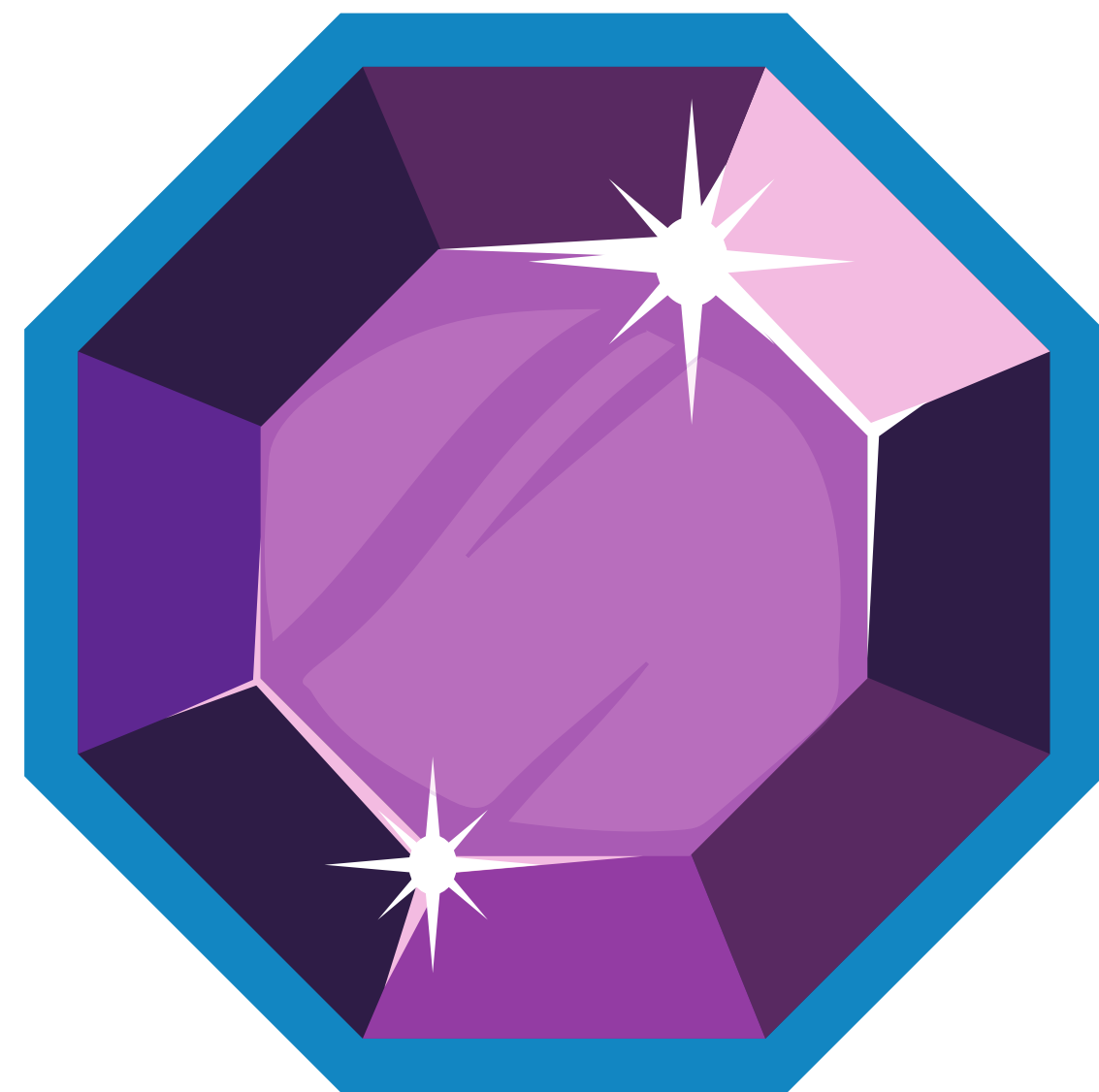
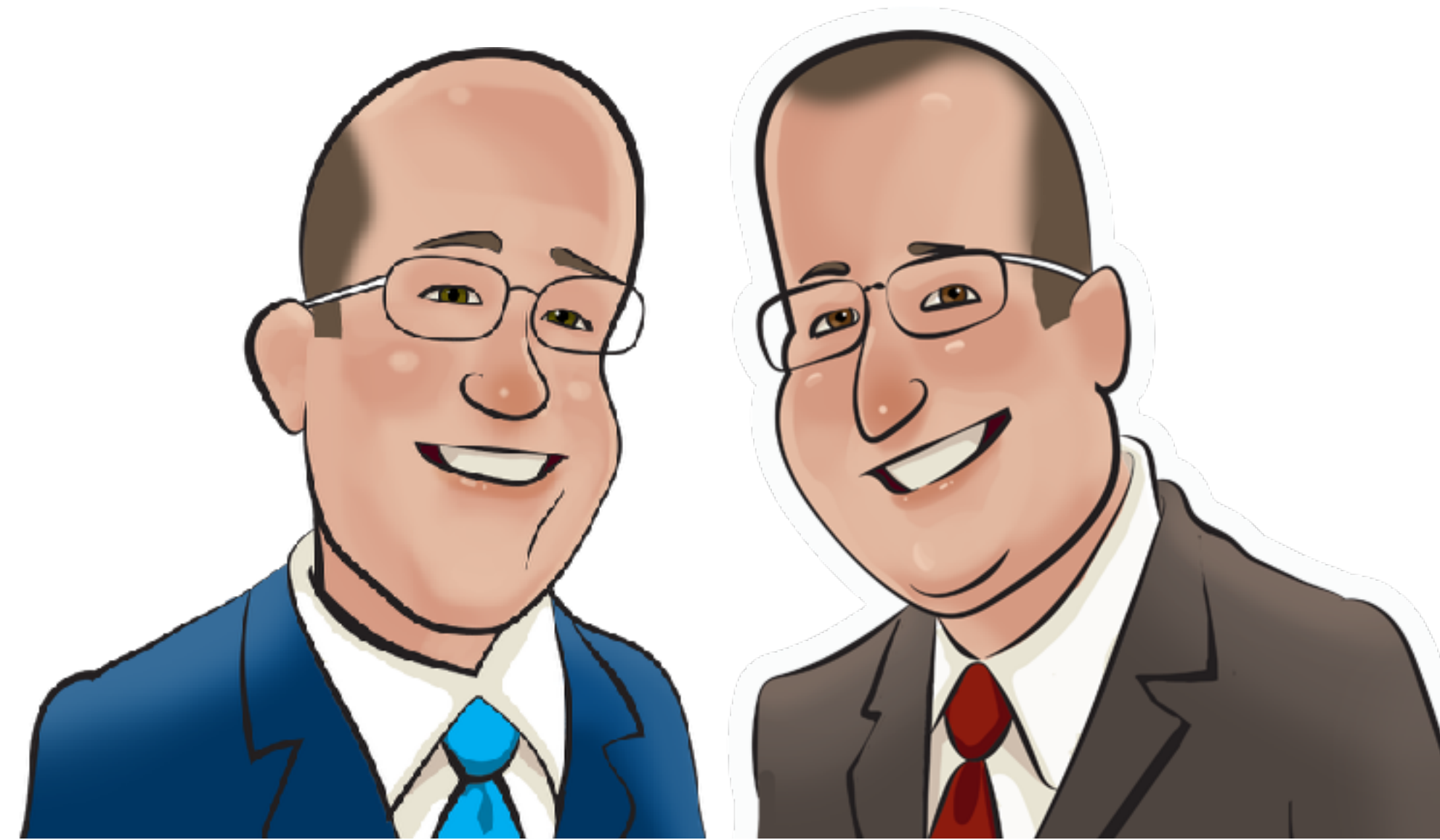


