

**ALMA AND AMULEK TO THE PEOPLE OF AMMONIHAH**

Alma 9-13[1]

- A 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 Ammonihah, it came to pass as I began to preach unto them,
- B they began to contend with me,
- C saying: 2  
     Who art thou?  
     Suppose ye that we shall believe the testimony of one man,  
     although he should preach unto us that the earth should pass away? 3
- D Now they understood not the words which they spake;  
     for they knew not that the earth should pass away. 4
- E And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day. 5
- D Now they knew not that God could do such marvelous works,  
     for they were a hard-hearted and a stiffnecked people. 6
- C And they said:  
     Who is God,  
     that sendeth no more authority than one man among this people,  
     to declare unto them the truth of such great and marvelous things? 7
- B And they stood forth to lay their hands on me; but behold, they did not.
- A And I stood with boldness to declare unto them, yea, I did boldly testify unto them, saying:[2] 8
- A Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers;
- B yea, how soon ye have forgotten the commandments of God. 9
- C Do ye not remember that our father, Lehi, was brought out of Jerusalem by the hand of God?
- D a Do ye not remember that they were all led by him through the wilderness? 10
- b And have ye forgotten so soon how many times he delivered our fathers out of the hands of their enemies,
- c and preserved them from being destroyed,
- b even by the hands of their own brethren? 11
- a Yea, and if it had not been for his matchless power, and his mercy, and his long-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 endless misery and woe. 12
- E Behold, now I say unto you that he commandeth you to repent;
- F and except ye repent, ye can in nowise inherit the kingdom of God.
- E But behold, this is not all--he has commanded you to repent,

D or he will utterly destroy you from off the face of the earth;  
 yea, he will visit you  
 in his anger,  
 and in his fierce anger  
 he will not turn away.[3] 13

C Behold, do ye not remember the words which he spake unto Lehi, saying that:

B Inasmuch 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

A a<sub>1</sub> Now I would that ye should remember, that inasmuch as the Lamanites have not kept the  
 commandments of God,

a<sub>2</sub> they have been cut off from the presence of the Lord.

b 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,

c from the beginning of their transgressions in the land. 15

d Nevertheless I say unto you, that it shall be more tolerable 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. 16

c For there are many promises which are extended to the Lamanites; for it is because of the  
 traditions of their fathers that caused them to remain in their state of ignorance;

b therefore the Lord will be merciful unto them and prolong their existence in the land. 17

a<sub>1</sub> And at some period of time they will be brought to believe in his word, and to know of the  
 incorrectness of the traditions of their fathers;

a<sub>2</sub> and many of them will be saved, for the Lord will be merciful unto all who call on his  
 name.[4] 18

A But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in  
 the land,

for the Lamanites 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 utter  
 destruction; and it shall be according to the fierce anger of the Lord. 19

For he will not suffer you that ye shall live in your iniquities, to destroy 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,

B<sub>1</sub> if it were possible that they could fall into sins and transgressions,

B<sub>2</sub> after **having** had so much light and so much knowledge given unto them of the Lord their  
 God; 20 Yea,

C after **having** been such a highly favored people of the Lord; yea,  
 after **having** been favored above every other nation, kindred, tongue, or people;

- D after **having** had all things made 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
- E **Having** been visited by the Spirit of God;
- F **having** conversed with angels,
- E and **having** been spoken unto by the voice of the Lord; and
- D **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 translation; 22 Yea, and
- C after **having** been delivered of God out of the land of Jerusalem, by the hand of the Lord;
- having** been saved 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 bondage 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--[5]23
- B<sub>1</sub> 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
- B<sub>2</sub> contrary to the light and knowledge which they do have,
- A a I say unto you that if this be the case, that if they should fall into transgression,
- b it would be far more tolerable for the Lamanites than for them. 24
- b For behold, the promises of the Lord are extended to the Lamanites,
- a 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 utterly be destroyed from off the face of the earth? 25
- A 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:
- B Repent ye, for the kingdom of heaven is nigh at hand; 26
- C And not many days hence the Son of God
- D shall come
- E in his glory;
- E and his glory
- D shall be
- C the glory of the Only Begotten of the Father,  
full of  
grace,  
equity, and  
truth,

full of  
 patience,  
 mercy, and  
 long-suffering,  
 quick  
 to hear the cries of his people and  
 to answer their prayers. 27

