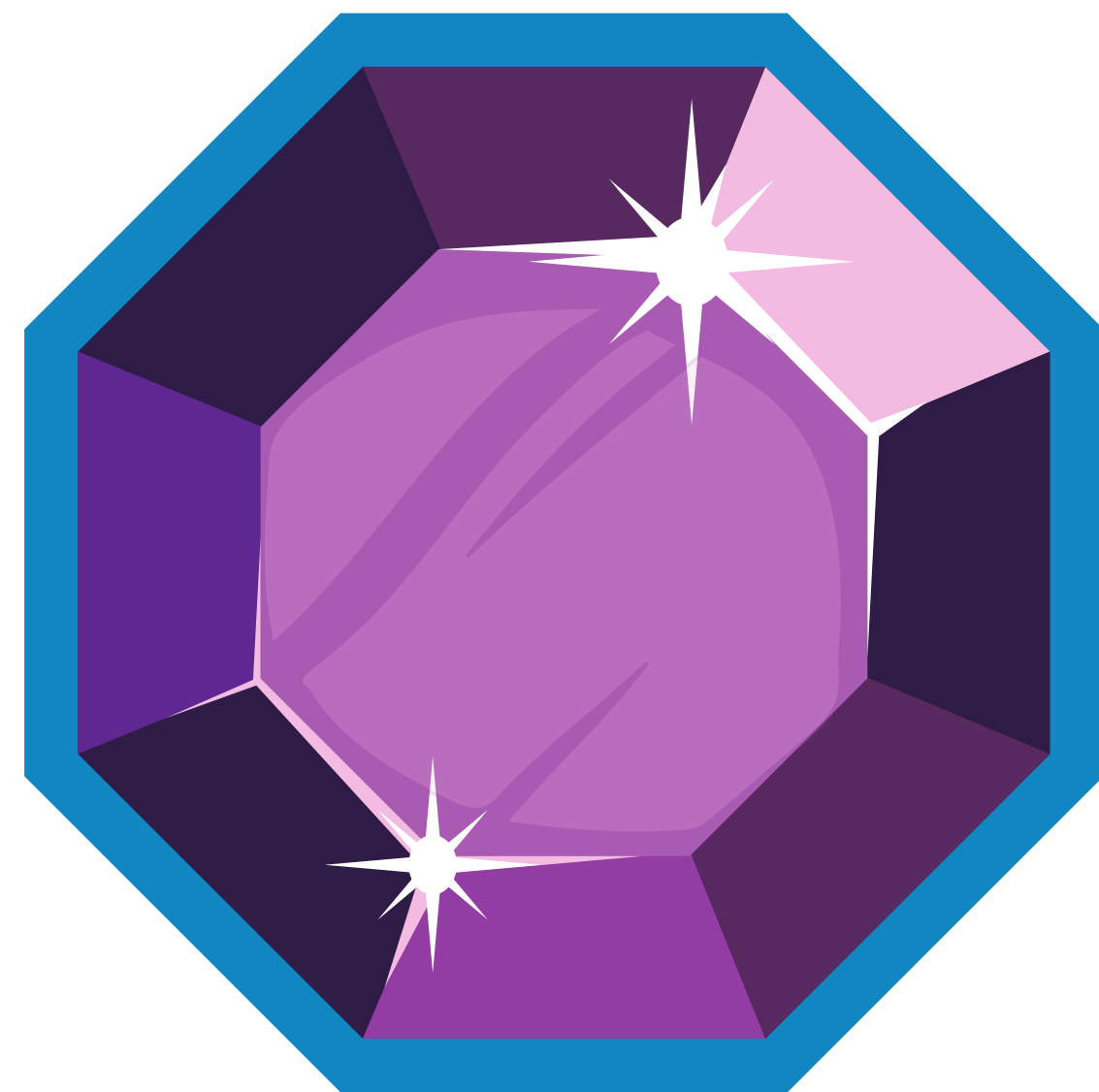
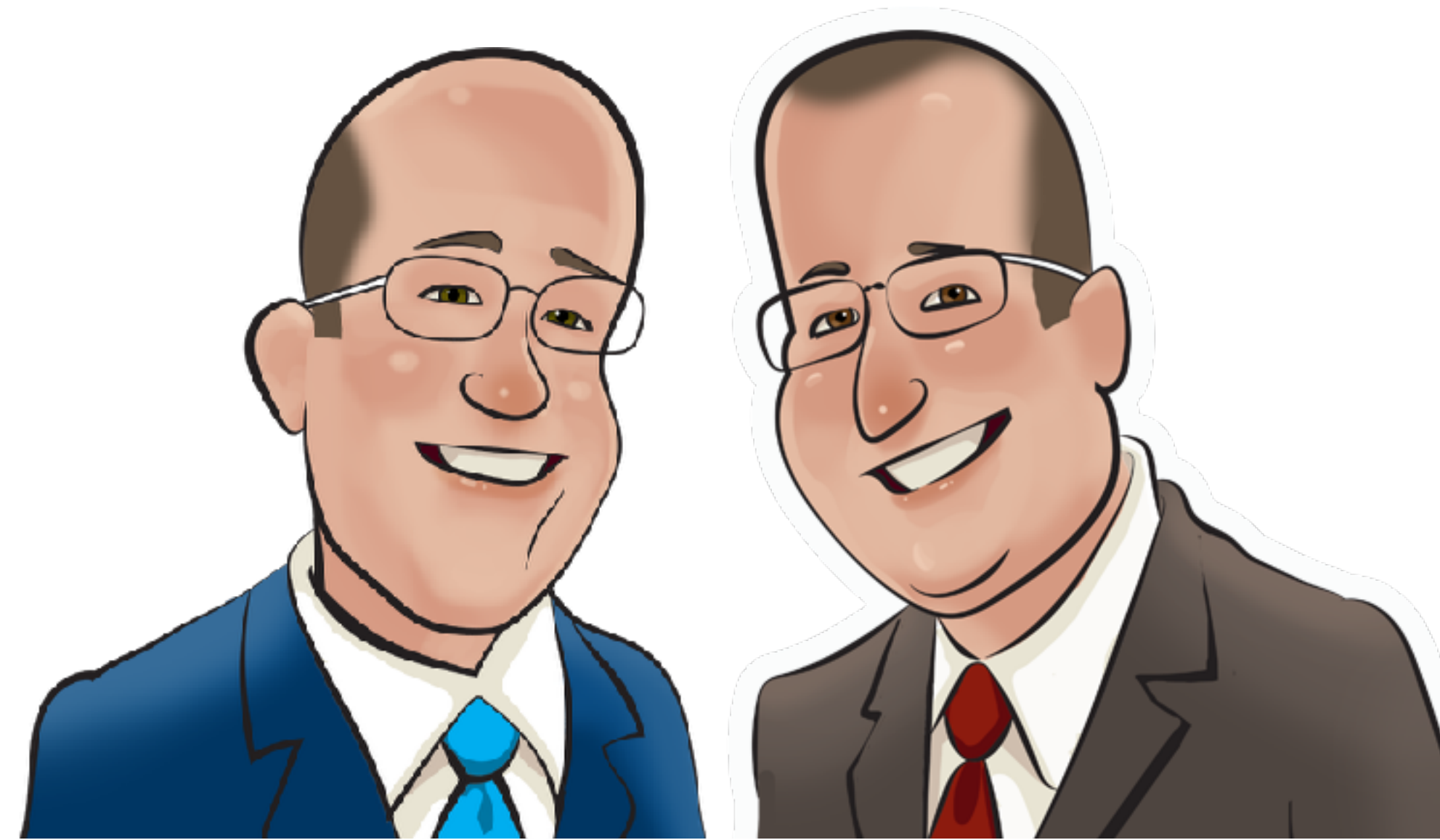
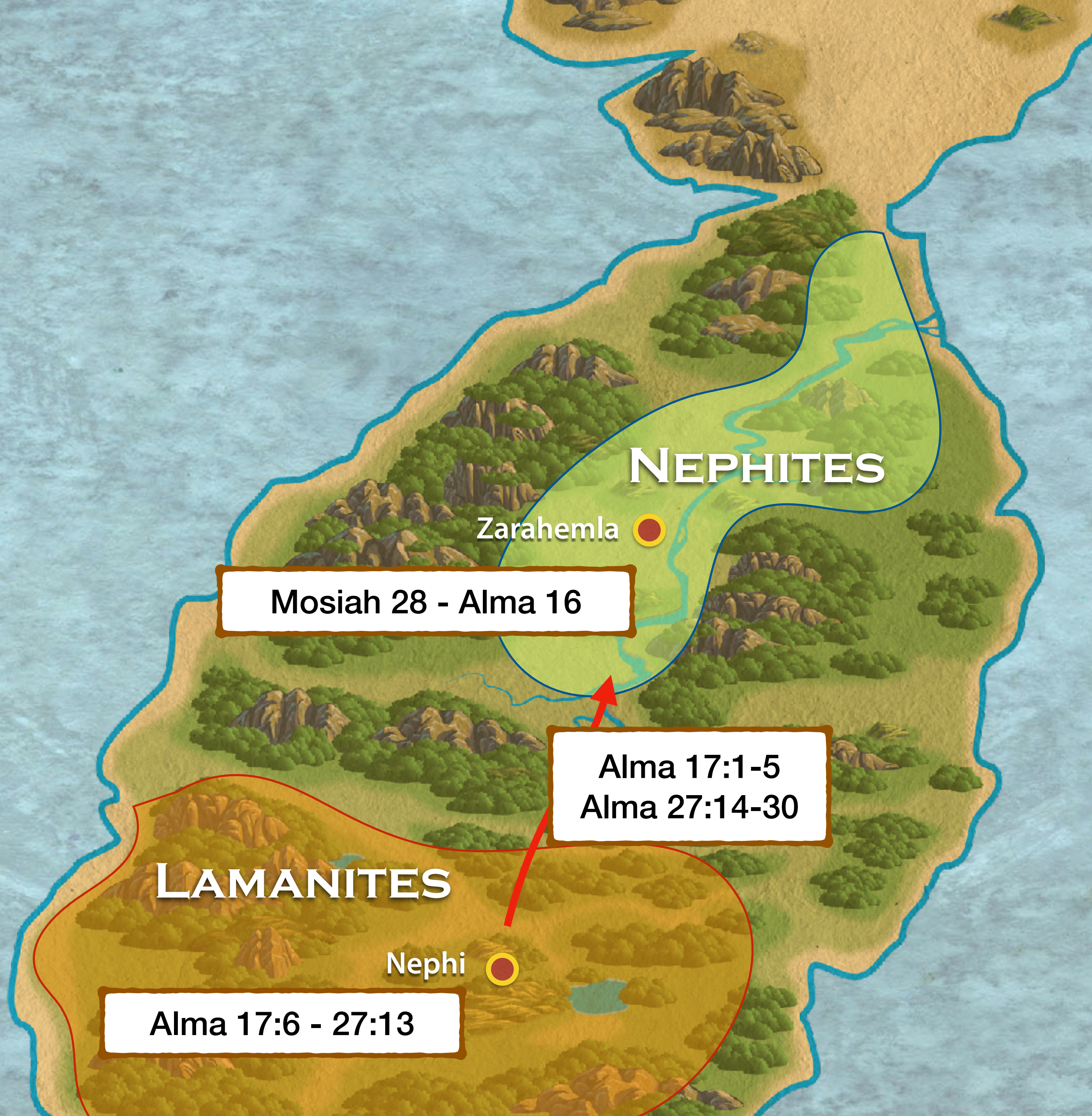


Episode 20



Scripture GEMS



NEPHITES

Zarahemla

Mosiah 28 - Alma 16

Alma 17:1-5
Alma 27:14-30

LAMANITES

Nephi

Alma 17:6 - 27:13

one generation to another, even as they had been handed down from the time that Lehi left Jerusalem.