Episode 22



# Scripture GEMS



LAND NORTHWARD

LAND SOUTHWARD



KEY

- Major city/land
- City/land
- Jaredite city/land
- 🌳 Wilderness
- Nephite cities in Mormon 2-5



Ammonihah

Noah

Sidom

Mulek

Gid

Melek

Aaron

Omner

Wilderness of Hermounts

Hill Manti

Hill Amnihu

Jershon

Zarahemla

Morianton

Gideon

Minon

Nephihah

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Morc

Judea

River Sidon



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## CHAPTER 8

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the borders of the land which was by the wilderness side. And they were baptized throughout all the land;

6 So that when he had finished his work at Melek he departed thence, and traveled three days’ journey on the north of the land of Melek; and he came to a city which was called <sup>a</sup>Ammonihah.

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10 Nevertheless Alma <sup>a</sup>labored much in the spirit, <sup>b</sup>wrestling with God in <sup>c</sup>mighty prayer, that he would pour out his Spirit upon the people who were in the city; that he would also grant that he might baptize them unto repentance.

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13 Now when the people had said this, and withstood all his words, and <sup>a</sup>reviled him, and spit upon him, and caused that he should be <sup>b</sup>cast out of their city, he departed thence and took his journey towards the city which was called Aaron.

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

15 Blessed art thou, Alma; therefore, lift up thy head and rejoice, for thou hast great cause to rejoice; for thou hast been faithful in keeping the commandments of God from the time which thou receivedst thy first message from him. Behold, I am he that <sup>a</sup>delivered it unto you.

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**“May I ask you today to consider the effectiveness of your prayers? How close do you feel to your Heavenly Father? Do you feel that your prayers are answered? Do you feel that the time you spend in prayer enriches and uplifts your soul? Is there room for improvement?”**

**“There are many reasons our prayers lack power. Sometimes they become routine. Our prayers become hollow when we say similar words in similar ways over and over so often that the words become more of a recitation than a communication. This is what the Savior described as ‘vain repetitions’ (Matthew 6:7). Such prayers, He said, will not be heard. ...”**

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**“Do your prayers at times sound and feel the same? Have you ever said a prayer mechanically, the words pouring forth as though cut from a machine? Do you sometimes bore yourself as you pray?**

**“Prayers that do not demand much of your thought will hardly merit much attention from our Heavenly Father. When you find yourself getting into a routine with your prayers, step back and think. Meditate for a while on the things for which you really are grateful”**

*(Elder Joseph B. Wirthlin, “Improving Our Prayers,” in Brigham Young University 2002–2003 Speeches [2003], 160).*



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**“From the beginning down through the dispensations, God has used angels as His emissaries in conveying love and concern for His children...Usually such beings are not seen. Sometimes they are. But seen or unseen they are always near. Sometimes their assignments are very grand...But most often it is to comfort, to provide some form of merciful attention, guidance in difficult times...**

*(Elder Jeffery R. Holland, Oct. General Conference, 2008)*

**“In like manner our fathers and mothers, brothers, sisters and friends who have passed away from this earth, having been faithful, and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, or reproof and instruction, to those whom they had learned to love in the flesh.”**

*(James E. Faust quoting Joseph F. Smith in General Conference, April 2006)*

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20 And the man said unto him: I am a Nephite, and I know that thou art a holy prophet of God, for thou art the man whom an <sup>a</sup>angel said in a vision: Thou shalt receive. Therefore, go with me into my house and I will impart unto thee of my <sup>b</sup>food; and I know that thou wilt be a blessing unto me and my house.

21 And it came to pass that the man received him into his house; and the man was called Amulek; and he brought forth bread and meat and set before Alma.

22 And it came to pass that Alma ate bread and was filled; and he <sup>a</sup>blessed Amulek and his house, and he gave thanks unto God.

23 And after he had eaten and was filled he said unto Amulek: I am Alma, and am the <sup>a</sup>high priest over the church of God throughout the land.

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

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

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

27 And Alma <sup>a</sup>tarried many days with Amulek before he began to preach unto the people.

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

29 And the word came to Alma,

saying: Go; and also say unto my servant <sup>a</sup>Amulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my <sup>b</sup>fierce anger away.

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

31 And they had <sup>a</sup>power given unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their <sup>b</sup>power until they were bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them.

32 And it came to pass that they went forth and began to preach and to prophesy unto the people, according to the spirit and power which the Lord had given them.

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma.

*Comprising chapters 9 through 14.*

## CHAPTER 9

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

## The Wickedness of Ammonihah

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 <sup>a</sup>Ammonihah, it came to pass as I began to preach unto them, they began to contend with me, saying:

2 Who art thou? Suppose ye that we shall believe the testimony of <sup>a</sup>one man, although he should preach unto us that the earth should pass away?

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

4 And they said also: We will not believe thy words if thou shouldst prophesy that this great city should be destroyed in <sup>a</sup>one day.

5 Now they knew not that God could do such marvelous <sup>a</sup>works, for they were a hard-hearted and a stiffnecked people.

6 And they said: <sup>a</sup>Who is God, that sendeth <sup>b</sup>no more authority than one man among this people, to declare unto them the truth of such great and marvelous things?

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

8 Behold, O ye wicked and perverse <sup>a</sup>generation, how have ye forgotten the <sup>b</sup>tradition of your fathers; yea, how soon ye have forgotten the commandments of God.

9 Do ye not remember that our father, Lehi, was brought out of Jerusalem by the <sup>a</sup>hand of God? Do ye not remember that they were all led by him through the wilderness?

10 And have ye forgotten so soon

how many times he <sup>a</sup>delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

11 Yea, and if it had not been for his matchless power, and his mercy, and his <sup>a</sup>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 <sup>b</sup>endless misery and woe.

12 Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly <sup>a</sup>destroy you from off the face of the earth; yea, he will visit you in his <sup>b</sup>anger, and in his <sup>c</sup>fierce anger he will not turn away.