B And behold, he cometh to redeem those who will be baptized 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 reward of their works, according to that which they have been--  
 if they have been righteous  
 they shall reap the salvation of their souls,  
 according to the power and deliverance of Jesus Christ; and  
 if they have been evil  
 they shall reap the damnation of their souls,  
 according to the power and captivation of the devil.[6] 29

A Now behold, this is the voice of the angel, crying unto the people. 30

And now, my beloved  
 brethren,  
 for ye are my brethren,  
 and ye ought to be beloved,

and ye ought to bring forth works which are meet for repentance,

A seeing that your hearts have been grossly hardened against the word of God,

B and seeing that ye are a lost and a fallen people. 31

C Now it came to pass that when I, Alma, had spoken these words, behold, the people were wroth with me

A because I said unto them that they were a hard-hearted and a stiffnecked people. 32

B And also because I said unto them that they were a lost and a fallen people

C they were angry with me,

D 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 at that time  
 and cast me into prison. 34

And it came to pass that Amulek went and stood forth, and began to preach unto them also.

And now the words of Amulek are not all written, nevertheless a part of his words are written in this book. 10:1[7]

Now these are the words which Amulek 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 the same Aminadi who interpreted the writing which was upon the wall of the temple,  
 which was written by the finger of God. 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 Manasseh,  
 who was the son of Joseph  
 who was sold into Egypt by the hands of his brethren. 4 And behold,  
 I am also a man of no small reputation among all those who know me; yea, and behold,  
 I have many kindreds and friends, and  
 I have also acquired much riches by the hand of my industry. 5

A Nevertheless, after all this, I never have known much of the ways of the Lord,

B and his mysteries and marvelous power.

C I said I never had known much of these things;

D but behold, I mistake,

C for I have seen much

B of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people. 6

A a Nevertheless, I did harden my heart,

b for I was called many times  
 and I would not hear;

b therefore I knew concerning these things,  
 yet I would not know;

a therefore I went on rebelling against 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. 7

A As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said:  
 Amulek, return to thine own house,

B for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God;

C for he has fasted many days

D because of the sins of this people,

C and he is an hungered,

B and thou shalt receive 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

A And it came to pass that I obeyed the voice of the angel, and returned towards my house.

A And as I was going thither I found the man whom the angel said unto me: Thou shalt receive into thy  
 house--

B and behold it was this same man who has been speaking unto you concerning the things of God. 9

C And the angel

D said unto me

E he is a holy man;

F wherefore I know

E he is a holy man

- D because it was said by
- C an angel of God. 10
- B And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his angel to make these things manifest unto me;
- A and this he has done while this Alma hath dwelt at my house. 11 For behold, he hath blessed 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 more 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. 13

- A Nevertheless, there were some among them who
- B thought
- C to question them,
- D<sub>1</sub> that by their cunning devices
- D<sub>2</sub> they might catch them in their words, that they might find witness against them,
- E that they might deliver them to their judges that they might be judged according to the law,
- F and that they might be slain or cast into prison,
- G according to the crime which they could make appear or witness against them. 14
- F Now it was those men who sought to destroy them,
- E who were lawyers, 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. 15
- D<sub>1</sub> Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession. 16
- D<sub>2</sub> And it came to pass that they began to question Amulek, that thereby they might make him cross his words, or contradict the words which he should speak. 17 Now they knew not that Amulek could know of their designs.
- C But it came to pass as they began to question him,
- B he perceived their thoughts,
- A and he said unto them:
- A<sub>1</sub> O ye wicked and perverse generation, ye lawyers and hypocrites, for ye are laying the foundation of the devil; for ye are laying traps and snares to catch the holy ones of God. 18 Ye are laying plans to pervert the ways of the righteous,

A<sub>2</sub> and to bring down the wrath of God upon your heads, even to the utter destruction of this people. 19