CHAPTER 29

Mosiah proposes that judges be chosen in place of a king—Unrighteous kings lead their people into sin—Alma the younger is chosen chief judge by the voice of the people—He is also the high priest over the Church—Alma the elder and Mosiah die. About 92–91 B.C.

Now when Mosiah had done this he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king.

2 And it came to pass that the voice of the people came, saying: We are desirous that Aaron thy son should be our king and our ruler.

3 Now Aaron had gone up to the land of Nephi, therefore the king could not confer the kingdom upon him; ^aneither would Aaron take upon him the kingdom; neither were any of the ^bsons of Mosiah ^cwilling to take upon them the kingdom.

4 Therefore king Mosiah sent again among the people; yea, even a written word sent he among the people. And these were the words that were written, saying:

5 Behold, O ye my people, or my brethren, for I esteem you as such, I desire that ye should consider the cause which ye are called to ^aconsider—for ye are desirous to have a king.

6 Now I declare unto you that he to whom the kingdom doth rightly belong has declined, and will not take upon him the kingdom.

7 And now if there should be another appointed in his stead, behold I fear there would rise ^acontentions

among you. And who knoweth but what my son, to whom the kingdom doth belong, should turn to be angry and ^bdraw away a part of this people after him, which would cause wars and contentions among you, which would be the cause of shedding much blood and perverting the way of the Lord, yea, and destroy the souls of many people.

8 Now I say unto you let us be wise and consider these things, for we have no right to destroy my son, neither should we have any right to destroy another if he should be appointed in his stead.

9 And if my son should turn again to his pride and vain things he would recall the things which he had said, and claim his right to the kingdom, which would cause him and also this people to commit much sin.

10 And now let us be wise and look forward to these things, and do that which will make for the peace of this people.

11 Therefore I will be your king the remainder of my days; nevertheless, let ^aus appoint ^bjudges, to judge this people according to our law; and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God.

12 Now it is better that a man should be ^ajudged of God than of man, for the judgments of God are always just, but the judgments of man are not always just.

13 Therefore, ^aif it were possible that you could have ^bjust men to be your kings, who would establish the ^claws of God, and judge this people according to his commandments,

yea, if ye could have men for your kings who would do even as my father ^aBenjamin did for this people—^bthis could always be done—it would

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yea, if ye could have men for your kings who would do even as my father ^aBenjamin did for this people—^bthis could always be done—it would

16 Now I say unto you let us be wise and look forward to these things, and do that which will make for the peace of this people.

17 For behold, he has been in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

18 Yea, remember that he hath done these things, and also the wickedness and the iniquities of his people, and also the great destruction which he hath brought upon them; and also the iniquities they have committed in ^bbondage.

19 And were it possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments,

20 But behold, he has been in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

21 And behold, now I say unto you, ye cannot dethrone an iniquitous ^aking save it be through much contention, and the shedding of much blood.

because they did ^ahumble themselves before him; and because they ^bcried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of ^cmercy towards them that put their ^dtrust in him.

21 And behold, now I say unto you, ye cannot dethrone an iniquitous ^aking save it be through much contention, and the shedding of much blood.

22 For behold, he has been in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God;

23 And he enacteth laws, and sendeth them forth among his people, that they should do after the manner of his law; and whosoever doth so ever doth will send his people into bondage, and if they will not, he will send his people into bondage; and he will send his people into bondage.

24 And he will send his people into bondage, and he will send his people into bondage; and he will send his people into bondage; and he will send his people into bondage.

25 And he will send his people into bondage, and he will send his people into bondage; and he will send his people into bondage; and he will send his people into bondage.

26 And he will send his people into bondage, and he will send his people into bondage; and he will send his people into bondage; and he will send his people into bondage.

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28 And he will send his people into bondage, and he will send his people into bondage; and he will send his people into bondage; and he will send his people into bondage.

Mosiah Writes Against Kingship

anything ^bcontrary to that which is right; but it is common for the lesser part of the ^cpeople to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people.

27 And ^aif the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

28 And now if ye have judges, and they do not ^ajudge you according to the law which has been given, ye can cause that they may be judged of a higher judge.

29 If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

30 And I command you to do these things in the fear of the Lord; and I command you to do these things, and that ye have no king; that if these people commit sins and iniquities they shall be answered upon their own heads.

31 For behold I say unto you, the sins of many people have been ^acaused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

32 And now I desire that this ^ainequality should be no more in this land, especially among this my people; but I desire that this land be a land of ^bliberty, and ^cevery man may enjoy his rights and privileges alike, so long as the Lord sees fit that we may live and inherit the land, yea,

even as long as any of our posterity remains upon the face of the land.

33 And many more things did king Mosiah write unto them, unfolding unto them all the trials and ^atroubles of a righteous king, yea, all the travails of soul for their people, and also all the murmurings of the people to their king; and he explained it all unto them.

34 And he told them that these things ought not to be; but that the burden should come upon all the people, that every man might ^abear his part.

35 And he also unfolded unto them all the disadvantages they labored under, by having an unrighteous ^aking to rule over them;

36 Yea, all ^ahis iniquities and abominations, and all the wars, and contentions, and bloodshed, and the stealing, and the plundering, and the committing of whoredoms, and all manner of iniquities which cannot be enumerated—telling them that these things ought not to be, that they were expressly repugnant to the commandments of God.

37 And now it came to pass, after king Mosiah had sent these things forth among the people they were ^aconvinced of the truth of his words.

38 Therefore they relinquished their desires for a king, and became exceedingly anxious that every man should have an equal ^achance throughout all the land; yea, and every man expressed a willingness to answer for his own sins.

39 Therefore, it came to pass that they assembled themselves together in bodies throughout the land, to cast in their ^avoices concerning who should be their ^bjudges, to judge them according to the ^claw which had been given them; and they were

The End of Nephite Kings

exceedingly rejoiced because of the ^aliberty which had been granted unto them.

40 And they did wax strong in love towards Mosiah; yea, they did esteem him more than any other man; for they did not look upon him as a ^atyrant who was seeking for gain, yea, for that ^blucre which doth ^ccorrupt the soul; for he had not exacted riches of them, neither had he delighted in the shedding of blood; but he had established ^apeace in the land, and he had granted unto his people that they should be delivered from all manner of bondage; therefore they did esteem him, yea, exceedingly, beyond measure.

41 And it came to pass that they did ^aappoint ^bjudges to rule over them, or to judge them according to the law; and this they did throughout all the land.

42 And it came to pass that Alma was appointed to be the first ^achief judge, he being also the ^bhigh priest, his father having conferred the office upon him, and having given

him the charge concerning all the affairs of the church.

43 And now it came to pass that Alma did ^awalk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments; and there was continual peace through the land.

44 And thus commenced the ^areign of the judges throughout all the land of Zarahemla, among all the people who were called the Nephites; and Alma was the first and chief judge.

45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.

46 And it came to pass that Mosiah ^adied also, in the thirty and third year of his reign, being ^bsixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.

47 And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.

Alma II is the First Chief Judge
Death of Alma and Mosiah

THE BOOK OF ALMA

THE SON OF ALMA

The account of Alma, who was the son of Alma, the first and chief judge over the people of Nephi, and also the high priest over the Church. An account of the reign of the judges, and the wars and contentions among the people. And also an account of a war between the Nephites and the Lamanites, according to the record of Alma, the first and chief judge.

CHAPTER 1

Nehor teaches false doctrines, establishes a church, introduces priestcraft, and slays Gideon—Nehor is executed

for his crimes—Priestcrafts and persecutions spread among the people—The priests support themselves, the people care for the poor, and the Church prospers. About 91–88 B.C.



“Speaking behaviorally, when what was once the lesser voice of the people becomes more dominant, then the judgments of God and the consequences of foolish selfishness follow (see Mosiah 29:26–27).

“Cultural decline is accelerated when single-interest segments of society become indifferent to general values once widely shared. This drift is facilitated by the indifferent or the indulgent as society is led carefully down to hell (see 2 Nephi 28:21). Some may not join in this drift, but instead they step aside, whereas once they might have constrained, as is their representative right.

...

“We actually have an obligation to notice genuine, telltale societal signs. ...

“For what happens in cultural decline both leaders and



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“We actually have an obligation to notice genuine, telltale societal signs. ...

“For what happens in cultural decline both leaders and followers are really accountable. Historically, of course, it is easy to criticize bad leaders, but we should not give followers a free pass. Otherwise, in their rationalization of their degeneration they may say they were just following orders, while the leader was just ordering followers! However, much more is required of followers in a democratic society, wherein individual character matters so much in both leaders and followers”

(Elder Neal A. Maxwell in Conference Report, Apr. 1999, 28–30; or Ensign, May 1999, 23–24).



“The virtue of tolerance has been distorted and elevated to a position of such prominence as to be thought equal to and even valued more than morality. It is one thing to be tolerant, even forgiving of individual conduct. It is quite another to collectively legislate and legalize to protect immoral conduct that can weaken, even destroy the family.

“There is a dangerous trap when tolerance is exaggerated to protect the rights of those whose conduct endangers the family and injures the rights of the more part of the people. We are getting dangerously close to the condition described by the prophet Mosiah [in Mosiah 29:26–27]”

(President Boyd K. Packer, “Children of God,” BYU Women’s Conference, May 5, 2006, 6).

anything ^bcontrary to that which is right; but it is common for the lesser part of the ^cpeople to desire that which is not right; therefore this shall ye observe and make it your law—to do your business by the voice of the people.

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Death of Alma

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39d TG Liberty.

40a TG Tyranny

41a Alma 11:4.

b Judg. 2:16.

Alma 4:4.

43a TG Walking with God

NOW it came to pass that in the first year of the reign of the judges over the people of Nephi, from this time forward, king Mosiah having ^agone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he had established ^blaws, and they were acknowledged by the people; therefore they were obliged to abide by the ^claws which he had made.

2 And it came to pass that in the first year of the reign of Alma in the judgment-seat, there was a ^aman brought before him to be judged, a man who was large, and was noted for his much strength.

3 And he had gone about among the people, preaching to them that which he ^atermed to be the word of God, bearing down ^bagainst the church; declaring unto the people that every priest and teacher ought to become ^cpopular; and they ought ^dnot to labor with their hands, but that they ought to be supported by the people.