13 Behold, do ye not remember the words which he spake unto Lehi, saying that: <sup>a</sup>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 Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been <sup>a</sup>cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

15 Nevertheless I say unto you, that it shall be more <sup>a</sup>tolerable for them in the day of judgment than for you, if ye remain in your sins,

## Alma Recounts Past Deliverances Alma Contrasts the Nephites and Lamanites

how many times he “delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?”

11 Yea, and if it had not been for his matchless power, and his mercy, and his “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 <sup>b</sup>endless misery and woe.

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15 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 For there are many promises which are “extended to the Lamanites; for it is because of the <sup>b</sup>traditions of their fathers that caused them to remain in their state of <sup>c</sup>ignorance; therefore the Lord will be merciful unto them and <sup>d</sup>prolong their existence in the land.

17 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; and many of them will be saved, for the Lord will be merciful unto all who <sup>b</sup>call on his name.

18 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 <sup>b</sup>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 <sup>c</sup>utter destruction; and it shall be according to the fierce <sup>d</sup>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, if it were possible that they could <sup>b</sup>fall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

20 Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other <sup>a</sup>nation, kindred,

tongue, or people; after having had all things <sup>b</sup>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 Having been “visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of <sup>b</sup>translation;

22 Yea, and after having been “delivered of God out of the land of Jerusalem, by the hand of the Lord; having been <sup>b</sup>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 <sup>c</sup>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—

23 And now behold I say unto you, that if this people, who have received so many blessings from the hand of the Lord, should transgress “contrary to the light and knowledge which they do have, I say unto you that if this be the case, that if they should fall into transgression, it would be far more <sup>b</sup>tolerable for the Lamanites than for them.

24 For behold, the “promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly

promised and firmly decreed, that if ye will rebel against him that ye shall <sup>b</sup>utterly be destroyed from off the face of the earth?

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

26 And <sup>a</sup>not many days hence the Son of God shall come in his <sup>b</sup>glory; and his glory shall be the glory of the Only Begotten of the Father, full of <sup>c</sup>grace, equity, and truth, full of patience, <sup>d</sup>mercy, and long-suffering, quick to <sup>e</sup>hear the cries of his people and to answer their prayers.

27 And behold, he cometh to <sup>a</sup>redeem those who will be <sup>b</sup>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 <sup>a</sup>reward of their <sup>b</sup>works, according to that which they have been—if they have been righteous they shall <sup>c</sup>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 <sup>d</sup>damnation of their souls, according to the power and captivation of the devil.

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

30 And now, my <sup>a</sup>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, seeing that your hearts have been grossly hardened against the word of God, and see-



**“We are unique. We are unique because of our covenants, our spiritual privileges, and the responsibilities attached to both. We are endowed with power and gifted with the Holy Ghost. We have a living prophet to guide us, ordinances that bind us to the Lord and to each other, and the power of the priesthood in our midst. We understand where we stand in the great plan of happiness. And we know that God is our Father and that His Son is our unfailing Advocate.**

**“With these privileges comes great responsibility, for ‘unto whom much is given much is required’ (D&C 82:3)”**

*(Sheri L. Dew, “We Are Women of God,” Ensign, Nov. 1999, 98).*

how many times he "delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

11 Yea, and if it had not been for his matchless power, and his mercy, and his "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 Behold, now I say unto you that he commandeth you to repent; and except ye repent, ye can in nowise inherit the kingdom of God. But behold, this is not all—he has commanded you to repent, or he will utterly "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.

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20 Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other "nation, kindred,

tongue, or people; 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 Having been "visited by the Spirit of God, and "taken unto him, and having "received many gifts, "tongues, and "the gift of the gift of the Lord;

22 Yea, and "delivered of Jerusalem; 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—

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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 And now for this cause, that ye may not be destroyed, the Lord has sent his angel to visit many of his

prayers.

27 And behold, he cometh to "redeem those who will be "baptized unto repentance, through faith on his name.

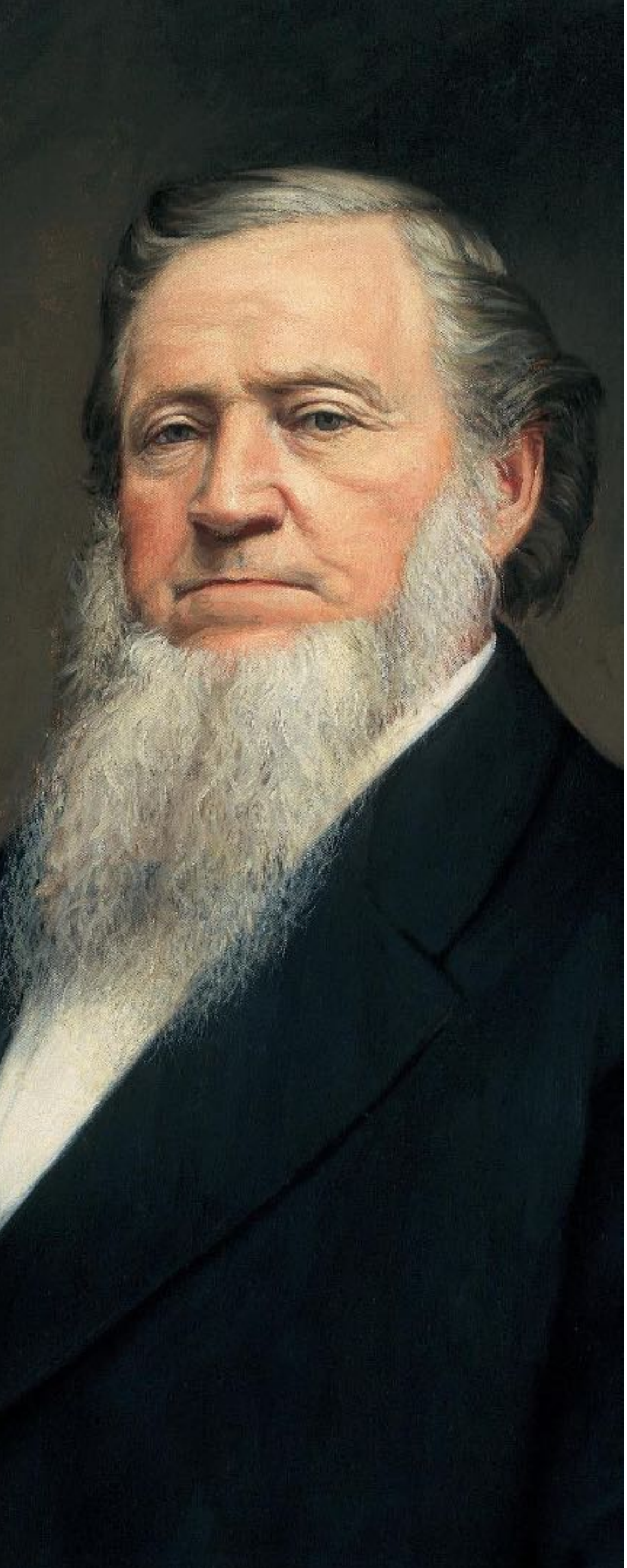
28 Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a "reward of their "works, according to that which they have been—if they have been righteous they shall "reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they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

29 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, seeing that your hearts have been grossly hardened against the word of God, and see-

## Doctrine & Covenants 82:3

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.



