or universal salvation that consists of coming forth from the grave to immortality, and specific or individual salvation that consists of an inheritance in the celestial kingdom. Since it is the prophetic purpose to lead men to full salvation in the highest heaven of the celestial world, when they speak and write about salvation, almost without exception, they mean eternal life or exaltation. They use the terms salvation, exaltation, and eternal life as synonyms, as words that mean exactly the same thing without any difference, distinction, or variance whatever.” Promised Messiah, p. 129.)

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 twinkling 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))

46 Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

CHAPTER 12

Alma contends with Zeezrom—The mysteries of God can be given only to the faithful—Men are judged by their thoughts, beliefs, words, and works—The wicked shall suffer a spiritual death—This mortal life is a probationary state—The plan of redemption brings to pass the resurrection and, through faith, a remission of sins—The repentant have a claim on mercy through the Only Begotten Son. [About 82 B.C.]

1 NOW Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his ^alying and deceiving to destroy him, and seeing that he began to tremble under a ^bconsciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

2 Now the words that Alma spake unto Zeezrom were heard by the people round about; for the multitude was great, and he spake on this wise:

3 Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy ^athoughts, and thou seest that thy ^bthoughts are made known unto us by his Spirit; (Elder David A. Bednar: The gift of discernment operates basically in four major ways. First, as we “read under the surface,” discernment helps us detect hidden error and evil in others. Second, and more important, it helps us detect hidden errors and evil in ourselves. Thus the spiritual gift of discernment is not exclusively about discerning other people and situations, but, as President Cannon taught, it is also about discerning things as they really are within us. Third, it helps us find and bring forth the good that may be concealed in others. And fourth, it helps us find and bring forth the good that may be concealed in us. *Ensign*, Dec 2006, 35)

4 And thou seest that we know that thy plan was a very ^asubtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to ^brevile us and to cast us out—

5 Now this was a plan of thine ^aadversary, and he hath exercised his power in thee. (Satan need not do all his own dirty work. He moves upon, tempts, inspires, and possesses others to cause them to think and act in ways that seek to halt or hinder the plan of righteousness. However, as Joseph Smith taught, “The devil has no power over us only as we permit him.” TPJS, p. 181, DCBM, 3:82) Now I would that ye should remember that what I say unto thee I say unto all.

6 And behold I say unto you all that this was a ^asnare of the adversary, which he has laid to catch this

people, that he might bring you into subjection unto him, that he might encircle you about with his ^bchains, that he might chain you down to everlasting destruction, according to the power of his captivity. 7 Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they ^aknew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy. (Zeezrom is beginning to repent.)

8 And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. (By asking these questions sincerely, Zeezrom is beginning to repent.) And he said unto Alma: What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the ^ajust and the unjust, and are brought to stand before God to be ^bjudged according to their works? (The wicked will also stand before God to be judged.)

9 And now Alma began to expound these things unto him, saying: It is given unto many to ^aknow the ^bmysteries of God; nevertheless they are laid under a strict command that they shall not impart ^conly according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. (Boyd K. Packer: "...as students there are some questions that we could not in propriety ask. One question of this type I am asked occasionally, usually by someone who is curious, is, 'Have you seen Him?' That is a question that I have never asked of another. I have not asked that question of my Brethren in the Council of the Twelve, thinking that it would be so sacred and so personal that one would have to have some special inspiration—indeed, some authorization—even to ask it. Though I have not asked that question of others, I have heard them answer it—but not when they were asked. I have heard one of my Brethren declare, 'I know, from experiences too sacred to relate, that Jesus is the Christ.' I have heard another testify, 'I know that God lives, I know that the Lord lives, and more than that, I know the Lord.' I repeat: they have answered this question not when they were asked, but under the prompting of the Spirit, on sacred occasions, when 'the Spirit beareth record.' (D&C 1:39.) There are some things just too sacred to discuss: not secret, but sacred; not to be discussed, but to be harbored and protected and regarded with the deepest of reverence. There are many difficult questions, including some that we will not be able to answer, and many things are to be taken on faith. As a teacher, therefore, do not let difficult questions create difficult problems for you or for those you teach." (*Teach Ye Diligently*, pp. 86-7) Some truths and experiences are not lawful for man to utter in the sense that it is not permitted or appropriate to speak of them, except as led and directed by the Holy Spirit. DCBM, 3:84. Boyd K. Packer: have come to believe also that it is not wise to continually talk of unusual spiritual experiences. They are to be guarded with care and shared only when the Spirit itself prompts us to use them to the blessing of others. I am ever mindful of Alma's words: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him. (Alma 12:9.) I heard President Romney once counsel mission presidents and their wives in Geneva. "I do not tell all I know. I have never told my wife all I know, for I found out that if I talked too lightly of sacred things, thereafter the Lord would not trust me." *Ensign*, Jan 1983, 53)

10 And therefore, he that will ^aharden his heart, the same receiveth the ^blesser portion of the word; and he that will ^cnot harden his heart, to him is ^dgiven the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full. (This fullness, of course, cannot come to pass in this life; it is only in and after the resurrection that we can come to know all things, even as God knows them, DCBM, 3:85)

11 And they that will harden their hearts, to them is given the lesser ^aportion of the word until they ^bknow nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the ^cchains of ^dhell. (At least to the spiritually sick and to the spiritually dead, who seek God through reason and the intellect alone, the scriptures appear to

be a compilation of confusion and contradiction. And it was not intended to be otherwise, for salvation is of the Spirit and comes only to those who are spiritually alive and well, those who come to know God, not by reason and the intellect alone, but through the spirit of prophecy and revelation. Bruce R. McConkie, *Promised Messiah*, p. 113. DCBM, 3:83.)