4 And he also testified unto the people that ^aall mankind should be saved at the last day, and that they ^bneed not fear nor tremble, but that they might lift up their heads and rejoice; for the Lord had ^ccreated all men, and had also ^dredeemed ^eall men; and, in the end, all men should have eternal life.

5 And it came to pass that he did teach these things so much that many did believe on his words, even so many that they began to support him and give him ^amoney.

6 And he began to be lifted up in the pride of his heart, and to wear very costly ^aapparel, yea, and even began to ^bestablish a ^cchurch after the manner of his preaching.

7 And it came to pass as he was going, to preach to those who believed on his word, he met a man who belonged to the church of God, yea, even one of their ^ateachers; and he began to contend with him sharply, that he might lead away the people of the church; but the man withstood him, admonishing him with the ^bwords of God.

8 Now the name of the man was ^aGideon; and it was he who was an instrument in the hands of God in delivering the people of Limhi out of bondage.

9 Now, because Gideon withstood him with the words of God he was wroth with Gideon, and drew his sword and began to smite him. Now Gideon being ^astricken with many years, therefore he was not able to withstand his blows, therefore he was ^bslain by the sword.

10 And the man who slew him was taken by the people of the church, and was brought before Alma, to be ^ajudged according to the crimes which he had committed.

11 And it came to pass that he stood before Alma and pled for himself with much boldness.

12 But Alma said unto him: Behold, this is the first time that ^apriestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft, but hast endeavored to enforce it by the sword; and were

^bpriestcraft to be enforced among this people it would prove their entire destruction.

13 And thou hast shed the ^ablood of a righteous man, yea, a man who has done much good among this people; and were we to spare thee his blood would come upon us for ^bvengeance.

14 Therefore thou art condemned to ^adie, according to the ^blaw which has been given us by Mosiah, our last king; and it has been ^cacknowledged by this people; therefore this people must ^dabide by the law.

15 And it came to pass that they took him; and his name was ^aNehor; and they carried him upon the top of the hill Manti, and there he was caused, or rather did acknowledge, between the heavens and the earth, that what he had taught to the people was contrary to the word of God; and there he suffered an ignominious ^bdeath.

16 Nevertheless, this did not put an end to the spreading of priestcraft through the land; for there were many who loved the vain things of the world, and they went forth preaching ^afalse doctrines; and this they did for the sake of ^briches and honor.

17 Nevertheless, they durst not ^alie, if it were known, for fear of the law, for liars were punished; therefore they pretended to preach according to their belief; and now the law could have no power on any man for ^bhis belief.

18 And they durst not ^asteal, for fear of the law, for such were punished; neither durst they rob, nor

murder, for he that ^bmurdered was punished unto ^cdeath.

19 But it came to pass that whosoever did not belong to the church of God began to persecute those that did belong to the church of God, and had taken upon them the name of Christ.

20 Yea, they did persecute them, and afflict them with all manner of words, and this because of their humility; because they were not proud in their own eyes, and because they did impart the word of God, one with another, without ^amoney and without price.

21 Now there was a strict law among the people of the church, that there should ^anot any man, belonging to the church, arise and persecute those that did not belong to the church, and that there should be no persecution among themselves.

22 Nevertheless, there were many among them who began to be proud, and began to contend warmly with their adversaries, even unto blows; yea, they would smite one another with their ^afists.

23 Now this was in the second year of the reign of Alma, and it was a cause of much affliction to the church; yea, it was the cause of much trial with the church.

24 For the hearts of many were hardened, and their names were ^ablotted out, that they were remembered no more among the people of God. And also many ^bwithdrew themselves from among them.

25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were ^asteadfast



“To be persecuted for righteousness sake in a great cause where truth and virtue and honor are at stake is god-like. ... The great harm that may come from persecution is not from the persecution itself but from the possible effect it may have upon the persecuted who may thereby be deterred in their zeal for the righteousness of their cause. Much of that persecution comes from lack of understanding, for men are prone to oppose that which they do not comprehend. Some of it comes from men intent upon evil. But from whatever cause, persecution seems to be so universal against those engaged in a righteous cause. ...

“... If you stand firmly for the right despite the jeers of the crowd or even physical violence, you shall be crowned with the blessedness of eternal joy. Who knows but that again in our day some of the saints or even apostles, as in former days, may be required to give their lives in defense of the truth? If that time should come, God grant they would not fail!”

(President Harold B. Lee, “Decisions for Successful Living” [1973], 61–62).

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25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were ^asteadfast

and immovable in keeping the commandments of God, and they bore with ^bpatience the persecution which was heaped upon them.

26 And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal, and they did all labor, every man ^baccording to his strength.

27 And they did ^aimpart of their substance, every man according to that which he had, to the ^bpoor, and the needy, and the sick, and the afflicted; and they did not wear costly ^aapparel, yet they were neat and comely.

28 And thus they did establish the affairs of the church; and thus they began to have continual peace again, notwithstanding all their persecutions.

29 And now, because of the steadiness of the church they began to be exceedingly ^arich, having abundance of all things whatsoever they stood in need—an abundance of flocks and herds, and fatlings of every kind, and also abundance of grain, and of gold, and of silver, and of precious things, and abundance of ^bsilk and fine-twined linen, and all manner of good homely ^ccloth.

30 And thus, in their ^aprosperous

circumstances, they did not send away any who were ^bnaked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon ^criches; therefore they were ^dliberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no ^erespect to persons as to those who stood in need.

31 And thus they did ^aprosper and become far more wealthy than those who did not belong to their church.

32 For those who did not belong to their church did indulge themselves in ^asorceries, and in ^bidolatry or ^cidleness, and in ^dbabblings, and in ^eenvyings and ^fstrife; wearing costly apparel; being ^glifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible.

33 And it came to pass that by thus exercising the law upon them, every man suffering according to that which he had done, they became more still, and durst not commit any wickedness if it were known; therefore, there was much peace among the people of Nephi until the fifth year of the reign of the judges.

CHAPTER 2

Amlici seeks to be king and is rejected by the voice of the people—His followers make him king—The Amlicites

Troubles for the Church

The Church Prospers after Peace is Restored



“We recognize that the process of establishing the Lord’s church encompasses much more than baptizing people. In the first chapter of Alma in the Book of Mormon we find an instructive sequence of events outlining the way by which the Lord’s church is established. ...

“Let us take note of this process:

“First, the doctrines are taught [see Alma 1:26].

“Second, members esteem each other as themselves (see verse 26).

“Third, they all labor; they work and earn that which they receive (see verse 26).

“Fourth, they impart of their substance to the less fortunate; they serve one another (see verse 27).



“Fourth, they impart of their substance to the less fortunate; they serve one another (see verse 27).

“Fifth, they discipline their own appetites while at the same time caring appropriately for their own needs (see verse 27). ...

“This mighty change happened, not because the people were given things, but rather because they were taught and began to help themselves and to care for those who were less fortunate. It was when they gave of themselves in the Lord’s way that their circumstances began to improve.

“This process of establishing the Church can apply anywhere”

(President James E. Faust in Conference Report, Oct. 1979, 133–34; or Ensign, Nov. 1979, 91).

make war on the Nephites and are defeated—The Lamanites and Amlicites join forces and are defeated—Alma slays Amlici. About 87 B.C.

AND it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people; for a certain ^aman, being called Amlici, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man that slew ^bGideon by the sword, who was executed according to the law—

2 Now this Amlici had, by his cunning, drawn away much people after him; even so much that they began to be very powerful; and they began to endeavor to establish Amlici to be a king over the people.

3 Now this was alarming to the people of the church, and also to all those who had not been drawn away after the persuasions of Amlici; for they knew that according to their law that such things must be established by the ^avoice of the people.

4 Therefore, if it were possible that Amlici should gain the voice of the people, he, being a wicked man, would ^adeprive them of their rights and privileges of the church; for it was his intent to destroy the church of God.

5 And it came to pass that the people assembled themselves together throughout all the land, every man according to his mind, whether it were for or against Amlici, in separate bodies, having much dispute and wonderful ^acontentions one with another.

6 And thus they did assemble themselves together to cast in their ^avoices concerning the matter; and they were laid before the judges.

7 And it came to pass that the ^avoice of the people came against Amlici, that he was not made king over the people.

8 Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

9 And it came to pass that they gathered themselves together, and did ^aconsecrate Amlici to be their king.

10 Now when Amlici was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.

11 Now the people of Amlici were distinguished by the name of Amlici, being called ^aAmlicites; and the remainder were ^bcalled Nephites, or the people of God.

12 Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of ^aweapons of war, of every kind.

13 And thus they were prepared to meet the Amlicites at the time of their coming. And there were appointed ^acaptains, and higher captains, and chief captains, according to their numbers.

14 And it came to pass that Amlici did arm his men with all manner of weapons of war of every kind; and he also appointed rulers and leaders over his people, to lead them to war against their brethren.

15 And it came to pass that the

Amlicites came upon the hill Amnihu, which was east of the ^ariver Sidon, which ran by the ^bland of Zarahemla, and there they began to make war with the Nephites.

16 Now Alma, being the ^achief judge and the ^bgovernor of the people of Nephi, therefore he went up with his people, yea, with his captains, and chief captains, yea, at the head of his armies, against the Amlicites to battle.

17 And they began to slay the Amlicites upon the hill east of Sidon. And the Amlicites did contend with the Nephites with great strength, insomuch that many of the Nephites did fall before the Amlicites.

18 Nevertheless the Lord did strengthen the hand of the Nephites, that they slew the Amlicites with great slaughter, that they began to flee before them.

19 And it came to pass that the Nephites did pursue the Amlicites all that day, and did slay them with much slaughter, insomuch that there were ^aslain of the Amlicites twelve thousand five hundred thirty and two souls; and there were slain of the Nephites six thousand five hundred sixty and two souls.

20 And it came to pass that when Alma could pursue the Amlicites no longer he caused that his people should pitch their tents in the ^avalley of Gideon, the valley being called after that Gideon who was slain by the hand of ^bNehor with the sword; and in this valley the Nephites did pitch their tents for the night.

21 And Alma sent spies to follow the remnant of the Amlicites, that he might know of their plans and their plots, whereby he might guard himself against them, that he might preserve his people from being destroyed.

22 Now those whom he had sent out to watch the camp of the Amlicites were called Zeram, and Amnor, and Manti, and Limher; these were they who went out with their men to watch the camp of the Amlicites.