B 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 choose 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 judge of your iniquities;

well doth he cry unto this people, by the voice of his angels:  
 Repent ye, repent, for the kingdom of heaven is at hand. 21

Yea, well doth he cry, by the voice of his angels that:  
 I will come down among my people, with equity and justice in my hands. 22

C Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the  
 land, that ye would even now be visited with utter destruction;

D yet it would not be by flood, as were the people in the days of Noah, but it would be by  
 famine, and by  
 pestilence, and  
 the sword. 23

C But it is by the prayers of the righteous that ye are spared;

B now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand;

A<sub>1</sub> but in his fierce anger he will come out against you;

A<sub>2</sub> then ye shall be smitten by  
 famine, and by  
 pestilence, and by  
 the sword;  
 and the time is soon at hand except ye repent. 24

A<sub>1</sub> And now it came to pass that the people were more angry with Amulek, and they cried out, saying:

A<sub>2</sub> This man doth revile against our laws which are just,  
 A<sub>3</sub> and our wise lawyers whom we have selected. 25

B<sub>1</sub> But Amulek stretched forth his hand, and cried the mightier unto them, saying:

B<sub>2</sub> O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts?

C Why will ye yield yourselves unto him that he may have power over you, to blind your eyes,  
 that ye will not understand the words which are spoken, according to their truth? 26

D For behold, have I testified against your law?

E Ye do not understand;

D ye say that I have spoken against your law;

C but I have not, but I have spoken in favor of your law, to your condemnation. 27

B<sub>1</sub> And now behold, I say unto you,

- B<sub>2</sub> that the foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges. 28
- A<sub>1</sub> And now it came to pass that when Amulek had spoken these words the people cried out against him, saying:
- A<sub>2</sub> Now we know that this man is a child of the devil, for he hath lied unto us; for he hath spoken against our law. And now he says that he has not spoken against it. 29
- A<sub>3</sub> And again, he has reviled against our lawyers, and our judges. 30
- A And it came to pass that the lawyers put it into their hearts that they should remember these things against him. 31
- B And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people. 32
- C Now the object of these lawyers was to get gain; and they got gain according to their employ. 11:1
- D Now it was in the law of Mosiah that
- E every man who was a judge of the law, or those who were appointed to be judges, should receive wages according to the time which they labored to judge those who were brought before them to be judged. 2
- F Now if a man owed another, and he would not pay 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
- E And the judge received for his wages according to his time--a senine of gold for a day, or a senum of silver, which is equal to a senine of gold;
- D 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 manner 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 established 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. 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.[8] 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. 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.[9] 20

C Now, it was for the sole purpose to get gain, because they received their wages according to their employ,  
therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness,  
that they might have more employ,  
that they might get money according to the suits which were brought before them;  
therefore they did stir up the people against Alma and Amulek. 21

B 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 expert in the devices 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 Spirit 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, and all these will I give thee if thou wilt deny the existence of a Supreme Being.[10] 23

Now Amulek said:

a O thou child of hell,

b why tempt ye me? Knowest thou that the righteous yieldeth to no such temptations? 24

c Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God,

d but thou lovest that lucre more than him. 25

e And now thou hast lied before God unto me.

e Thou saidst unto me--Behold these six onties, which are of great worth, I will give unto thee--

d when thou hadst it in thy heart to retain them from me;

c and it was only thy desire that I should deny the true and living God,

b that thou mightest have cause to destroy me.

a 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 angel 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 in 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

- A 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 not save his people--as though he had authority to command God. 36

Now Amulek saith again unto him:

- a Behold thou hast lied, 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 sins;  
for I cannot deny his word,

- b and he hath said that no unclean thing can inherit the kingdom of heaven;

- b therefore, how can ye be saved, except ye inherit the kingdom of heaven?

