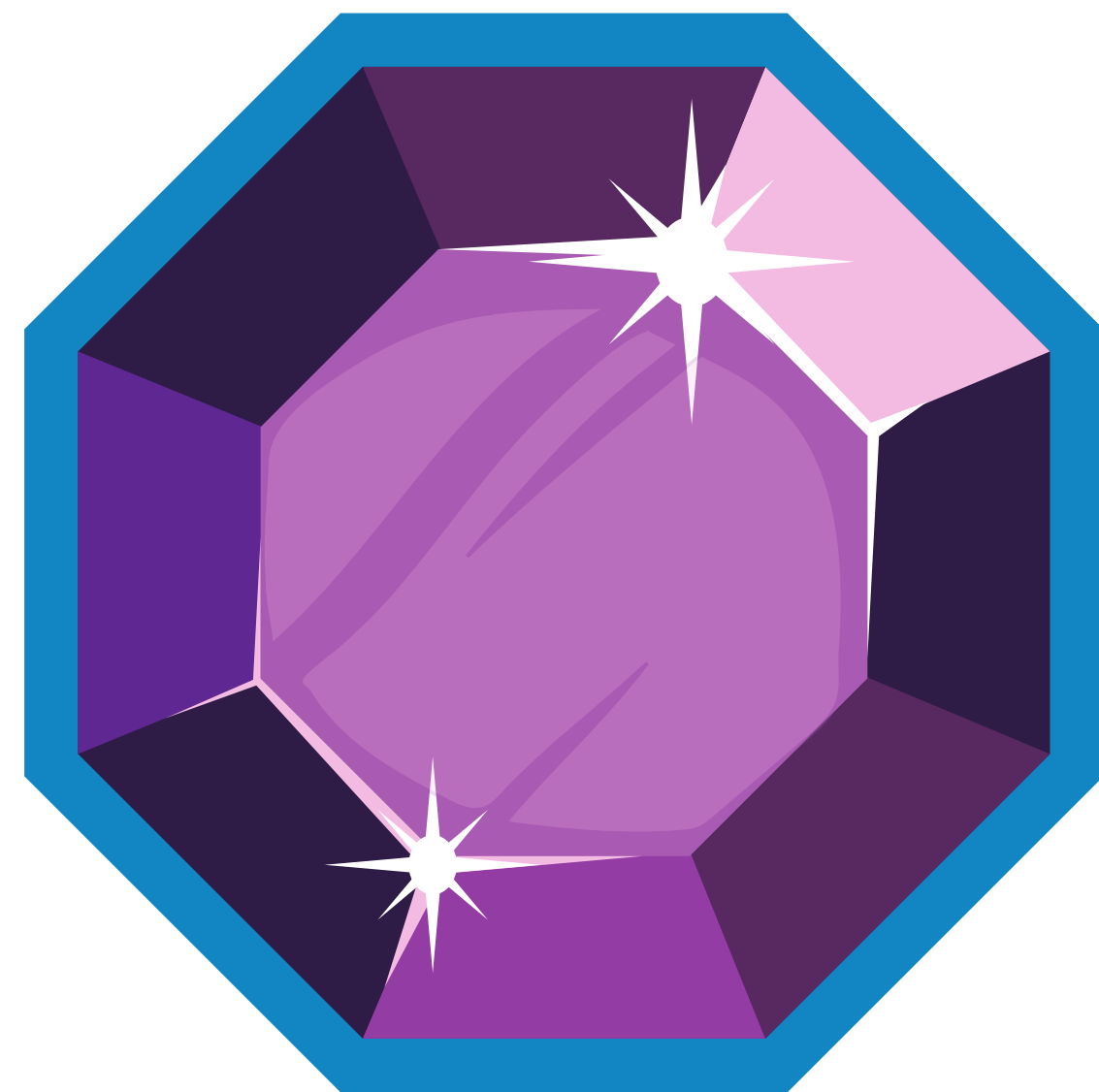