**“Those who do not profess to know anything of the Lord are far better off than we are, unless we live our religion, for we who know our Master’s will and do it not, will be beaten with many stripes; while they who do not know the Master’s will and do it not will be beaten with few stripes. This is perfectly reasonable. We cannot chastise a child for doing that which is contrary to our wills, if he knows no better; but when our children are taught better and know what is required of them, if they then rebel, of course, they expect to be chastised, and it is perfectly right that they should be”**

*(Brigham Young in Journal of Discourses, 16:111).*



promised and firmly decreed, that if ye will rebel against him that ye shall <sup>b</sup>utterly be destroyed from off the face of the earth?

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

26 And <sup>a</sup>not many days hence the Son of God shall come in his <sup>b</sup>glory; and his glory shall be the glory of the Only Begotten of the Father, full of <sup>c</sup>grace, equity, and truth, full of patience, <sup>d</sup>mercy, and long-suffering, quick to <sup>e</sup>hear the cries of his people and to answer their prayers.

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

30 And now, my <sup>a</sup>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, seeing that your hearts have been grossly hardened against the word of God, and see-

ing that ye are a <sup>b</sup>lost and a fallen people.

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

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

33 But it came to pass that the Lord did not suffer them that they should take me <sup>a</sup>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 <sup>a</sup>words of Amulek are not all written, nevertheless a part of his words are written in this book.

## CHAPTER 10

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

Now these are the <sup>a</sup>words which <sup>b</sup>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 that same Aminadi who interpreted the <sup>a</sup>writing which was upon the wall of the temple, which was written by the finger of God.

## The Reaction to Alma's Words

## Amulek Introduces Himself and Addresses the Crowd

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 <sup>a</sup>Manasseh, who was the son of <sup>b</sup>Joseph who was <sup>c</sup>sold into Egypt by the hands of his brethren.

4 And behold, I am also a man of no small <sup>a</sup>reputation among all those who know me; yea, and behold, I have many kindreds and <sup>b</sup>friends, and I have also acquired much riches by the hand of my <sup>c</sup>industry.

5 Nevertheless, after all this, I never have known much of the ways of the Lord, and his <sup>a</sup>mysteries and marvelous power. I said I never had known much of these things; but behold, I mistake, for I have seen much of his mysteries and his marvelous power; yea, even in the preservation of the lives of this people.

6 Nevertheless, I did harden my heart, for I was <sup>a</sup>called many times and I would not <sup>b</sup>hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling <sup>c</sup>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 As I was journeying to see a very near kindred, behold an <sup>a</sup>angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has <sup>b</sup>fasted many days because of the sins of this people, and he is an hungered, and thou shalt <sup>c</sup>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 And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the <sup>a</sup>man whom the angel said unto me: Thou shalt receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.

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

10 And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his <sup>a</sup>angel to make these things manifest unto me; and this he has done while this Alma hath <sup>b</sup>dwelt at my house.

11 For behold, he hath <sup>a</sup>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 <sup>a</sup>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 Nevertheless, there were some among them who thought to question them, that by their cunning <sup>a</sup>devices they might catch them in their words, that they might <sup>b</sup>find

## Lawyers Seek to Destroy Alma and Amulek

and the blessing of the Lord shall rest upon thee and thy house.

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13 Nevertheless, there were some among them who thought to question them, that by their cunning <sup>a</sup>devices they might catch them in their words, that they might <sup>b</sup>find

witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

14 Now it was those men who sought to destroy them, who were <sup>a</sup>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 Now these lawyers were learned in all the arts and <sup>a</sup>cunning of the people; and this was to enable them that they might be skilful in their profession.

16 And it came to pass that they began to question Amulek, that thereby they might make him <sup>a</sup>cross his words, or contradict the words which he should speak.

17 Now they knew not that Amulek could <sup>a</sup>know of their designs. But it came to pass as they began to question him, he <sup>b</sup>perceived their thoughts, and he said unto them: O ye wicked and perverse <sup>c</sup>generation, ye lawyers and hypocrites, for ye are laying the foundations of the devil; for ye are laying <sup>a</sup>traps and snares to catch the holy ones of God.

18 Ye are laying plans to <sup>a</sup>pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

19 Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed

by their own voices—yea, well did he say that if the time should come that the voice of this people should <sup>a</sup>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 <sup>a</sup>judge of your iniquities; well doth he cry unto this people, by the voice of his <sup>b</sup>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: <sup>a</sup>I will come down among my people, with equity and justice in my hands.

22 Yea, and I say unto you that if it were not for the <sup>a</sup>prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by <sup>b</sup>flood, as were the people in the days of <sup>c</sup>Noah, but it would be by famine, and by pestilence, and the <sup>d</sup>sword.

23 But it is by the <sup>a</sup>prayers of the righteous that ye are spared; now therefore, if ye will <sup>b</sup>cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the <sup>c</sup>time is soon at hand except ye repent.

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

25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and

## Amulek Rebukes the Lawyers

## The People Lash Out Against Amulek

perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to <sup>a</sup>blind your eyes, that ye will not understand the words which are spoken, according to their truth?

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

27 And now behold, I say unto you, that the foundation of the <sup>a</sup>destruction of this people is beginning to be laid by the <sup>b</sup>unrighteousness of your <sup>c</sup>lawyers and your judges.

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

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

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

31 And there was one among them whose name was Zeezrom. Now he was the foremost to <sup>a</sup>accuse Amulek and Alma, he being one of the most expert among them, having much business to do among the people.

32 Now the object of these lawyers was to get gain; and they got gain <sup>a</sup>according to their employ.

### CHAPTER 11

*The Nephite monetary system is set forth—Amulek contends with Zeez-*



**“There are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction”**

(President Spencer W. Kimball in Conference Report, Apr. 1971, p. 7; or Ensign, June 1971, p. 16).

## Lawyers Seek to Destroy Alma and Amulek

and the blessing of the Lord shall rest upon thee and thy house.

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

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

10 And again, I know that the things whereof he hath testified are true; for behold I say unto you, that as the Lord liveth, even so has he sent his <sup>a</sup>angel to make these things manifest unto me; and this he has done while this Alma hath <sup>b</sup>dwelt at my house.

11 For behold, he hath <sup>a</sup>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 <sup>a</sup>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 Nevertheless, there were some among them who thought to question them, that by their cunning <sup>a</sup>devices they might catch them in their words, that they might <sup>b</sup>find

witness against them, that they might deliver them to their judges that they might be judged according to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

14 Now it was those men who sought to destroy them, who were <sup>a</sup>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 Now these lawyers were learned in all the arts and <sup>a</sup>cunning of the people; and this was to enable them that they might be skilful in their profession.