23 And it came to pass that on the morrow they returned into the camp of the Nephites in great haste, being greatly astonished, and struck with much fear, saying:

24 Behold, we followed the ^acamp of the ^bAmlicites, and to our great astonishment, in the land of Mion, above the land of Zarahemla, in the course of the land of ^cNephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them;

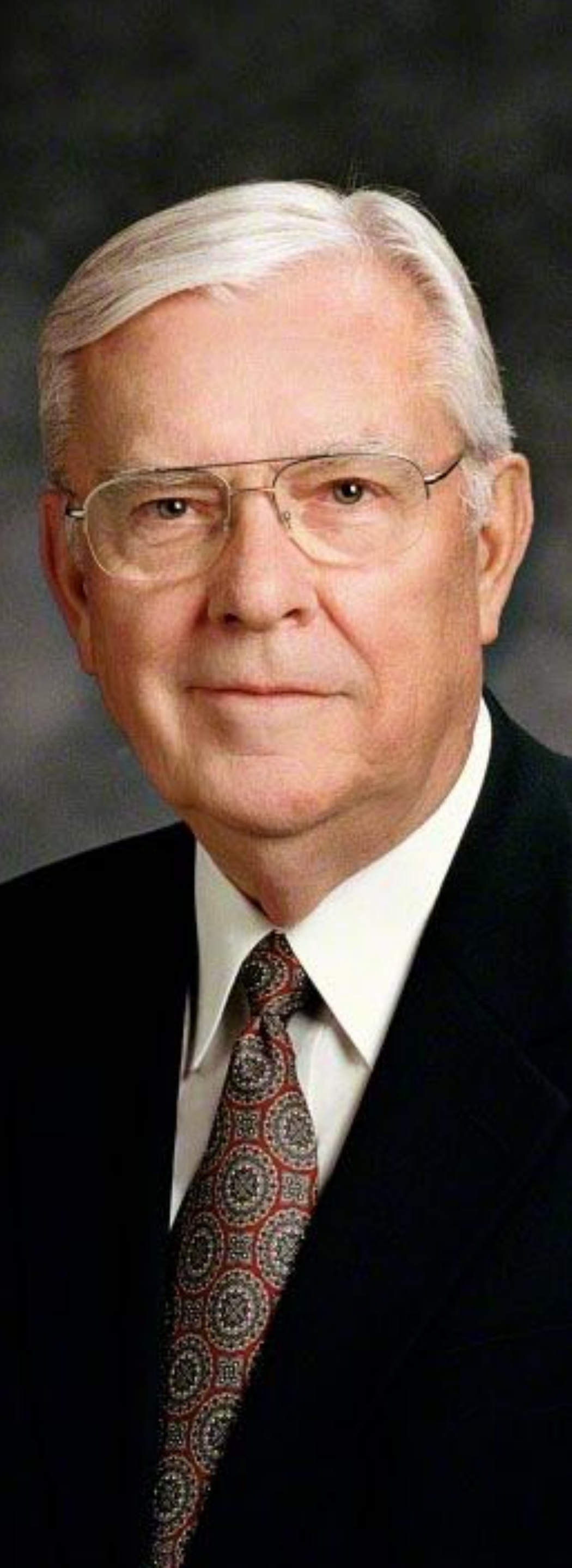
25 And they are upon our brethren in that land; and they are fleeing before them with their flocks, and their wives, and their children, towards our city; and except we make haste they obtain possession of our city, and our fathers, and our wives, and our children be slain.

26 And it came to pass that the people of Nephi took their tents, and departed out of the valley of Gideon towards their ^acity, which was the city of ^bZarahemla.

27 And behold, as they were crossing the river Sidon, the Lamanites and the Amlicites, being as ^anumerous almost, as it were, as the sands of the sea, came upon them to destroy them.

28 Nevertheless, the Nephites being ^astrengthened by the hand of the Lord, having prayed mightily to him that he would deliver them out of the hands of their enemies, therefore the Lord did hear their cries, and did strengthen them, and the Lamanites and the Amlicites did fall before them.

29 And it came to pass that Alma fought with Amlici with the sword,



“We need to remember Edmund Burke’s statement: ‘The only thing necessary for the triumph of evil is for good men to do nothing.’ We need to raise our voices with other concerned citizens throughout the world in opposition to current trends. We need to tell the sponsors of offensive media that we have had enough. We need to support programs and products that are positive and uplifting. Joining together with neighbors and friends who share our concerns, we can send a clear message to those responsible. The Internet Web sites and their local affiliates will have their addresses. Letters and e-mails have more effect than most people realize”

(Elder M. Russell Ballard in Conference Report, Oct. 2003, 17; or Ensign, Nov. 2003, 18).



7 And it came to pass that the ^avoice of the people came against Amlici, that he was not made king over the people.

8 Now this did cause much joy in the hearts of those who were against him; but Amlici did stir up those who were in his favor to anger against those who were not in his favor.

9 And it came to pass that they gathered themselves together, and did consecrate Amlici to be their king.

10 Now when Amlici was made king over them he commanded them that they should take up arms against their brethren; and this he did that he might subject them to him.

11 Now the people of Amlici were distinguished by the name of Amlici, being called ^aAmlicites; and the remainder were ^bcalled Nephites, or the people of God.

12 Therefore the people of the Nephites were aware of the intent of the Amlicites, and therefore they did prepare to meet them; yea, they did arm themselves with swords, and with cimeters, and with bows, and with arrows, and with stones, and with slings, and with all manner of ^aweapons of war, of every kind.

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ss that the their tents, e valley of city, which mla.

were cross- e Lamanites ing as ^anu- vere, as the upon them

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29 And it came to pass that Alma fought with Amlici with the sword,

Consecrate

By God

- 2 Nephi 1:7, 32
- 2 Nephi 2:2
- 2 Nephi 10:19
- 2 Nephi 32:9
- 2 Nephi 33:4
- 3 Nephi 20:19

By Someone in Authority

- 2 Nephi 5:26
- 2 Nephi 6:2
- Jacob 1:18
- Mosiah 2:11
- Mosiah 6:3
- Mosiah 11:5
- Mosiah 23:7
- Alma 4:4, 7
- Alma 5:3
- Alma 15:13
- Alma 23:4

PRIESTS AND
TEACHERS

KING
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Amlici Seeks to be King

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Amlici and His Followers Battle the Nephites

Nephites Defeat the Armies of Amlici and the Lamanites

make war on the Nephites and are defeated—The Lamanites and Amlicites join forces and are defeated—Alma slays Amlici. About 87 B.C.