- a 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 Eternal Father

*He is the covenantal Father.*

of heaven and

of earth, and

all things which in them are;

he is the beginning and the end,

the first and the last; 40

And he shall come into the world to redeem

his people;

and he shall take upon him the transgressions of

those who believe on his name;

and these are they

that shall have

eternal life,

and salvation

cometh

to none else.[11] 41

Therefore the wicked

remain as though there had been no redemption made, except it be the loosing of the bands of death;

- A<sub>1</sub> for behold, the day cometh that all shall rise from the dead

- A<sub>2</sub> and stand before God,

- A<sub>3</sub> and be judged according to their works. 42

- B Now, there is a death which is called a temporal death;
- C and the death of Christ shall loose the bands
- B of this temporal death,
- A<sub>1</sub> that all shall be raised from this temporal death. 43  
 The spirit and the body shall be reunited again  
 in its perfect form;  
 both limb and joint shall be restored  
 to its proper frame, even as we now are at this time;
- A<sub>2</sub> and we shall be brought to stand before God,
- A<sub>3</sub> knowing even as we know now,  
 and have a bright recollection of all our guilt.[12] 44
- A<sub>1</sub> Now, this restoration shall come to all,  
 both old and young,  
 both bond and free,  
 both male and female,  
 both the wicked and the righteous;[13]  
 and even there shall not so much as a hair of their heads be lost;  
 but every thing shall be restored to its perfect frame, as it is now, or in the body,
- A<sub>2</sub> and shall be brought and be arraigned before the bar of  
 Christ the Son, and  
 God the Father, and the  
 Holy Spirit,  
 which is one Eternal God,
- A<sub>3</sub> to be judged according to their works,  
 whether they be good or  
 whether they be evil.[14] 45
- AA A Now, behold, I have spoken unto you concerning the death of the mortal body,
- BB B and also concerning the resurrection
- C of the mortal body.
- CC D I say unto you that
- C this mortal body
- B is raised to an immortal body,
- DD A that is from death, even from the first death
- B unto life, that they can die no more;
- CC C their spirits uniting with their bodies,
- C never to be divided;
- BB B thus the whole becoming spiritual and immortal,
- AA A that they can no more see corruption.[15] 46
- A<sub>1</sub> 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. 12:1[16]

A<sub>2</sub> Now Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness 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

B 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 thoughts, and thou seest that thy thoughts are made known unto us by his Spirit; 4

And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out--5

Now this was a plan of thine adversary,  
and he hath exercised his power in thee.

B 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 snare 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 chains,  
that he might chain you down to everlasting destruction,  
according to the power of his captivity. 7

A<sub>1</sub> 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 knew 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. 8

And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. 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 just and the unjust, and are brought to stand before God to be judged according to their works? 9

A<sub>2</sub> And now Alma began to expound these things unto him, saying:

AA 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. 10

A And therefore, he that will harden his heart,

B the same receiveth the lesser portion of the word;

A and he that will not harden his heart,

B to him is given the greater portion of the word,

C until it is given unto him to know the mysteries of God until he know them in full. 11

A And they that will harden their hearts,

B to them is given the lesser portion of the word

C until they know nothing concerning his mysteries;

BB A a and then they are taken captive by the devil, and led by his will down to destruction.

b Now this is what is meant by the chains of hell.[17] 12

- B c And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and
- d being brought before the bar of God, to be judged according to our works. 13
- C e 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,
- D then will our state be awful, for  
then we shall be condemned. 14 For
- f our words will condemn us, yea, all  
our works will condemn us;  
we shall not be found spotless; and  
our thoughts will also condemn us;[18]
- E e 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 mountains  
to fall upon us to hide us from his presence. 15
- F d 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,
- E and acknowledge to our everlasting shame  
D that all his judgments 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  
C that believeth on his name  
and bringeth forth fruit meet for repentance. 16
- B c And now behold, I say unto you  
then cometh a death,  
even a second death,  
which is a spiritual death;  
then is a time that whosoever dieth in his sins,  
as to a temporal death,  
shall also die a spiritual death;  
yea, he shall die as to things pertaining unto righteousness. 17
- A b Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and
- a 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 no redemption made;  
for they cannot be redeemed according to God's justice;  
and they cannot die, seeing there is no more corruption.[19][20] 19
- CC 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 immortal state that the soul can never die? 21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, 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. 22

Now Alma said unto him: This is the thing which I was about to explain,  
 now we see that Adam did fall by the partaking of the forbidden fruit,  
 according to the word of God;  
 and thus we see, that by his fall, all mankind became a lost and fallen people. 23