16 And it came to pass that they began to question Amulek, that thereby they might make him <sup>a</sup>cross his words, or contradict the words which he should speak.

17 Now they knew not that Amulek could <sup>a</sup>know of their designs. But it came to pass as they began to question him, he <sup>b</sup>perceived their thoughts, and he said unto them: O ye wicked and perverse <sup>c</sup>generation, ye lawyers and hypocrites, for ye are laying the foundations of the devil; for ye are laying <sup>a</sup>traps and snares to catch the holy ones of God.

18 Ye are laying plans to <sup>a</sup>pervert the ways of the righteous, and to bring down the wrath of God upon your heads, even to the utter destruction of this people.

19 Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed

by their own voices—yea, well did he say that if the time should come that the voice of this people should <sup>a</sup>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 <sup>a</sup>judge of your iniquities; well doth he cry unto this people, by the voice of his <sup>b</sup>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: <sup>a</sup>I will come down among my people, with equity and justice in my hands.

22 Yea, and I say unto you that if it were not for the <sup>a</sup>prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by <sup>b</sup>flood, as were the people in the days of <sup>c</sup>Noah, but it would be by famine, and by pestilence, and the <sup>d</sup>sword.

23 But it is by the <sup>a</sup>prayers of the righteous that ye are spared; now therefore, if ye will <sup>b</sup>cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the <sup>c</sup>time is soon at hand except ye repent.

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

25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and

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### CHAPTER 11

*The Nephite monetary system is set forth—Amulek contends with Zeez-*

rom—Christ will not save people in their sins—Only those who inherit the kingdom of heaven are saved—All men will rise in immortality—There is no death after the Resurrection. About 82 B.C.

Now it was in the law of Mosiah that every man who was a judge of the law, or those who were appointed to be judges, should receive "wages according to the time which they labored to judge those who were brought before them to be judged.

2 Now if a man owed another, and he would not "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 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; 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.

Mormon Sets Forth the Nephite Monetary System

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.

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.

20 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 "rioting, 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 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.

23 Now Amulek said: O thou "child of hell, why "tempt ye me? Knowest thou that the righteous yieldeth to no such temptations?

24 Believest thou that there is no God? I say unto you, Nay, thou knowest that there is a God, but thou lovest that "lucre more than him.

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

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

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

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

Zeezrom Challenges Amulek

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 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: 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, and he hath said that "no unclean thing can inherit the "kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

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

39 And Amulek said unto him: Yea, he is the very "Eternal Father

of heaven things which beginning and the last

40 And he "world to "he shall "ta "gressions of his name; shall have "tion cometh

41 Therefore though the "tion made, of the ban the day cometh from the "God, and he their work

42 Now, t is called a the death of "bands of t all shall be death.

43 The sp be "reunit form; both restored to as we now shall be b God, "know now, and l tion of all

44 Now, come to al both bond female, bo righteous; so much as lost; but e stored to i now, or in



of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

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

3 Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy <sup>a</sup>thoughts, and thou seest that thy <sup>b</sup>thoughts are made known unto us by his Spirit;

4 And thou seest that we know that thy plan was a very <sup>a</sup>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 <sup>b</sup>revile us and to cast us out—

5 Now this was a plan of thine <sup>a</sup>adversary, and he hath exercised his power in thee. 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 <sup>a</sup>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 <sup>b</sup>chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

7 Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also

convinced that Alma and Amulek had a knowledge of him, for he was convinced that they <sup>a</sup>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 <sup>a</sup>just and the unjust, and are brought to stand before God to be <sup>b</sup>judged according to their works?

9 And now Alma began to expound these things unto him, saying: It is given unto many to <sup>a</sup>know the <sup>b</sup>mysteries of God; nevertheless they are laid under a strict command that they shall not impart <sup>c</sup>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 And therefore, he that will <sup>a</sup>harden his heart, the same receiveth the <sup>b</sup>lesser portion of the word; and he that will <sup>c</sup>not harden his heart, to him is <sup>d</sup>given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

11 And they that will harden their hearts, to them is given the lesser <sup>a</sup>portion of the word until they <sup>b</sup>know nothing concerning his mysteries;

and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the <sup>c</sup>chains of <sup>d</sup>hell.

12 And Amulek hath spoken plainly concerning <sup>a</sup>death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be <sup>b</sup>judged according to our works.

13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, inasmuch that it has not been in us, then will our state be such that then we shall be <sup>c</sup>condemned.

14 For our <sup>a</sup>words shall be against us; yea, all our works shall be against us; we shall not be able to stand before God; and our thoughts will be against us; and in this awful manner shall we not dare to look up to God, and we would faint if we could command the <sup>b</sup>mountains to fall upon us from his presence.

15 But this cannot come forth and stand in his glory, and in his power, in his might, majesty, and dominion, and acknowledge to our everlasting <sup>a</sup>shame that all his <sup>b</sup>judgments are just; that he is just in all his ways, and that he is merciful to the children of men, and that he hath all power to save every man that believeth on his name, and bringeth forth fruit meet for his kingdom.

16 And now behold then cometh a death, which is a <sup>a</sup>death, which is a

then is a time that whosoever dieth in his sins, as to a temporal <sup>b</sup>death, shall also <sup>c</sup>die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