12 And Amulek hath spoken plainly concerning ^adeath, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be ^bjudged according to our works.

13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned.

14 For our ^awords will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the ^bmountains to fall upon us to ^chide us from his presence.

15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting ^ashame that all his ^bjudgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Neal A. Maxwell: “The judgment day is one of the things that really will be. The ‘future shock’ of that judgment and the events to precede it will be without parallel. The dramatic day described so powerfully by Alma will be a highly compressed and collective moment of truth. This will be the day when every knee shall bow and every tongue confess Jesus is the Christ. (Philippians 2:10-11.) No mortals will be standing that day. Those who were cruelly used by the adversary will see that awful reality. Nephi said the unrepentant guilty would ‘remember [their] awful guilt in perfectness, and be constrained to exclaim: Holy, holy are thy judgments, O Lord God Almighty—but I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil hath obtained me, that I am a prey to his awful misery.’ (2 Nephi 9:46.) Jesus, who purchased us and who owns us, will require this owning up. They who transgressed divine law will openly admit that their transgressions are their own and cannot be laid at someone else’s door.” (*Things As They Really Will Be*, p. 111))

16 And now behold, I say unto you then cometh a death, even a second ^adeath, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal ^bdeath, shall also ^cdie a spiritual death; yea, he shall die as to things pertaining unto righteousness.

17 Then is the time when their torments shall be as a ^alake of fire and brimstone, whose flame ascendeth up forever and ever (For all except the sons of perdition this suffering is eternal only in the sense that it is God’s suffering and he is eternal. It will come to an end at the time of the second resurrection (at the end of the Millennium). The sons of perdition, those who have known the power and goodness of God and who then deny and defy the power, shall indeed suffer in outer darkness forever. For those who reject the gospel and sneer at its saving power, it is as though there had been no redemption made, as though Christ had never come into the world, as though there had been a Fall but no hope for deliverance from it. DCBM, 3:87); and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

18 Then, I say unto you, they shall be as though there had been ^ano redemption made; for they cannot be redeemed according to God’s justice; and they cannot ^bdie, seeing there is no more corruption. (It is very clear in the Doctrine and Covenants 76:30-37, that the only persons who will be completely overcome by this dreadful fate [the second death] are the sons of perdition, who go with the devil and his angels into outer darkness. All the rest of mankind, even the wicked, will receive some measure of salvation after they suffer the wrath of God. However, they will of necessity be brought to repentance and acceptance of the gospel of Jesus Christ as far as it will apply to them. Joseph Fielding Smith, *Answers to Gospel Questions*, 1:76)

19 Now it came to pass that when Alma had made an end of speaking these words, the people began to

be more astonished;

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an ^aimmortal state, that the soul can never die? (Once the spirit and the body have been reunited in resurrection, they can never be separated again.)

21 What does the scripture mean, which saith that God placed ^acherubim and a flaming sword on the east of the garden of ^bEden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever. (John Taylor: "When Adam was driven from the garden, an angel was placed with a flaming sword to guard the way of the tree of life lest man should eat of it and become immortal in his degenerate state, and thus be incapable of obtaining that exaltation which he would be capable of enjoying through the redemption of Jesus Christ, and the power of the resurrection, with his renewed and glorified body." (*Gospel Kingdom*, ed. by G. Homer Durham, p. 218))

22 Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did ^afall by the partaking of the forbidden ^bfruit, according to the word of God; and thus we see, that by his fall, all mankind became a ^clost and fallen people.

23 And now behold, I say unto you that if it had been possible for Adam to have ^apartaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: ^bIf thou eat thou shalt surely die.

24 And we see that ^adeath comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto ^bman in which he might repent; therefore this life became a ^cprobationary state; a time to ^dprepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead. (Hugh Nibley: "We are being tested every minute of the day by the choices we make, by the reactions we have, by the things we say, by the things we think about. It's like the ancient Christian doctrine of the two ways, the way to the right and the way to left, whichever they are. You must make the choice, and you may have made the wrong choice every day of your life up until now, but as long as you are here it is still not too late. You can still make the right choice-every minute you can make the right choice. It's never too late to make the right one... We have a time to repent; 'therefore this life became a probationary state.' Well, it can't be anything else; it's a time to prepare to meet God. That's why we need the gospel here." (*Teachings of the Book of Mormon*, Lecture 48, p. 327))