A And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time,

B there would have been no death,

C and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die. 24

D And we see that death comes upon mankind,  
 yea, the death which has been spoken of by Amulek, which is the temporal death;

E nevertheless there was a space granted unto man in which he might repent;  
 therefore this life became  
 a probationary state;  
 a time to prepare  
 to meet God;  
 a time to prepare  
 for that endless state

F which has been spoken of by us,  
 which is after the resurrection of the dead. 25  
 Now, if it had not been for the plan of redemption, which was laid  
 from the foundation of the world,  
 there could have been no resurrection of the dead;  
 but there was a plan of redemption laid,  
 which shall bring to pass the resurrection of the dead,  
 of which has been spoken. 26

DD A And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life

B they would have been forever miserable, having no preparatory state;

C and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. 27

D But behold, it was not so; but it was appointed unto men that they must die;

E and after death, they must come to judgment, even that same judgment of which we have spoken, which is the end.[21] 28

CC A 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

a Therefore he sent angels to converse with them,

b who caused men to behold

c of his glory. 30

d And they began from that time forth to call on his name;

a therefore God conversed with men,

b and made known unto them

- c the plan of redemption, which had been prepared from the foundation of the world;
  - d and this he made known unto them according to their faith and repentance and their holy works.[22] 31
- B Wherefore, he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods,
- C knowing good
  - D from evil,
  - E placing themselves in a state to act,
  - E or being placed in a state to act according to their wills and pleasures,
  - D whether to do evil
  - C or to do good--32
- B Therefore God gave unto them commandments,
- A after having made known unto them the plan of redemption,
- BB that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. 33
- AA But God did call on men, in the name of his Son, (this being the plan of redemption which was laid) saying:
- A If ye will repent and harden not your hearts,
  - B then will I have mercy upon you, through mine Only Begotten Son; 34
  - A Therefore, whosoever repenteth, and hardeneth not his heart,
  - B he shall have claim on mercy through mine Only Begotten Son, unto a remission of his sins;
  - C and these shall enter into my rest. 35
  - A And whosoever will harden his heart and will do iniquity,
  - B behold, I swear in my wrath
  - C that he shall not enter into my rest.[23] 36
  - A 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;
  - B therefore your iniquity provoketh him
  - C that he sendeth down his wrath upon you
  - D as in the first provocation,
  - E yea, according to his word
  - D in the last provocation as well as the first,
  - F to the everlasting destruction of your souls;

- E therefore, according to his word,
- D unto the last death, as well as the first. 37
- A And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts,
- B that we provoke not the Lord our God
- C to pull down his wrath upon us
- D in these his second commandments which he has given unto us;
- F but let us enter into the rest of God, which is prepared
- E according to his word.[24] 13:1
- A And again, my brethren, I would cite your minds forward[25] to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people. 2
- B And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption. 3 And this is the manner after which they were ordained--
- C being called and prepared from the foundation of the world according to the foreknowledge of God,
- D on account of their exceeding faith and good works;
- E in the first place being left to choose good or evil;
- E therefore they having chosen good,
- D and exercising exceedingly great faith,
- C are called with a holy calling, yea, with that holy calling
- B which was prepared with, and according to, a preparatory redemption for such. 4
- C And thus they  
     have been called to this holy calling  
         on account of their faith,  
 while others  
     would reject the Spirit of God  
         on account of the hardness of their hearts and blindness of their minds,
- D while, if it had not been for this they might have had as great privilege as their brethren. 5
- D Or in fine, in the first place they were on the same standing with their brethren;
- C thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts,
- B being in and through the atonement of the Only Begotten Son, who was prepared--6
- A And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest--7