17 Then is the time when their torments shall be as a <sup>a</sup>lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

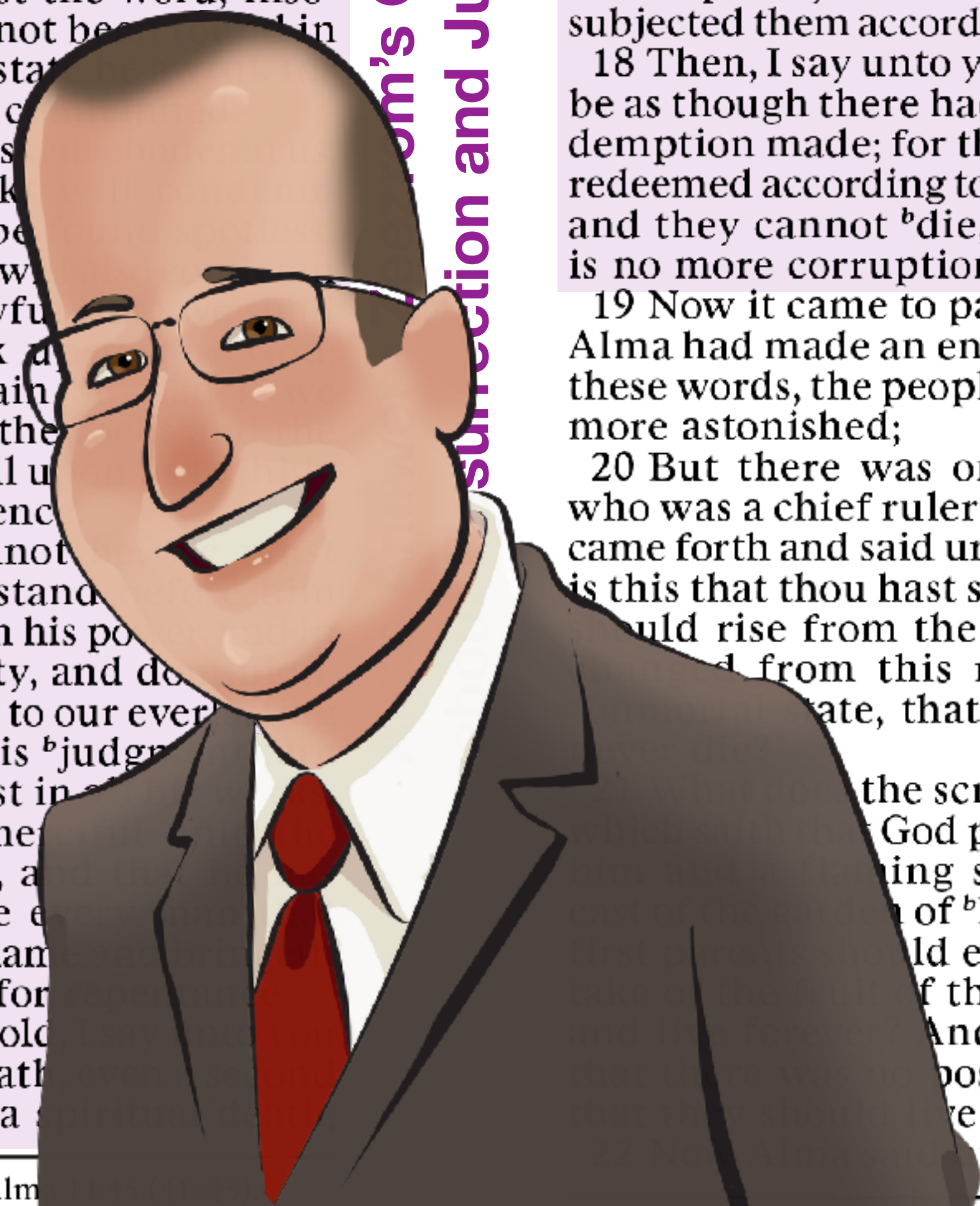
18 Then, I say unto you, they shall be as though there had been <sup>a</sup>no redemption made; for they cannot be redeemed according to God's justice; and they cannot <sup>b</sup>die, seeing there is no more corruption.

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

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be redeemed from this mortal to an immortal state, that the soul can

the scripture mean, that God placed <sup>a</sup>cherubim with a flaming sword on the east side of <sup>b</sup>Eden, lest our fathers should enter and partake of the tree of life, and thus we see that there is no possible chance for us to live forever.

## Alma Addresses Zeezrom



## Alma's Questions Subjection and Judgement

7a Alma 14:2.

8a Dan. 12:2.

c TG Teachable.

d Dan. 2:21; 2 Ne. 28:30;

12a Alm

b TG J



**“The Lord has promised to reveal his mysteries to those who serve him in faithfulness. ... The Gospel is very simple, so that even children at the age of accountability may understand it. Without question, there are principles which in this life we cannot understand, but when the fulness comes we will see that all is plain and reasonable and within our comprehension. The ‘simple’ principles of the Gospel, such as baptism, the atonement, are mysteries to those who do not have the guidance of the Spirit of the Lord”**

*(President Joseph Fielding Smith, “Church History and Modern Revelation,” 2 vols. [1953], 1:43).*





**“We teach and learn the mysteries of God by revelation from his Holy Spirit. If we harden our hearts to revelation and limit our understanding to what we can obtain by study and reason, we are limited to what Alma called ‘the lesser portion of the word’”**

*(Elder Dallin H. Oaks, “The Lord’s Way” [1991], 42).*

of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

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

3 Now Zeezrom, seeing that thou hast been taken in thy lying and craftiness, for thou hast not lied unto men only but thou hast lied unto God; for behold, he knows all thy <sup>a</sup>thoughts, and thou seest that thy <sup>b</sup>thoughts are made known unto us by his Spirit;

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10 And therefore, he that will <sup>a</sup>harden his heart, the same receiveth the <sup>b</sup>lesser portion of the word; and he that will <sup>c</sup>not harden his heart, to him is <sup>d</sup>given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

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

14 For our <sup>a</sup>words will condemn us, yea, all our <sup>b</sup>works will condemn us; we shall not be found spotless; and our <sup>c</sup>thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the <sup>b</sup>mountains to fall upon us to <sup>c</sup>hide us from his presence.

15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting <sup>a</sup>shame that all his <sup>b</sup>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 that believeth on his name and bringeth forth fruit meet for repentance.

16 And now behold, I say unto you then cometh a death, even a second <sup>a</sup>death, which is a spiritual death;

then is a time that whosoever dieth in his sins, as to a temporal <sup>b</sup>death, shall also <sup>c</sup>die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

17 Then is the time when their torments shall be as a <sup>a</sup>lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

18 Then, I say unto you, they shall be as though there had been <sup>a</sup>no redemption made; for they cannot be redeemed according to God's justice; and they cannot <sup>b</sup>die, seeing there is no more corruption.

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

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an <sup>a</sup>immortal state, that the soul can never die?

21 What does the scripture mean, which saith that God placed <sup>a</sup>cherubim and a flaming sword on the east of the garden of <sup>b</sup>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

## Alma Addresses Zeezrom

## Alma Answers Zeezrom's Questions about Resurrection and Judgement

7a Alma 14:2.

8a Dan. 12:2.

c TG Teachable.

d Dan. 2:21; 2 Ne. 28:30;

12a Alma 11:45 (41–45).

b TG Judgment, the Last.

16b Alma 11:42 (40–45).

TG Cherubim



**“The prophet Nephi describes the Final Judgment in terms of what we have become: ‘And if their works have been filthiness they must needs be filthy; and if they be filthy it must needs be that they cannot dwell in the kingdom of God’ (1 Nephi 15:33; italics added). Moroni declares, ‘He that is filthy shall be filthy still; and he that is righteous shall be righteous still’ (Mormon 9:14; italics added; see also Revelation 22:11–12; 2 Nephi 9:16; D&C 88:35). The same would be true of ‘selfish’ or ‘disobedient’ or any other personal attribute inconsistent with the requirements of God. Referring to the ‘state’ of the wicked in the Final Judgment, Alma explains that if we are condemned by our words, our works, and our thoughts, ‘we shall not be found spotless; ... and in this awful state we shall not dare to look up to our God’ (Alma 12:14).**

**“From such teachings we conclude that the Final**



**works, and our thoughts, ‘we shall not be found spotless; ... and in this awful state we shall not dare to look up to our God’ (Alma 12:14).**

**“From such teachings we conclude that the Final Judgment is not just an evaluation of a sum total of good and evil acts—what we have done. It is an acknowledgment of the final effect of our acts and thoughts—what we have become. It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become”**

*(Elder Dallin H. Oaks in Conference Report, Oct. 2000, 41; or Ensign, Nov. 2000, 32).*

then is a time that whosoever dieth in his sins, as to a temporal <sup>b</sup>death, shall also <sup>c</sup>die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

17 Then is the time when their torments shall be as a <sup>a</sup>lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

18 Then, I say unto you, they shall be as though there had been <sup>a</sup>no redemption made; for they cannot be redeemed according to God's justice; and they cannot <sup>b</sup>die, seeing there is no more corruption.