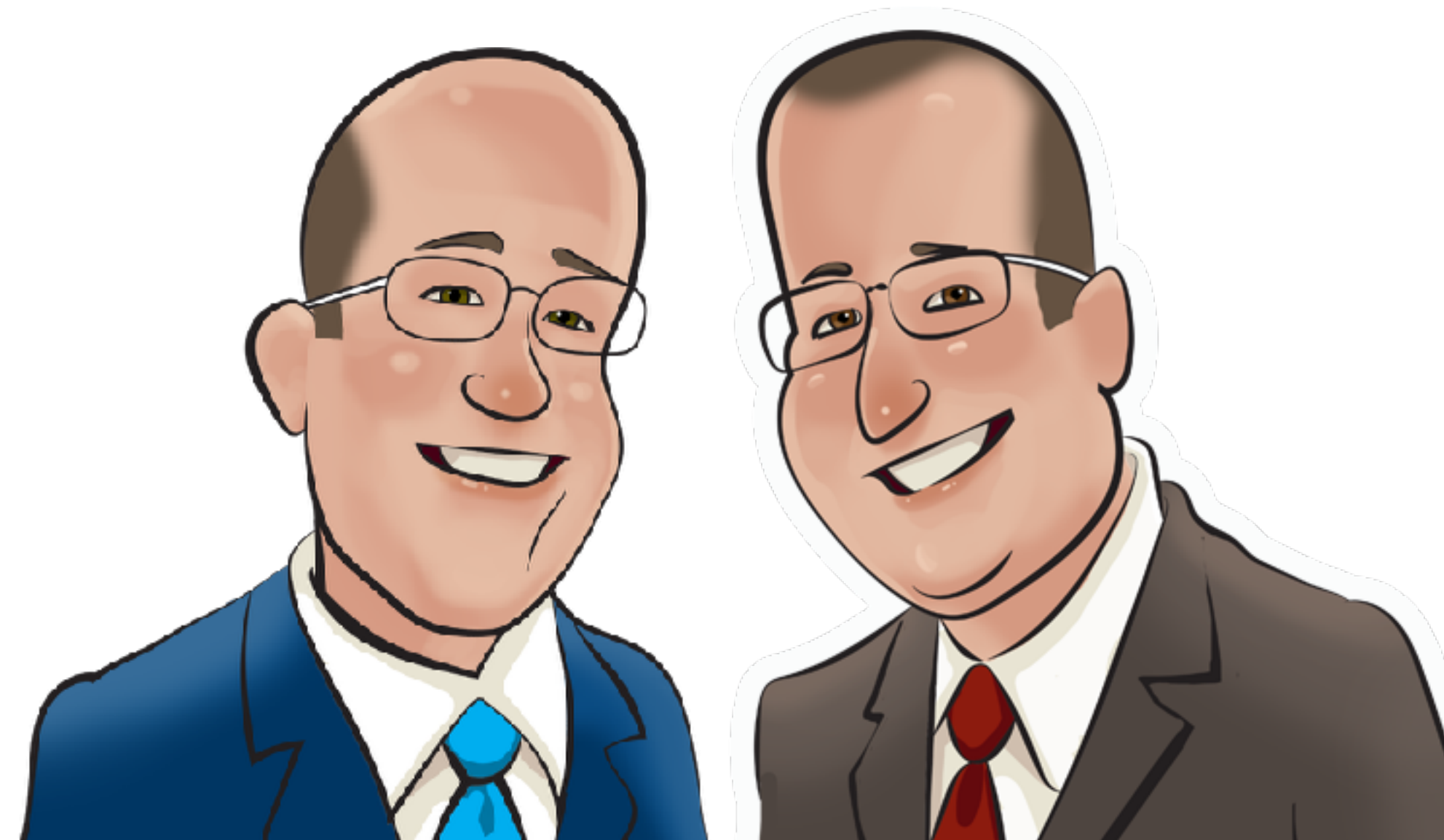