- B<sub>1</sub> This high priesthood
- B<sub>2</sub> being after the order of his Son,
- B<sub>3</sub> which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things--8
- C Now they were ordained after this manner--  
being called with a holy calling,  
and ordained with a holy ordinance,  
and taking upon them the high priesthood of the holy order,  
which calling,  
and ordinance,  
and high priesthood,  
is without beginning or end--9
- B<sub>1</sub> Thus they become high priests forever,
- B<sub>2</sub> after the order of the Son, the Only Begotten of the Father,
- B<sub>3</sub> who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.[26] 10
- A Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God;
- B and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish; 11 Therefore they were called after this holy order,
- C and were sanctified,  
and their garments were washed white
- D through the blood of the Lamb. 12
- C Now they, after being sanctified by the Holy Ghost,  
having their garments made white,
- B being pure and spotless before God, could not look upon sin save it were with abhorrence;
- A and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God. 13
- A And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest. 14
- B Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever. 15
- C And it was this same Melchizedek to whom Abraham paid tithes;
- C yea, even our father Abraham paid tithes of one-tenth part of all he possessed. 16
- B Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order,
- A and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.[27] 17

- A Now this Melchizedek was a king over the land of Salem;
- B and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness; 18
- C But Melchizedek having  
exercised mighty faith, and  
received the office of the high priesthood according to the holy order of God,  
did preach repentance unto his people.
- B And behold, they did repent; and Melchizedek did establish peace in the land in his days;
- A therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.[28] 19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention. 20

Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction. 21

And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying:

- A Now is the time to repent, for the day of salvation draweth nigh; 22
- B Yea, and the voice of the Lord, by the mouth of angels,
- C doth declare it unto all nations; yea, doth declare it,
- D that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people,
- E yea, even to them that are scattered abroad upon the face of the earth;
- F wherefore they have come unto us. 23
- F And they are made known unto us in plain terms,  
that we may understand,  
that we cannot err;
- E and this because of our being wanderers in a strange land;
- D therefore, we are thus highly favored, for we have these glad tidings
- C declared unto us in all parts of our vineyard. 24
- B For behold, angels are declaring it unto many at this time in our land;
- C and this is for the purpose of preparing the hearts of the children of men to receive his word
- D at the time of his coming in his glory. 25
- E And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming;
- F for the time cometh, we know not how soon.
- F Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice. 26
- E And it shall be made known unto just and holy men, by the mouth of angels,

- D at the time of his coming,
- C that the words of our fathers may be fulfilled,
- B according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them. 27
- A And now, my brethren, I wish  
 from the inmost part of my heart, yea,  
 with great anxiety even unto pain,  
 that ye would  
 hearken unto my words, and  
 cast off your sins, and  
 not procrastinate the day of your repentance; 28
- B But that ye would humble yourselves before the Lord,
- C and call on his holy name,
- D and watch
- C and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit,
- B becoming  
 humble,  
 meek,  
 submissive,  
 patient,  
 full of love and all long-suffering; 29  
 Having faith on the Lord;  
 having a hope that ye shall receive eternal life;  
 having the love of God always in your hearts,  
 that ye may be lifted up at the last day and enter into his rest.[29] 30
- A And may the Lord grant unto you repentance,  
 that ye may not bring down his wrath upon you,  
 that ye may not be bound down by the chains of hell,  
 that ye may not suffer the second death. 31

And Alma spake many more words unto the people, which are not written in this book.

### Notes

1. Chapter 7 in the 1830 edition.
2. 9:1-7 can be read word-for-word as a spiral. The two branches are separated by //.
 

(A) 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 Ammonihah, it came to pass as I began to preach unto them, // And I stood with boldness to declare unto them, yea, I did boldly testify unto them

(B) they began to contend with me, // And they stood forth to lay their hands on me; but behold, they did not.

(C) saying: Who art thou? Suppose ye that we shall believe the testimony of one man, although he should preach unto us that the earth should pass away? // And they said: Who is God, that sendeth no more authority than one man among this people, to declare unto them the truth of such great and marvelous things?

(D) Now they understood not the words which they spake; for they knew not that the earth should pass away. // Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiffnecked people.