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

20 But there was one Antionah, who was a chief ruler among them, came forth and said unto him: What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an <sup>a</sup>immortal state, that the soul can never die?

21 What does the scripture mean, which saith that God placed <sup>a</sup>cherubim and a flaming sword on the east of the garden of <sup>b</sup>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 <sup>a</sup>fall by the partaking of the forbidden <sup>b</sup>fruit, according to the word of God; and thus we see, that by his fall, all mankind became a <sup>c</sup>lost and fallen people.

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

24 And we see that <sup>a</sup>death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto <sup>b</sup>man in which he might repent; therefore this life became a <sup>c</sup>probationary state; a time to <sup>d</sup>prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

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 <sup>a</sup>resurrection of the dead; but there was a plan of <sup>b</sup>redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the <sup>a</sup>tree of life they would have been forever miserable, having no preparatory state; and thus the <sup>b</sup>plan

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

27 But behold, it was not so; but it was <sup>a</sup>appointed unto men that they must die; and after death, they must come to <sup>b</sup>judgment, even that same judgment of which we have spoken, which is the end.

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

29 Therefore he sent <sup>a</sup>angels to converse with them, who caused men to behold of his glory.

30 And they began from that time forth to call on his name; therefore God <sup>a</sup>conversed with men, and made known unto them the <sup>b</sup>plan of redemption, which had been prepared from the <sup>c</sup>foundation of the world; and this he made known unto them according to their faith and repentance and their <sup>d</sup>holy works.

31 Wherefore, he gave <sup>a</sup>commandments unto men, they having first transgressed the <sup>b</sup>first commandments as to things which were temporal, and becoming as gods, <sup>c</sup>knowing good from evil, placing themselves in a state to <sup>d</sup>act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good—

32 Therefore God gave unto them commandments, after having made <sup>a</sup>known unto them the plan of redemption, that they should not do

evil, the penalty thereof being a second <sup>b</sup>death, which was an everlasting <sup>c</sup>death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of <sup>d</sup>justice could not be destroyed, according to the supreme <sup>e</sup>goodness of God.

33 But God did call on men, in the name of his Son, (this being the <sup>a</sup>plan of redemption which was laid) saying: If ye will <sup>b</sup>repent, and harden not your hearts, then will I have mercy upon you, through mine Only Begotten Son;

34 Therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on <sup>a</sup>mercy through mine Only Begotten Son, unto a <sup>b</sup>remission of his sins; and these shall enter into my <sup>c</sup>rest.

35 And whosoever will harden his heart and will do <sup>a</sup>iniquity, behold, I swear in my wrath that he shall not enter into my rest.

36 And now, my brethren, behold I say unto you, that if ye will harden your hearts ye shall not enter into the rest of the Lord; therefore your iniquity <sup>a</sup>provoketh him that he sendeth down his <sup>b</sup>wrath upon you as in the <sup>c</sup>first provocation, yea, according to his word in the last provocation as well as the first, to the everlasting <sup>d</sup>destruction of your souls; therefore, according to his word, unto the last death, as well as the first.

37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not

Alma Explains the Plan of Redemption



**“Young people wonder ‘why?’—Why are we commanded to do some things, and why we are commanded not to do other things? A knowledge of the plan of happiness, even in outline form, can give your minds a ‘why.’ ...**

**“Most of the difficult questions we face in the Church right now, and we could list them—abortion and all the rest of them, all of the challenges of who holds the priesthood and who does not—cannot be answered without some knowledge of the plan as a background.**

**“Alma said this, and this is, I think of late, my favorite scripture, although I change now and again: ‘God gave unto them commandments, after having made known unto them the plan of redemption’ (Alma 12:32; emphasis added). ...**



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**“... If you are trying to give [students] a ‘why,’ follow that pattern: ‘God gave unto them commandments, after having made known unto them the plan of redemption’”**

*(President Boyd K. Packer, “The Great Plan of Happiness” [Church Educational System symposium on the Doctrine and Covenants, Aug. 10, 1993], 3; see [LDS.org](https://www.lds.org/gospel-library/additional-addresses/CES-addresses) under *gospel library/additional addresses/CES addresses*).*

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37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not

our hearts, that we <sup>a</sup>provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the <sup>b</sup>rest of God, which is prepared according to his word.

## CHAPTER 13

*Men are called as high priests because of their exceeding faith and good works— They are to teach the commandments— Through righteousness they are sanctified and enter into the rest of the Lord—Melchizedek was one of these—Angels are declaring glad tidings throughout the land—They will declare the actual coming of Christ. About 82 B.C.*

AND again, my brethren, I would cite your minds forward to the time when the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God <sup>a</sup>ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people.

2 And those priests were ordained after the <sup>a</sup>order of his Son, in a <sup>b</sup>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—being <sup>a</sup>called and <sup>b</sup>prepared from the

exercising exceeding are <sup>c</sup>called with a holy with that holy calling prepared with, and a preparatory redemp