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world (The plan of salvation, that which we know as the gospel of Jesus Christ, is in reality the plan of the Father, the gospel of God. It was preached and its terms and conditions – including the Creation, the Fall, and the Atonement – were known and put into effect before the world was made. DCBM, 3:89), there could have been no ^aresurrection of the dead; but there was a plan of ^bredemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the ^atree of life they would have been forever miserable, having no preparatory state; and thus the ^bplan of redemption would have been frustrated, and the word of God would have been void, taking none effect. (If Adam and Eve had been permitted to partake of the fruit of the tree of life before living out their mortal lives, they would have been taken into immortality without the experience – the pains, the struggles, the opportunities to overcome, the posterity, and thus the joys – of this life. They would have been damned in their progress. And the rest of us would have known no progress; we would have remained forever as unembodied spirits. DCBM, 3:89)

27 But behold, it was not so; but it was ^aappointed unto men that they must die; and after death, they must come to ^bjudgment, even that same judgment of which we have spoken, which is the end.

28 And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them;

29 Therefore he sent ^aangels to converse with them, who caused men to behold of his glory.

30 And they began from that time forth to call on his name; therefore God ^aconversed with men, and made known unto them the ^bplan of redemption, which had been prepared from the ^cfoundation of the world; and this he made known unto them according to their faith and repentance and their ^dholy works.

31 Wherefore, he gave ^acommandments unto men, they having first transgressed the ^bfirst commandments as to things which were temporal, and becoming as Gods, ^cknowing good from evil, placing themselves in a state to ^dact, (Agency is largely a product of knowledge and understanding. Adam and Eve, in their paradisiacal condition, were naively innocent and thus unable to serve as responsible moral agents. Having partaken of the fruit of the tree of knowledge of good and evil, having gained an understanding of good and evil, having broadened their scope of the plan of salvation, they were now in a position to act instead of being acted upon. DCBM, 3:90) or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

32 Therefore God gave unto them commandments, after having made ^aknown unto them the plan of redemption, that they should not do evil, the penalty thereof being a second ^bdeath, (Orson Pratt: Second death, What is that? After you have been redeemed from the grave, and come into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. JD, 1:288) which was an everlasting ^cdeath as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of ^djustice could not be destroyed, according to the supreme ^egoodness of God.

33 But God did call on men, in the name of his Son, (this being the ^aplan of redemption which was laid) saying: If ye will ^brepent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

34 Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on ^amercy through mine Only Begotten Son, unto a ^bremission of his sins; and these shall enter into my ^crest. (Joseph F. Smith: The ancient prophets speak of "entering into God's rest;" what does it mean? To my mind, it means entering into the knowledge and love of God, having faith in His purposes and in His plans to such an extent that we know we are right, and that we are not hunting for something else; we are not disturbed by every wind of doctrine, or by the cunning and craftiness of men who lay in wait to deceive. We know of the doctrine, that it is of God, and we do not ask any questions of anybody about it; they are welcome to their opinions, to their ideas and to their vagaries. The man who has reached that degree of faith in God that all doubt and fear have been cast from him, he has entered into "God's rest," and he need not fear the vagaries of men, nor their cunning and craftiness, by which they seek to deceive him and mislead him from the truth. Gospel Doctrine, 58)

35 And whosoever will harden his heart and will do ^ainiquity, behold, I swear in my wrath that he shall not enter into my rest.

36 And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity ^aprovoketh him that he sendeth down his ^bwrath upon you as in the ^cfirst provocation, (This is a reference to the refusal of the ancient Israelites, under Moses, to receive the further light and knowledge which the Lawgiver sought to give them, including the fullness of the blessings of the priesthood and thus the privilege of coming into the divine presence. DCBM, 3:91.) yea, according to his word in the last provocation as well as the first, to the everlasting ^ddestruction of your souls; therefore, according to his word, unto the last death, as well as the first.

(Robert J. Matthews: The "first provocation" was in the Garden of Eden; God kept his word and brought death as a consequence. The second provocation was with the children of Israel in the wilderness.

Again, God kept his word and withdrew his presence. He did not allow those who came out of Egypt to enter the promised land, but caused them to die in the wilderness without finding rest, neither rest for their bodies nor for their spirits. Alma warns that since God was true to his word in earlier provocations, we have reason to believe that he will be equally true to his word, if we provoke him by our

disobedience. The Book of Mormon: Alma, The Testimony of the Word, 59)

37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we ^aprovoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the ^brest of God, which is prepared according to his word. (President Brigham Young has wisely observed: "We talk about our trials and troubles here in this life: but suppose that you could see yourselves thousands and millions of years after you have proved faithful to your religion during the few short years in this time, and have obtained eternal salvation and a crown of glory in the presence of God; then look back upon your lives here, and see the losses, crosses, and disappointments, the sorrows arising from disobedient children - from wicked parents who have opposed their children who wished to embrace the truth, the persecutions from city to city, from state to state, being hunted and driven, you would be constrained to exclaim, 'But what of all that? Those things were but for a moment, and we are now here. We have been faithful during a few moments in our mortality, and now we enjoy eternal life and glory, with power to progress in all the boundless knowledge and through the countless stages of progression, enjoying the smiles and approbation of our Father and God, and of Jesus Christ our elder brother.'" JD, 7:275.)