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Zarahemla



Hill Amnihu

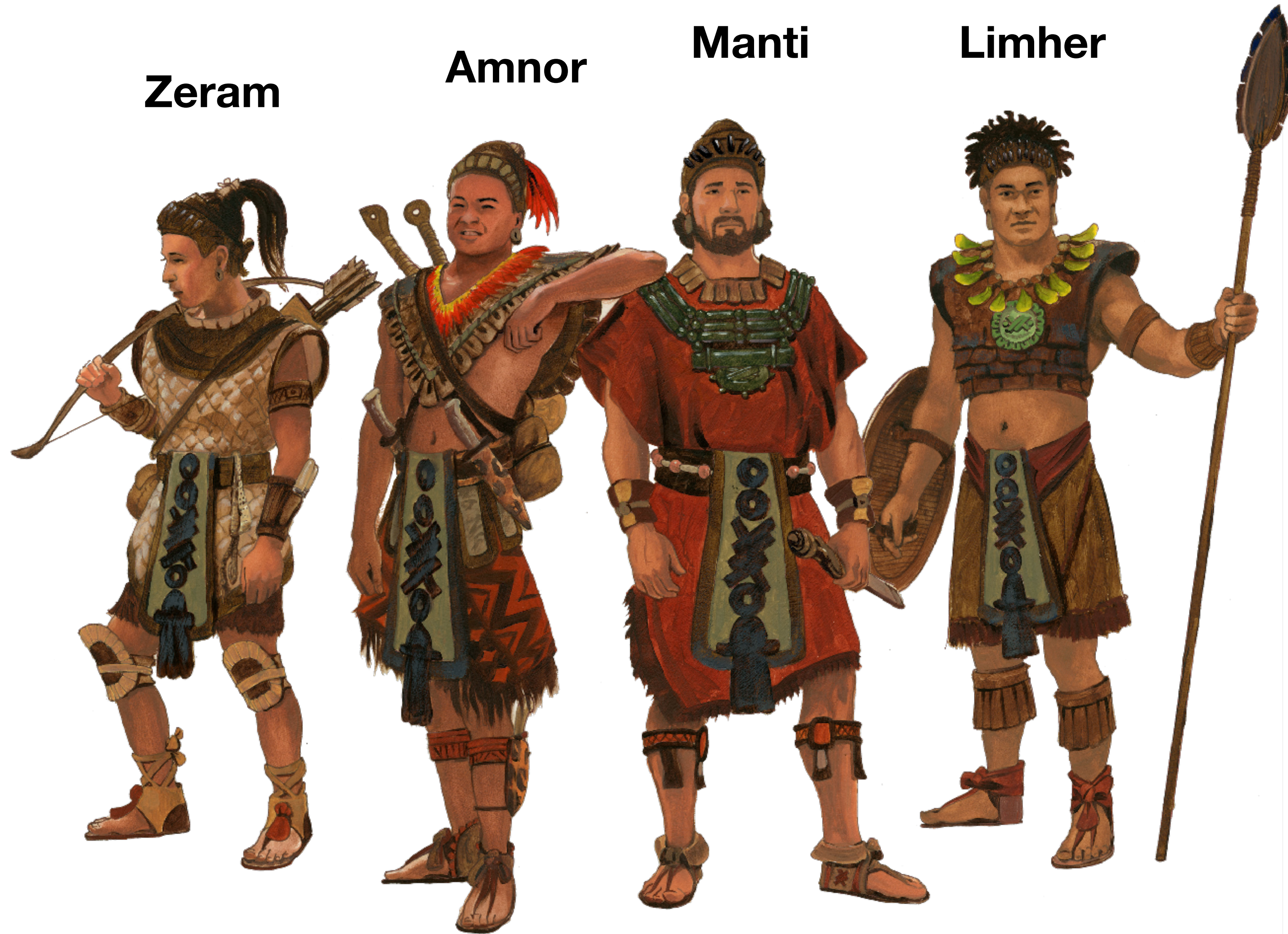


Zeram

Amnor

Manti

Limher



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Zarahemla



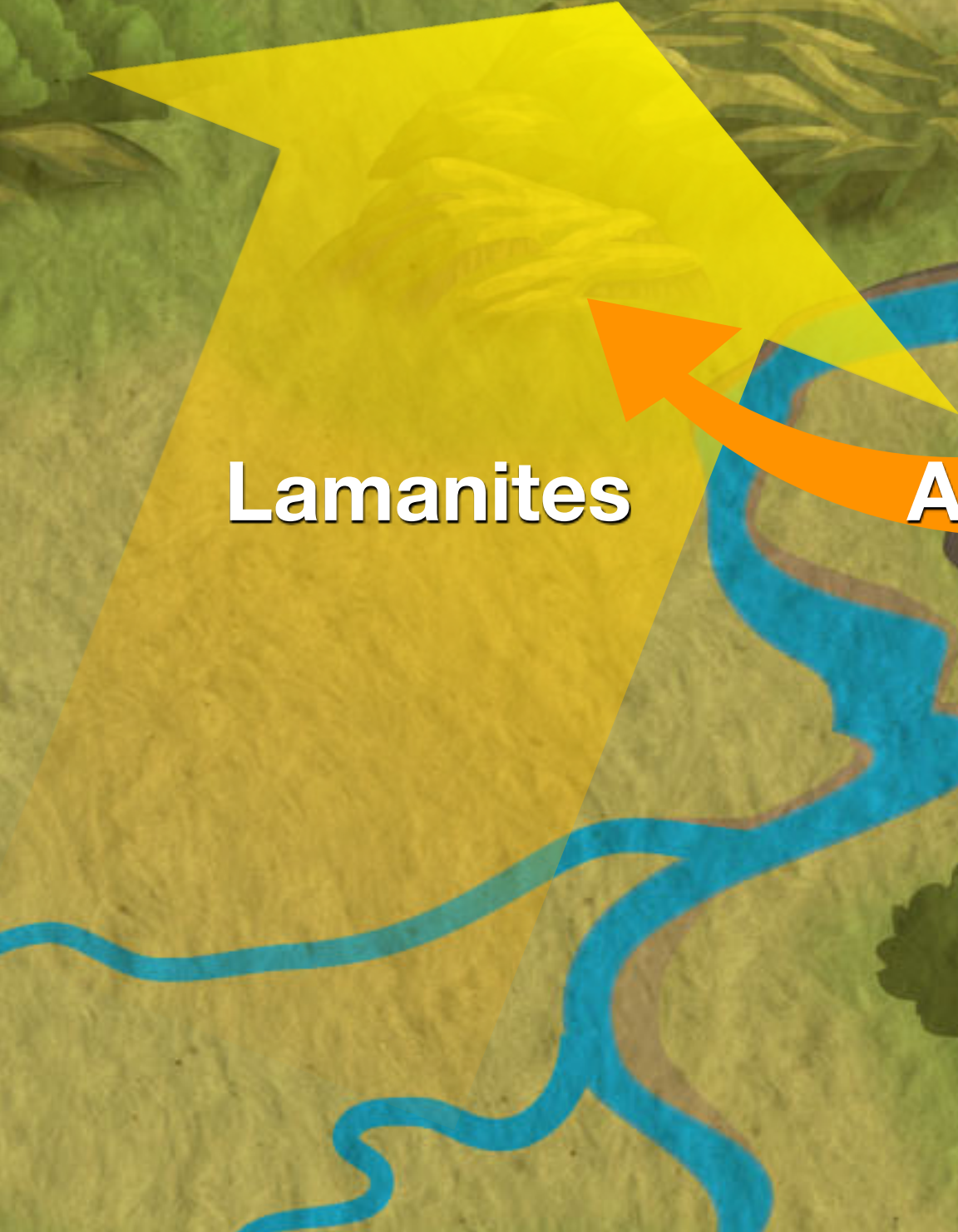
Hill Amnihu



Alma's Camp



Lamanites



Amlici





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29 And it came to pass that Alma fought with Amlici with the sword,

face to face; and they did contend mightily, one with another.

30 And it came to pass that Alma, being a man of God, being exercised with much ^afaith, cried, saying: O Lord, have mercy and ^bspare my life, that I may be an instrument in thy hands to save and preserve this people.

31 Now when Alma had said these words he contended again with Amlici; and he was strengthened, insomuch that he slew Amlici with the sword.

32 And he also contended with the king of the Lamanites; but the king of the Lamanites fled back from before Alma and sent his guards to contend with Alma.

33 But Alma, with his guards, contended with the guards of the king of the Lamanites until he slew and drove them back.

34 And thus he cleared the ground, or rather the bank, which was on the west of the river Sidon, throwing the bodies of the Lamanites who had been slain into the waters of Sidon, that thereby his people might have room to cross and contend with the Lamanites and the Amlicites on the west side of the river Sidon.

35 And it came to pass that when they had all crossed the river Sidon that the Lamanites and the Amlicites began to flee before them, notwithstanding they were so numerous that they could not be numbered.

36 And they fled before the Nephites towards the wilderness which was west and north, away beyond the borders of the land; and the Nephites did pursue them with their might, and did slay them.

37 Yea, they were met on every hand, and slain and driven, until they were scattered on the west, and on the north, until they had reached the wilderness, which was called Hermounts; and it was that part of

the wilderness which was infested by wild and ravenous beasts.

38 And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

CHAPTER 3

The Amlicites had marked themselves according to the prophetic word—The Lamanites had been cursed for their rebellion—Men bring their own curses upon themselves—The Nephites defeat another Lamanite army. About 87–86 B.C.

AND it came to pass that the Nephites who were not ^aslain by the weapons of war, after having buried those who had been slain—now the number of the slain were not numbered, because of the greatness of their number—after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.

2 Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

3 And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the ^awaters of Sidon; and behold their bones are in the depths of the ^bsea, and they are many.

4 And the ^aAmlicites were distinguished from the Nephites, for they had ^bmarked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

5 Now the heads of the Lamanites were shorn; and they were ^anaked,



Zarahemla ●
Defeated Lamanites

Hill Amnihu

Alma's Camp

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4 And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

5 Now the heads of the Lamanites were shorn; and they were naked,

Nehor Introduces Priestcrafts and Slays Gideon

save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

6 And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

7 And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a mark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women.

8 And this was done that their seed might be distinguished from the seed of their brethren; and the Lord God marked the people, that they should not be mixed together, and believe in iniquity, which would prove a curse upon them.

9 And it came to pass that never did mingle his seed with the seed of the Lamanites did the Lord God mark a curse upon his seed.

10 Therefore, whosoever would be led away from the Lamanites was called a Nephite, and there was a mark set upon him.

11 And it came to pass that never would not believe in the tradition of the Lamanites, but those records which were brought out of the land of Jerusalem; and also in the tradition of the Nephites, which were correct, who were in the commandments of the Lord; and they kept them, were called the Amlicites, or the people of Nephi, that time forth—

12 And it is they who have kept the records which are true of their people, and also of the people of the Lamanites.

13 Now we will return again to the Amlicites, for they also had a mark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

14 Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the Lamanites have I cursed, and I will set a mark on them that they and their seed may be separated from thee and thy seed, from this time henceforth and forever, except they repent of their iniquity, and turn to the Lord.

upon himself his own condemnation.

20 Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the same place where the first army met the Amlicites.

21 And it came to pass that there was an army sent to drive them out of their land.

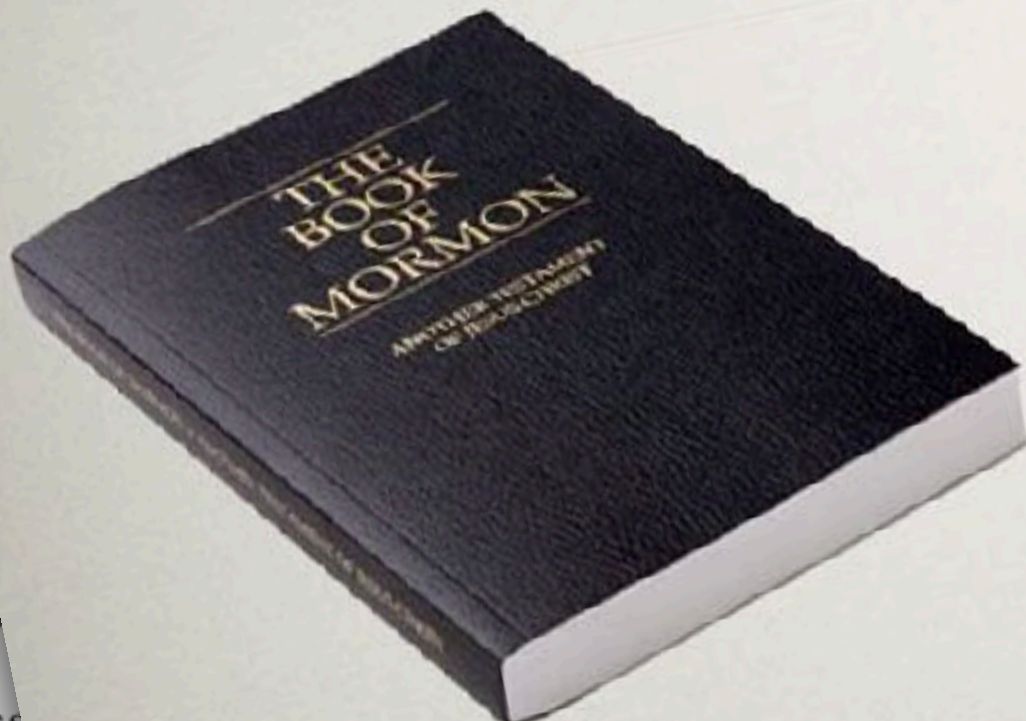
22 Now Alma had been afflicted

endeth the fifth of the judges.

CHAPTER

Alma baptizes the converts—Iniquity exerts its power—The Church's power is established—Nephihah is appointed high priest—Alma, as high priest, introduces the ministry. About 86 B.C.

Now it came to pass that in the reign of the people of Nephi, there were no divisions nor wars, as there had been in Zarahemla; and the people were greatly afflicted with their brethren, and their flocks and their herds, and the loss of their fields, and they were trodden down by the hosts of men; and there was a great war every year, and they were afflicted with judgments because of their iniquity, and they were awakened to their duty, and began to be full of the Holy Spirit, and they joined themselves to the church of God, and they were about three hundred souls that united with the church of God; and thus ended the reign of the judges.



HOW SHOULD WE UNDERSTAND THE SCRIPTURES?



Alma 3:6

And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a curse upon them

BLACK & WHITE

20a Alma 2:24.

b Rom. 6:16 (14–18);

c A



“Now comes the craze of tattooing one’s body. I cannot understand why any young man—or young woman, for that matter—would wish to undergo the painful process of disfiguring the skin with various multicolored representations of people, animals, and various symbols. With tattoos, the process is permanent unless there is another painful and costly undertaking to remove it. Fathers, caution your sons against having their bodies tattooed. They may resist your talk now, but the time will come when they will thank you. A tattoo is graffiti on the temple of the body.

“Likewise the piercing of the body for multiple rings in the ears, in the nose, even in the tongue. Can they possibly think that is beautiful? ... The First Presidency and the Quorum of the Twelve have declared that we discourage tattoos and also ‘the piercing of the body for other than medical purposes.’ We do not, however, take any position ‘on the minimal piercing of the ears by women for one pair of earrings’ — one pair”

(President Gordon B. Hinckley in Conference Report, Oct. 2000, 70–71; or Ensign, Nov. 2000, 52).

the wilderness which was infested by wild and ravenous beasts.

38 And it came to pass that many died in the wilderness of their wounds, and were devoured by those beasts and also the vultures of the air; and their bones have been found, and have been heaped up on the earth.

CHAPTER 3

The Amlicites had marked themselves according to the prophetic word—The Lamanites had been cursed for their rebellion—Men bring their own curses upon themselves—The Nephites defeat another Lamanite army. About 87–86 B.C.

AND it came to pass that the Nephites who were not ^aslain by the weapons of war, after having buried those who had been slain—now the number of the slain were not numbered, because of the greatness of their number—after they had finished burying their dead they all returned to their lands, and to their houses, and their wives, and their children.

2 Now many women and children had been slain with the sword, and also many of their flocks and their herds; and also many of their fields of grain were destroyed, for they were trodden down by the hosts of men.

3 And now as many of the Lamanites and the Amlicites who had been slain upon the bank of the river Sidon were cast into the ^awaters of Sidon; and behold their bones are in the depths of the ^bsea, and they are many.