(E) And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.
3. Alma 9:12. DWP.
4. The tradition of the fathers ties these two A elements together. The forgotten traditions of the Nephites is contrasted with the remembered traditions of the Lamanites. Both lead to bad results.
5. 13 “having” statements. 13 = Rebellion, apostasy, defection, corruption, disintegration, revolution.
6. The second B elaborates upon the first.
7. Chapter 8 in the 1830 edition.
8. This is an octal number system, and an efficient coinage for commerce (1, 2, 4, 7).
9. Verses 4-19 are an aside to put a value on the bribe that is to follow.
10. 6 = imperfection, man without God, evil.
11. Alma 11:40. Last six lines after DWP.
12. The second A<sub>3</sub> tells us that an important issue in our judgment will be “a bright recollection of our guilt.”
13. Each category includes everyone. 4 = all that was created, man in the world.
14. The A’s taken together form a triple echelon.
15. Verse 45 is an example of an overall system that pays almost no attention to the substructure.
16. Chapter 9 in the 1830 edition.

17. The structure in verses 10-11 can be extended to the end of 11, with the form ABABCABCD. The D is a clear point of emphasis.
  18. Three things will condemn us. 3 = complete.
  19. This is the sons of perdition (see D&C 88:24, 32).
  20. The capital and lower case guide letters show alternative structures. Both make sense. The focal point of the lower case system is our condemnation, that of the capital system is God's glory. This would be invisible in the standard linear format.
  21. The first E refers to meeting God, and the second talks of judgment upon that meeting. The F is a clear point of emphasis.
  22. Consider the implications of the parallelism in the c and d . The plan of redemption (second c) enables glorification of God (first c) through glorification of his children. Calling upon God (first d) in faith (second d) yields revelation.
  23. Notice the parallels in the irregular (first C is missing) triple echelon. A: not harden, not harden, harden the heart. B: mercy, mercy, wrath. C: rest, not rest.
  24. Another example of random verbal parallelism. The focal point, F, has the opposites: destruction (first) and rest (second).
  25. The appearance of "forward" here has bothered me for decades. I have come to speculate that Joseph Smith said "foreward" and Oliver wrote "forward."
- <https://en.wiktionary.org/wiki/foreward> (26 July 2015) doesn't have it as an adverb. As an adjective in Old English it means the first part. I wonder if "foreward" ever was an adverb. The fore part of time is the beginning of time. "Foreward" as an adverb makes more sense than "forward," which looks to the future, not the past. The latter is so used in 2 and twice in 16. Foreward does not appear in modern dictionaries.
26. Alma 13:7-9. Some modifications of my original finding were made after seeing Parry's work. His labeling is different from mine, but the parallels are almost the same. One exception is that he doesn't find the point of emphasis of the double echelon in verse 8, "is without beginning or end." As I have noted before, previous investigators have not found points of emphasis in multiple echelons.
  27. Alma 13:13-14. There are several interesting connections in this little chevron. Humility and repentance enable remission of sins and entrance into the rest of the Lord (A's). The ordinances of the high priesthood gave the ancient saints anticipation of the coming of the Son (B's). The high priesthood is the order of the Son of God (B's). Tithing is a central issue in entering into the rest of the Lord (C's).
  28. Melchizedek is clearly a type of Christ, who reigns under his father.
  29. A list of 5 (mercy, grace) and a list of 3 (complete) items in this B.

## ANTI-NEPHI-LEHI TO HIS PEOPLE

Alma 24

A<sub>1</sub> And it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nephi-Lehi,[1] were stirred up by the Amalekites and by the Amulonites to anger against their brethren. 2

A<sub>2</sub> And their hatred became exceedingly sore against them, even insomuch that they began to rebel against their king, insomuch that they would not that he should be their king;

A<sub>3</sub> therefore, they took up arms against the people of Anti-Nephi-Lehi. 3 Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi. 4 And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God. 5

B Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites. 6 Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not. 7

C Now, these are the words which he said unto the people concerning the matter:

D 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 traditions 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 opened 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 sins, and of the many murders which we have  
     committed. 10

And I also thank my God, yea, my great God,

- a that he hath granted unto us that we might repent of these things,
- b and also that he hath forgiven us
- c of those our many sins and murders which we have committed,
- d and taken away the guilt from our hearts, through the merits of his Son. 11
- c 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,
- b and to get God to take them away from our hearts,
- a for it was all we could do to repent sufficiently before God that he would take away our stain--12

E Now, my best beloved brethren, since God hath taken away our stains,