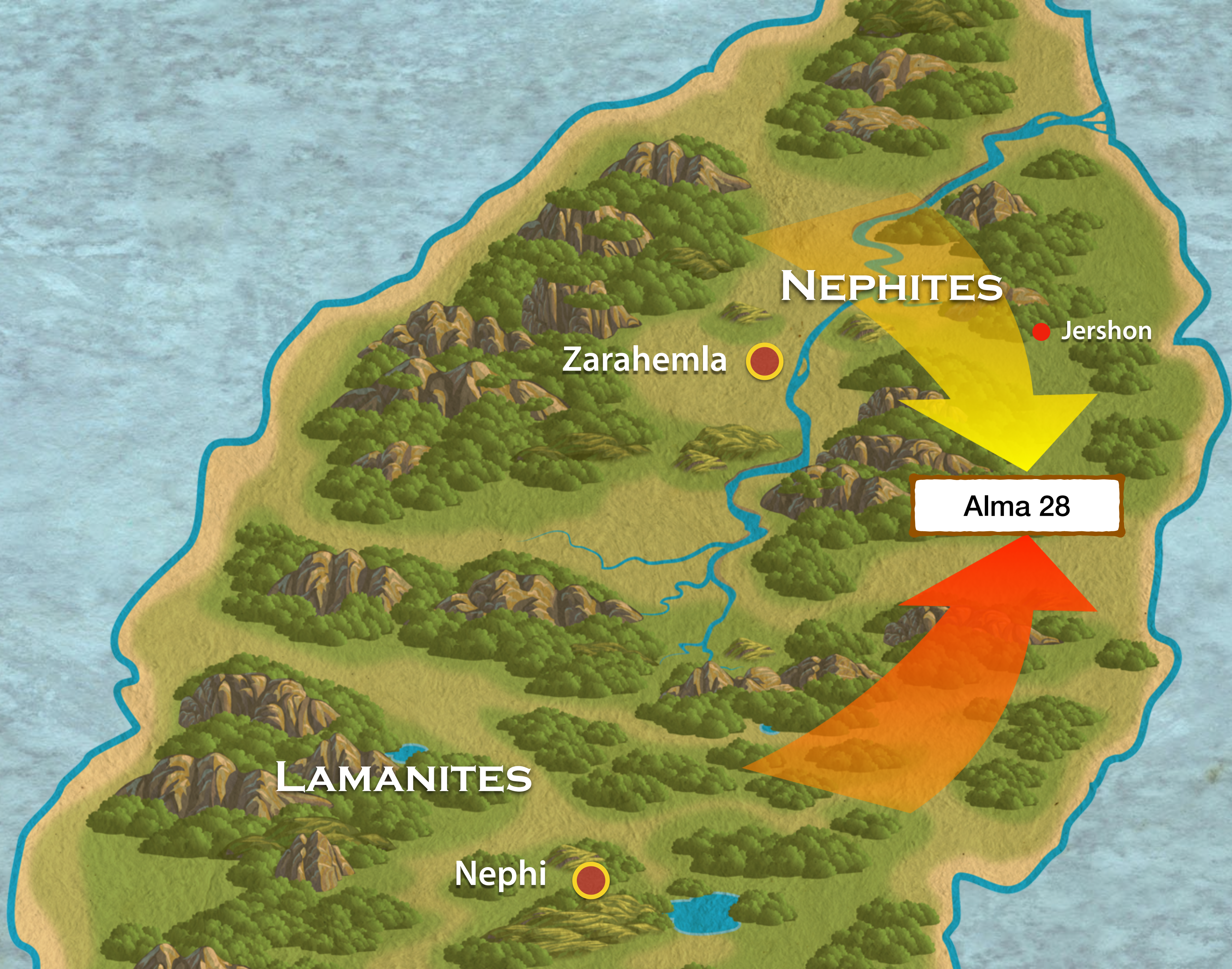