4 And the ^aAmlicites were distinguished from the Nephites, for they had ^bmarked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had not shorn their heads like unto the Lamanites.

5 Now the heads of the Lamanites were shorn; and they were ^anaked,

save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

6 And the skins of the Lamanites were dark, according to the mark which was set upon their fathers, which was a ^acurse upon them because of their transgression and their rebellion against their brethren, who consisted of Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

7 And their brethren sought to destroy them, therefore they were cursed; and the Lord God set a ^amark upon them, yea, upon Laman and Lemuel, and also the sons of Ishmael, and Ishmaelitish women.

8 And this was done that their seed might be distinguished from the seed of their brethren, that thereby the Lord God might preserve his people, that they might not ^amix and believe in incorrect ^btraditions which would prove their destruction.

9 And it came to pass that whosoever did mingle his seed with that of the Lamanites did bring the same curse upon his seed.

10 Therefore, whosoever suffered himself to be led away by the Lamanites was called under that head, and there was a mark set upon him.

11 And it came to pass that whosoever would not believe in the ^atradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were ^bcalled the Nephites, or the people of Nephi, from that time forth—

12 And it is they who have kept the records which are ^atrue of their people, and also of the people of the Lamanites.

13 Now we will return again to the Amlicites, for they also had a ^amark set upon them; yea, they set the mark upon themselves, yea, even a mark of red upon their foreheads.

14 Thus the word of God is fulfilled, for these are the words which he said to Nephi: Behold, the Lamanites have I cursed, and I will set a mark on them that they and their seed may be ^aseparated from thee and thy seed, from this time henceforth and forever, except they repent of their wickedness and ^bturn to me that I may have mercy upon them.

15 And again: I will set a mark upon him that mingleth his seed with thy brethren, that they may be cursed also.

16 And again: I will set a mark upon him that fighteth against thee and thy seed.

17 And again, I say he that departeth from thee shall no more be called thy seed; and I will bless thee, and whomsoever shall be called thy seed, henceforth and forever; and these were the promises of the Lord unto Nephi and to his seed.

18 Now the Amlicites knew not that they were fulfilling the words of God when they began to mark themselves in their foreheads; nevertheless they had come out in open ^arebellion against God; therefore it was expedient that the curse should fall upon them.

19 Now I would that ye should see that they brought upon themselves the ^acurse; and even so doth every man that is cursed bring

upon himself his own condemnation.

20 Now it came to pass that not many days after the battle which was fought in the land of Zarahemla, by the Lamanites and the Amlicites, that there was another army of the Lamanites came in upon the people of Nephi, in the ^asame place where the first army met the Amlicites.

21 And it came to pass that there was an army sent to drive them out of their land.

22 Now Alma himself being afflicted with a ^awound did not go up to battle at this time against the Lamanites;

23 But he sent up a numerous army against them; and they went up and slew many of the Lamanites, and drove the remainder of them out of the borders of their land.

24 And then they returned again and began to establish peace in the land, being troubled no more for a time with their enemies.

25 Now all these things were done, yea, all these wars and contentions were commenced and ended in the fifth year of the reign of the judges.

26 And in one year were thousands and tens of thousands of souls sent to the eternal world, that they might reap their ^arewards according to their works, whether they were good or whether they were bad, to reap eternal happiness or eternal misery, according to the spirit which they listed to obey, whether it be a good spirit or a bad one.

27 For every man receiveth ^awages of him whom he listeth to ^bobey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus

ended the fifth year of the reign of the judges.

CHAPTER 4

Alma baptizes the converts—Iniquity exposed—The Church's prophets—Nephihah is appointed high priest—Alma, as high priest, begins the ministry. About 86 B.C.

Now it came to pass in the fifth year of the reign of the judges, that the people of Nephi had no more contentions nor wars in the land of Zarahemla;

2 But the people were greatly afflicted because of their brethren, and because of their flocks and herds, for the loss of the land which were trodden down and destroyed by the Lamanites.

3 And so great were the afflictions that every soul mourned; and they were desolate because of the judgment which was upon them because of their iniquity, and their abominations; and they were ^aawakened because of the tribulation which they were in.

4 And they began to be converted to the church more fully; and they were ^bbaptized in the waters of Sidon and were joined to the church of God; yea, they were gathered to the hand of Alma, who had consecrated the church; and the people of the land were gathered to the hand of his father, Nephi.

5 And it came to pass in the fifth year of the reign of the judges, that there were about three thousand souls that united to the church of God. And thus ended the fifth year of the reign of the judges.

Nehor Introduces Priestcrafts and Slays Gideon

Another Battle with the Lamanites

6a 2 Ne. 5:21; 26:33

11a Alma 17:9 (9, 11)

18a Josh. 22:18

20a Alma 2:24

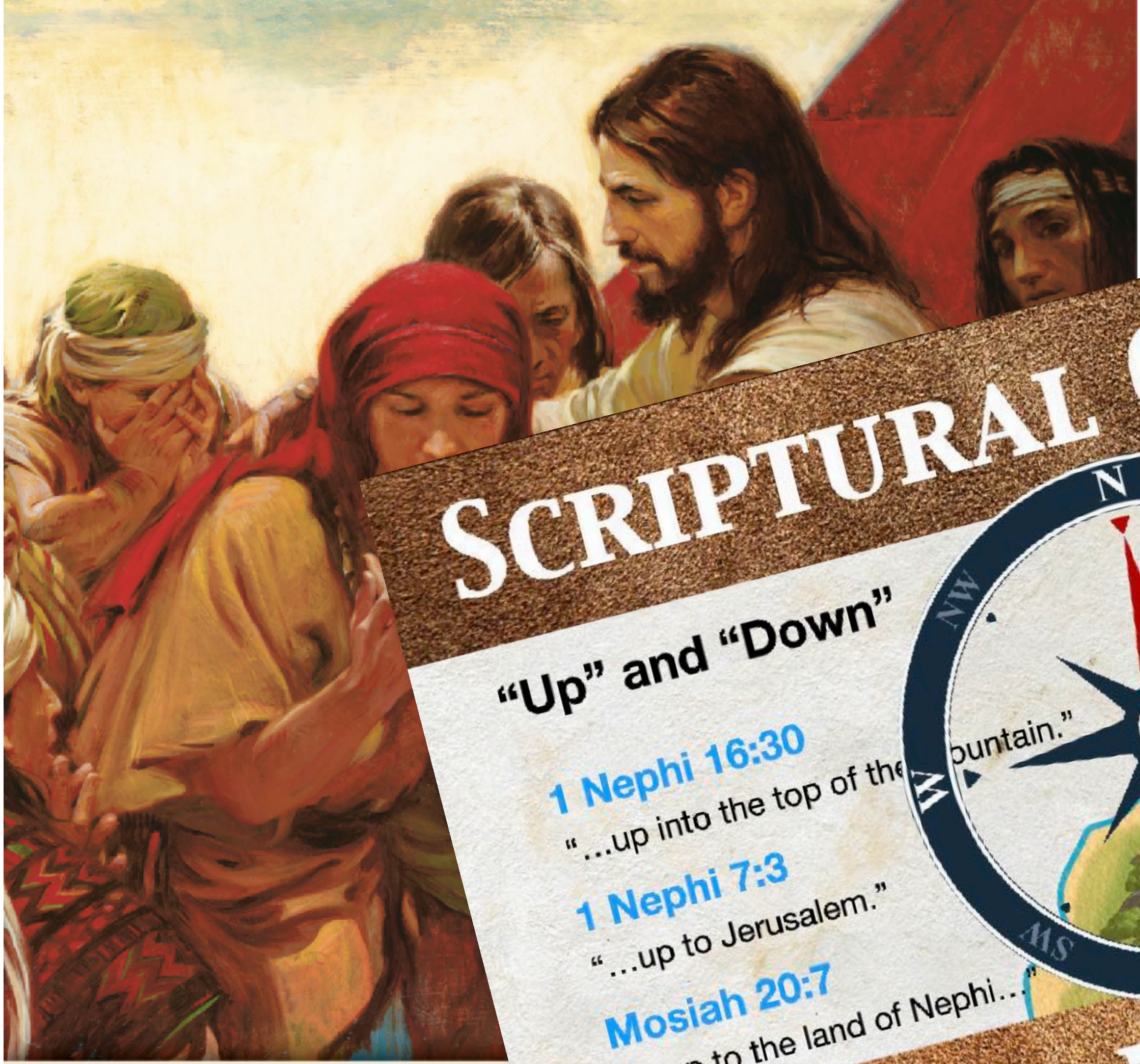
b Rom. 6:16 (14–18);

c A



“Our lives are made up of thousands of everyday choices. Over the years these little choices will be bundled together and show clearly what we value”

(President Boyd K. Packer in Conference Report, Oct. 1980, 29; or Ensign, Nov. 1980, 21).



Possible Book of Mormon Sites
(in relation to each other)

SCRIPTURAL OVERVIEW OF

“Up” and “Down”

1 Nephi 16:30
“...up into the top of the mountain.”

1 Nephi 7:3
“...up to Jerusalem.”

Mosiah 20:7
“...up to the land of Nephi...”

BOOK OF MORMON LANDS

Mulek
Alma 22:30-31

Book of Mormon
Seminary Teacher Manual



* Possible relationships of sites in the Book of Mormon, based on internal evidence. No effort should be made to identify points on this map with any existing geographical location. The map spans Jaredite and Nephite/Lamanite periods during which settlements changed over time.



RUMORS

OF

WAR

A Book of Monsters & Battle Game

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endeth the fifth year of the reign
of the judges.

CHAPTER 4

Alma baptizes thousands of converts—Iniquity enters the Church, and the Church's progress is hindered—Nephihah is appointed chief judge—Alma, as high priest, devotes himself to the ministry. About 86–83 B.C.

Now it came to pass in the sixth year of the reign of the judges over the people of Nephi, there were no contentions nor wars in the "land of Zarahemla;

2 But the people were afflicted, yea, greatly afflicted for the loss of their brethren, and also for the "loss of their flocks and herds, and also for the loss of their fields of grain, which were trodden under foot and destroyed by the Lamanites.

3 And so great were their afflictions that every soul had cause to mourn; and they believed that it was the judgments of God sent upon them because of their wickedness and their abominations; therefore they were "awakened to a remembrance of their duty.

4 And they began to establish the "church more fully; yea, and many were "baptized in the "waters of Sidon and were joined to the church of God; yea, they were baptized by the hand of Alma, who had been consecrated the "high priest over the people of the church, by the hand of his father Alma.

5 And it came to pass in the seventh year of the reign of the judges there were about three thousand five hundred souls that united themselves to the "church of God and were baptized. And thus ended the seventh year of the reign of the judges over the people

of Nephi; and there was continual peace in all that time.

6 And it came to pass in the eighth year of the reign of the judges, that the people of the church began to wax proud, because of their exceeding "riches, and their "fine silks, and their fine-twined linen, and because of their many flocks and herds, and their gold and their silver, and all manner of precious things, which they had obtained by their "industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly "apparel.