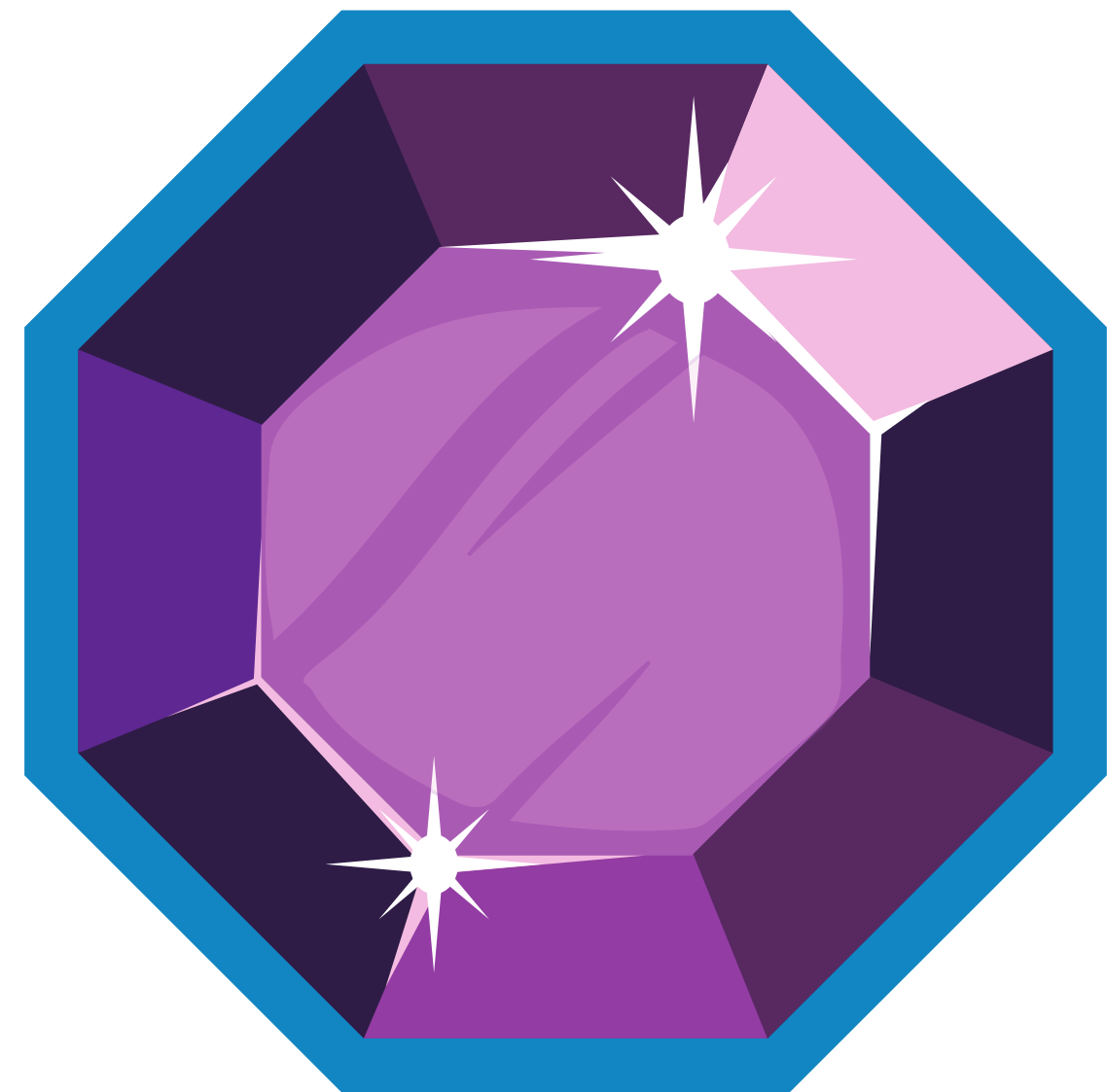
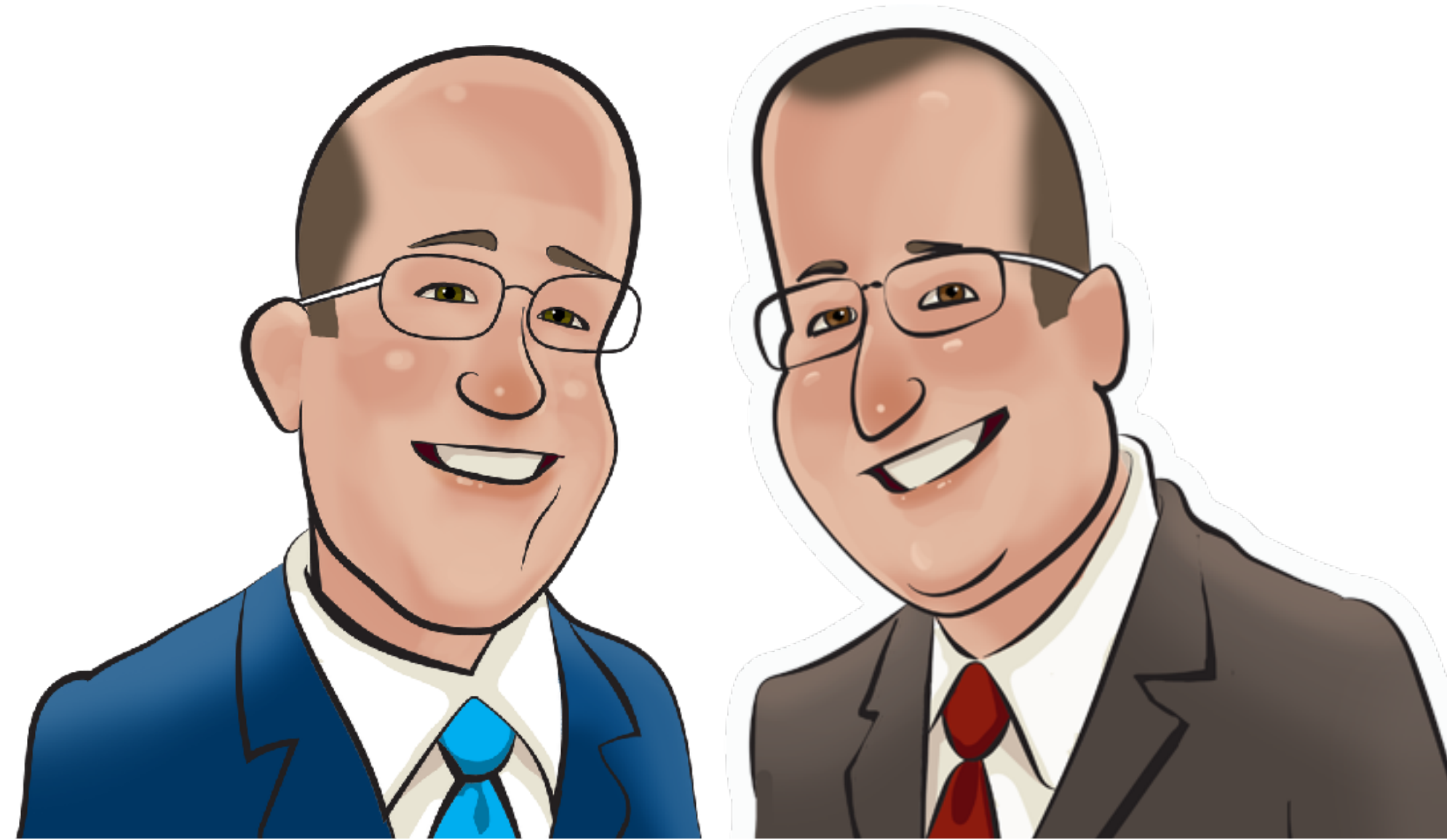
4 And thus they have to this holy calling their faith, while other subject the Spirit of God of the hardness of th <sup>b</sup>blindness of their m it had not been for th have had as great <sup>c</sup>pri brethren.

5 Or in fine, in the f were on the <sup>a</sup>same s their brethren; thus th being prepared from t of the world for such harden their hearts, through the atoneme Begotten Son, who w

6 And thus being c holy calling, and ord high priesthood of th God, to teach his co unto the children of n also might enter into

7 This high priestho the order of his Son, w from the foundation or in other words, b beginning of days or being prepared from all eternity, according knowledge of all thi





# Scripture GEMS