7 Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be "teachers, and "priests, and "elders over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people.

8 For they saw and beheld with great sorrow that the people of the church began to be lifted up in the pride of their eyes, and to set their "hearts upon riches and upon the vain things of the world, that they began to be scornful, one towards another, and they began to persecute those that did "not believe according to their own will and pleasure.

9 And thus, in this eighth year of the reign of the judges, there began to be great "contentions among the people of the church; yea, there were "envyings, and "strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church of God.

10 And thus ended the eighth

year of the reign of the judges; and the wickedness of the church was a great "stumbling-block to those who did not belong to the church; and thus the church began to fail in its progress.

11 And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the "example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.

12 Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the "needy and the naked and those who were "hungry, and those who were athirst, and those who were sick and afflicted.

13 Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the "poor and the needy, feeding the hungry, and suffering all manner of "afflictions, for Christ's "sake, who should come according to the spirit of prophecy;

14 Looking forward to that day, thus "retaining a "remission of their sins; being filled with great "joy because of the resurrection of the dead, according to the will and power and "deliverance of Jesus Christ from the bands of death.

15 And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and

Affliction, Baptism and Recovery

Pride Slows the Progress of the Church

b Rom. 6:16 (14–18);

c Alma 3:3; 6:7

d 1. TO Riches

e Alma 1:21

f Jacob 2:17

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14 Looking forward to that day,
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their sins; being filled with great
^c“joy because of the resurrection of
the dead, according to the will and
power and ^d“deliverance of Jesus
Christ from the bands of death.

15 And now it came to pass that
Alma, having seen the afflictions of
the humble followers of God, and

Alma Resigns His Judgeship in Order to Preach

the persecutions which were heaped
upon them by the remainder of his
people, and seeing all their ^a“in-
equality, began to be very sorrow-
ful; nevertheless the Spirit of the
Lord did not fail him.

16 And he selected a wise man
who was among the ^a“elders of the
church, and gave him power ac-
cording to the ^b“voice of the people,
that he might have power to enact
^c“laws according to the laws which
had been given, and to put them in
force according to the wickedness
and the crimes of the people.

17 Now this man’s name was
^a“Nephihah, and he was appointed
^b“chief judge; and he sat in the
judgment-seat to judge and to gov-
ern the people.

18 Now Alma did not grant unto
him the office of being ^a“high priest
over the church, but he retained the
office of high priest unto himself;
but he delivered the judgment-seat
unto ^b“Nephihah.

19 And this he did that he ^a“himself
might go forth among his people,
or among the people of Nephi, that
he might ^b“preach the ^c“word of God
unto them, to ^d“stir them up in ^e“re-
membrance of their duty, and that
he might pull down, by the word
of God, all the pride and craftiness
and all the contentions which were
among his people, seeing no way
that he might reclaim them save it
were in bearing down in pure ^ftes-
timony against them.

20 And thus in the commencement
of the ninth year of the reign of the
judges over the people of Nephi,
Alma delivered up the judgment-seat
to ^a“Nephihah, and confined himself

wholly to the ^b“high priesthood of
the holy order of God, to the ^c“testi-
mony of the word, according to the
spirit of revelation and prophecy.

The words which Alma, the High
Priest according to the holy order
of God, delivered to the people in
their cities and villages throughout
the land.

Beginning with chapter 5.

CHAPTER 5

*To gain salvation, men must repent
and keep the commandments, be born
again, cleanse their garments through
the blood of Christ, be humble and strip
themselves of pride and envy, and do
the works of righteousness—The Good
Shepherd calls His people—Those who
do evil works are children of the devil—
Alma testifies of the truth of his doctrine
and commands men to repent—The
names of the righteous will be written
in the book of life. About 83 B.C.*

Now it came to pass that Alma be-
gan to ^a“deliver the word of ^b“God
unto the people, first in the land
of Zarahemla, and from thence
throughout all the land.

2 And these are the words which
he spake to the people in the church
which was established in the city
of Zarahemla, according to his own
record, saying:

3 I, Alma, having been ^a“consec-
rated by my father, Alma, to be a
^b“high priest over the church of God,
he having power and ^c“authority
from God to do these things, be-
hold, I say unto you that he began to



“Is there any doubt that retaining a remission of sins depends on our caring for one another? If we believe these teachings, if we profess to follow the Savior and his prophets, if we want to be true to our covenants and have the Spirit of the Lord in our lives, then we must do the things that the Savior said and did”

(President Marion G. Romney in Conference Report, Oct. 1980, 136; or Ensign, Nov. 1980, 92).

“Bear Down” - Websters 1828

“To bear down, is to impel or urge; to overthrow or crush by force; as, to bear down an enemy.”

Alma Resigns His Judgeship in Order to Preach

and he saw also that the “example of the church began to lead those who were unbelievers on from one piece of iniquity to another, thus bringing on the destruction of the people.

12 Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the “needy and the naked and those who were ^bhungry, and those who were athirst, and those who were sick and afflicted.

13 Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the “poor and the needy, feeding the hungry, and suffering all manner of ^bafflictions, for Christ’s “sake, who should come according to the spirit of prophecy;

14 Looking forward to that day, thus “retaining a ^bremission of their sins; being filled with great “joy because of the resurrection of the dead, according to the will and power and “deliverance of Jesus Christ from the bands of death.

15 And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and

the persecutions which were heaped upon them by the remainder of his people, and seeing all their “inequality, began to be very sorrowful; nevertheless the Spirit of the Lord did not fail him.

16 And he selected a wise man who was among the “elders of the church, and gave him power according to the ^bvoice of the people, that he might have power to enact “laws according to the laws which had been given, and to put them in force according to the wickedness and the crimes of the people.

17 Now this man’s name was “Nephihah, and he was appointed ^bchief judge; and he sat in the judgment-seat to judge and to govern the people.

18 Now Alma did not grant unto him the office of being “high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment-seat unto ^bNephihah.

19 And this he did that he “himself might go forth among his people, or among the people of Nephi, that he might ^bpreach the “word of God unto them, to “stir them up in “remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no way that he might reclaim them save it were in bearing down in pure testimony against them.

20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to “Nephihah, and confined himself

wholly to the ^bhigh priesthood of the holy order of God, to the “testimony of the word, according to the spirit of revelation and prophecy.

The words which Alma, the High Priest according to the holy order of God, delivered to the people in their cities and villages throughout the land.

Beginning with chapter 5.

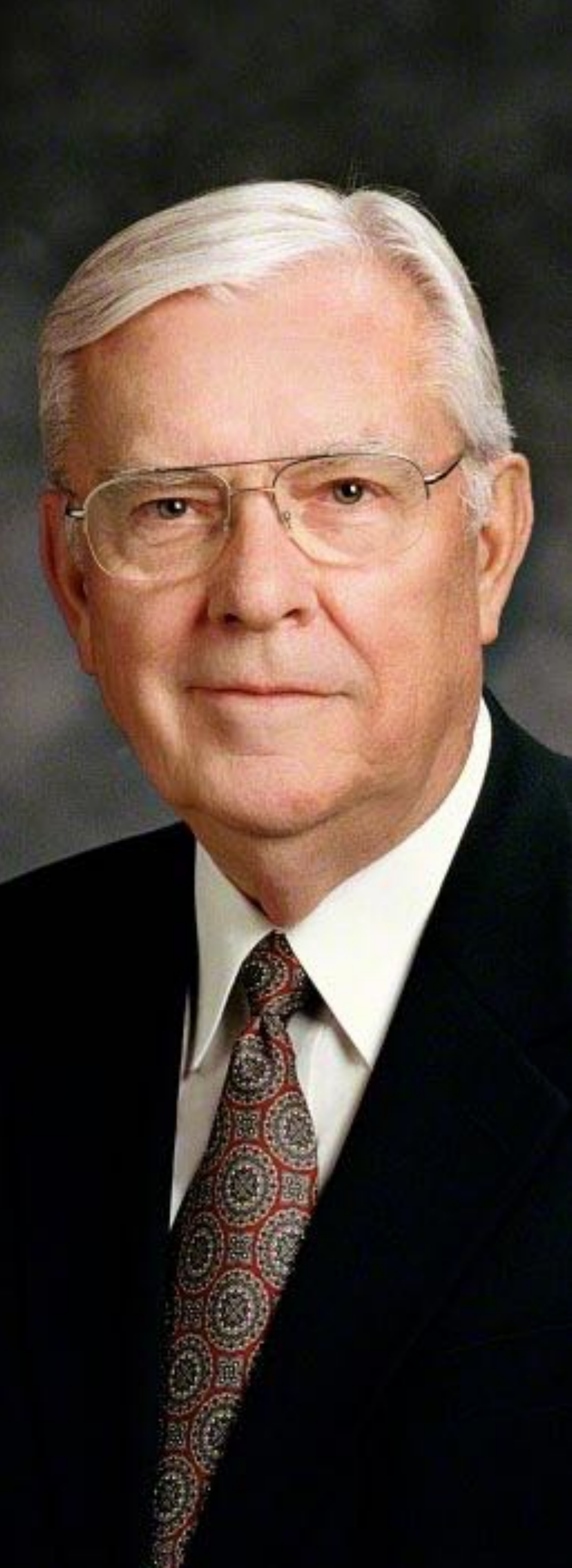
CHAPTER 5

To gain salvation, men must repent and keep the commandments, be born again, cleanse their garments through the blood of Christ, be humble and strip themselves of pride and envy, and do the works of righteousness—The Good Shepherd calls His people—Those who do evil works are children of the devil—Alma testifies of the truth of his doctrine and commands men to repent—The names of the righteous will be written in the book of life. About 83 B.C.

Now it came to pass that Alma began to “deliver the word of ^bGod unto the people, first in the land of Zarahemla, and from thence throughout all the land.

2 And these are the words which he spake to the people in the church which was established in the city of Zarahemla, according to his own record, saying:

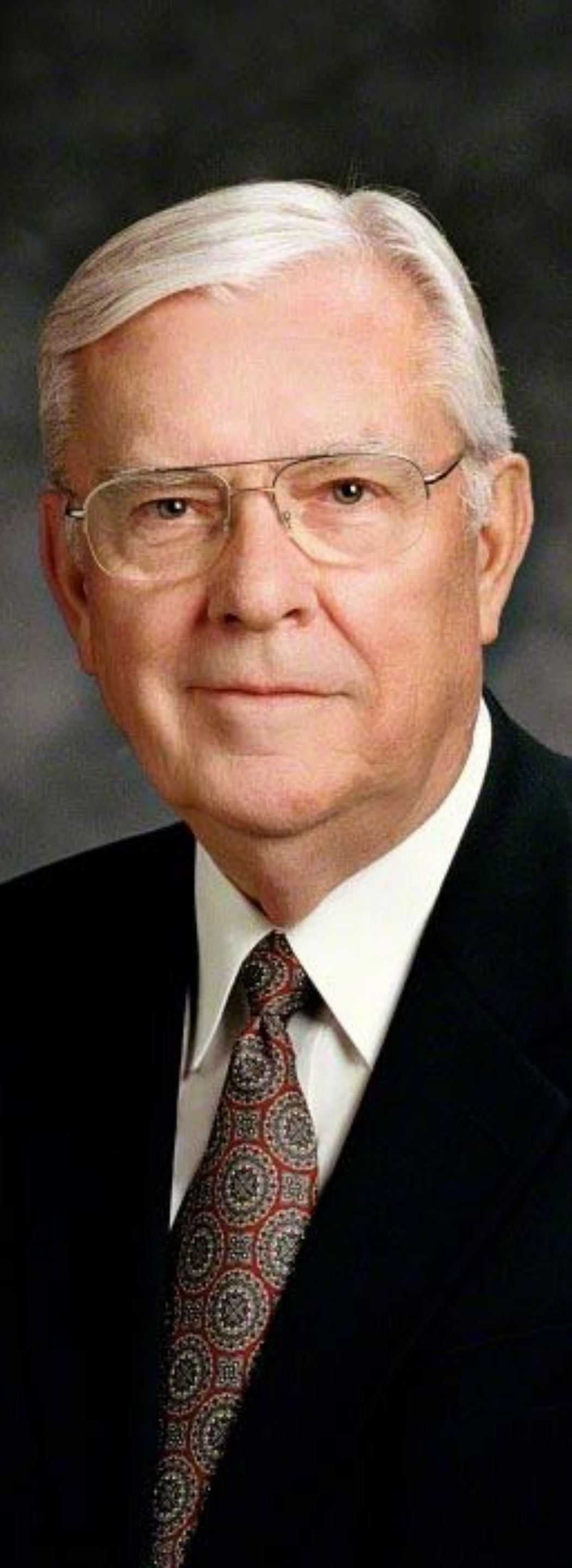
3 I, Alma, having been “consecrated by my father, Alma, to be a ^bhigh priest over the church of God, he having power and “authority from God to do these things, behold, I say unto you that he began to



“Simply stated, testimony—real testimony, born of the Spirit and confirmed by the Holy Ghost—changes lives. It changes how you think and what you do. It changes what you say. It affects every priority you set and every choice you make. ...

“My experience throughout the Church leads me to worry that too many of our members’ testimonies linger on ‘I am thankful’ and ‘I love,’ and too few are able to say with humble but sincere clarity, ‘I know.’ As a result, our meetings sometimes lack the testimony-rich, spiritual underpinnings that stir the soul and have meaningful, positive impact on the lives of all those who hear them.

“Our testimony meetings need to be more centered on the Savior, the doctrines of the gospel, the blessings of the Restoration, and the teachings of the scriptures. We need to replace stories, travelogues, and lectures with pure testimonies. ...

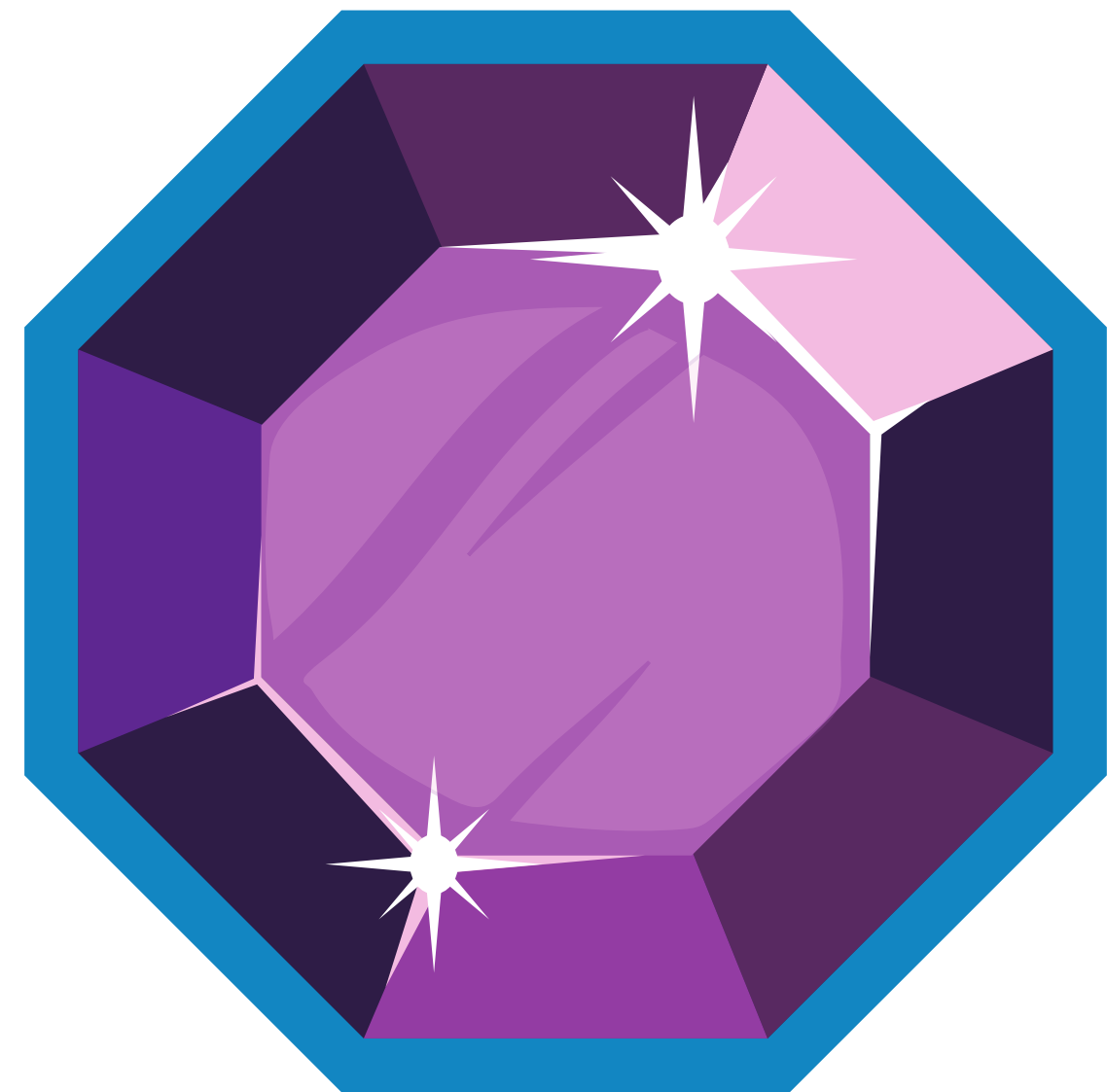
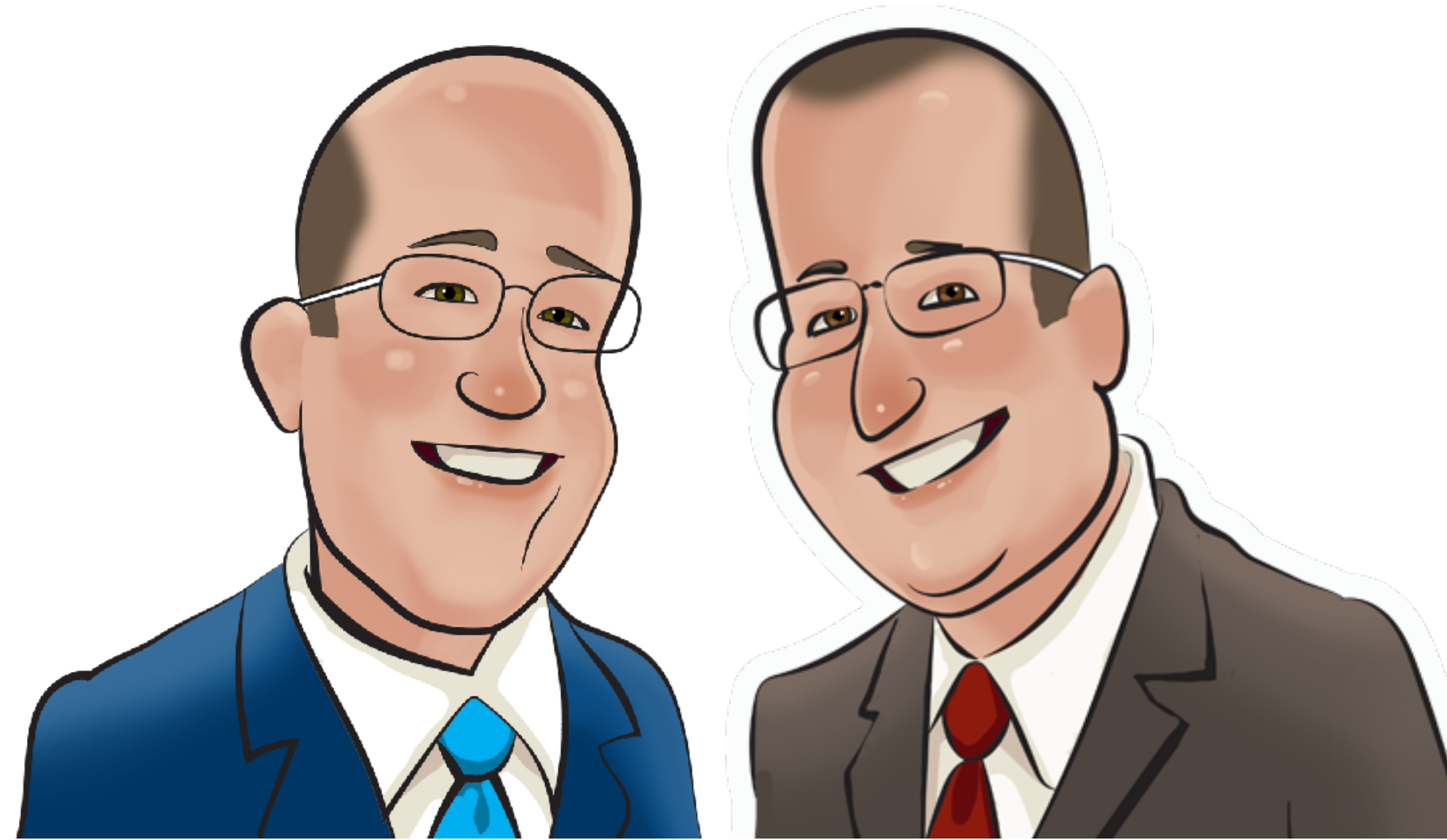


testimonies. ...

“... To bear testimony is ‘to bear witness by the power of the Holy Ghost; to make a solemn declaration of truth based on personal knowledge or belief’ (Guide to the Scriptures, “Testify”). Clear declaration of truth makes a difference in people’s lives. That is what changes hearts. That is what the Holy Ghost can confirm in the hearts of God’s children.

“Although we can have testimonies of many things as members of the Church, there are basic truths we need to constantly teach one another and share with those not of our faith. Testify that God is our Father and Jesus is the Christ. The plan of salvation is centered on the Savior’s Atonement. Joseph Smith restored the fulness of the everlasting gospel of Jesus Christ, and the Book of Mormon is evidence that our testimony is true”

(Elder M. Russell Ballard in Conference Report, Oct. 2004, 42–43; or Ensign, Nov. 2004, 40–41).



Scripture GEMS