Episode 26



# Scripture GEMS





**NEPHITES**

Zarahemla

Jershon

Alma 28

**LAMANITES**

Nephi



*Korihor, the anti-Christ, ridicules Christ, the Atonement, and the spirit of prophecy—He teaches that there is no God, no fall of man, no penalty for sin, and no Christ—Alma testifies that Christ will come and that all things denote there is*

**Story Continuing from Alma 28**

BEHOLD, now it came to pass that after the <sup>a</sup>people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were <sup>b</sup>driven out of the land, and their dead were buried by the people of the land—

2 Now their dead were not numbered because of the greatness of their numbers; neither were the dead of the Nephites numbered—but it came to pass after they had buried their dead, and also after the days of <sup>a</sup>fasting, and <sup>b</sup>mourning, and prayer, (and it was in the sixteenth year of the reign of the judges over the people of Nephi) there began to be continual peace throughout all the land.

3 Yea, and the people did observe to keep the commandments of the Lord; and they were strict in observing the <sup>a</sup>ordinances of God, according to the law of Moses; for they were taught to <sup>b</sup>keep the law of Moses until it should be fulfilled.

4 And thus the people did have no disturbance in all the sixteenth year of the reign of the judges over the people of Nephi.

5 And it came to pass that in the commencement of the seventeenth year of the reign of the judges, there was continual peace

6 But it came to pass in the latter end of the seventeenth year, there came a man into the land of

**Peace in the 16th and 17th Year**

**Korihor (an Anti-Christ) in Zarahemla and Jershon**

Zarahemla, and he was <sup>a</sup>Anti-Christ, for he began to preach unto the people <sup>b</sup>against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

7 Now there was no law against a <sup>a</sup>man's <sup>b</sup>belief; for it was strictly contrary to the commands of God that there should be a law which should bring men on to unequal grounds.

8 For thus saith the scripture: <sup>a</sup>Choose ye this day, whom ye will serve.

9 Now if a man desired to serve God, it was his privilege; or rather, if he believed in God it was his privilege to serve him; but if he did not believe in him there was no law to punish him.

10 But if he <sup>a</sup>murdered he was punished unto <sup>b</sup>death; and if he <sup>c</sup>robbed he was also punished; and if he stole he was also punished; and if he committed <sup>a</sup>adultery he was also punished; yea, for all this wickedness they were punished.

11 For there was a law that men should be judged according to their crimes. Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on <sup>a</sup>equal grounds

12 And this <sup>a</sup>Anti-Christ, whose name was Korihor, (and the law could have no hold upon him) began to preach unto the people that there should be <sup>b</sup>no Christ. And after this manner did he preach, saying:

13 O ye that are bound down under a <sup>a</sup>foolish and a vain hope, why do ye yoke yourselves with such foolish things? Why do ye look for a Christ? For no man can <sup>b</sup>know of anything which is to come.

14 Behold, these things which ye

call prophecies, which ye say are handed down by holy prophets, behold, they are foolish traditions of your fathers.

15 How do ye know of their surety? Behold, ye cannot know of things which ye do not <sup>a</sup>see; therefore ye cannot know that there shall be a Christ.

16 Ye look forward and say that ye see a remission of your sins. But behold, <sup>a</sup>in your own minds; and <sup>b</sup>in the imaginations of your own hearts; which are vain things.

17 And did he say that the man <sup>a</sup>made for himself a law; therefore, according to his law, every man did that which he pleased.

18 And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms—telling them that when a man was dead, that was the end thereof.

19 Now this man went over to the land of <sup>a</sup>Jershon also, to preach these things among the people of Ammon, who were once the people of the Lamanites.

20 But behold they were more wise than many of the Nephites; for they took him, and bound him, and carried him before Ammon, who was a <sup>a</sup>high priest over that people.

an anti-Christ is "anyone or anything that counterfeits the true gospel or plan of salvation and that openly or secretly is set up in opposition to Christ. The great antichrist is Lucifer, but he has many assistants both as spirit beings and as mortals" (BD, "Antichrist," 609).

**Giddonah challenged**

21 And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

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25 Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

26 And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the <sup>a</sup>sins of the world—

27 And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them





**“...in Alma’s day, Korihor, the anti-Christ, “did preach ... , leading away the hearts of ... many women.”**

**Sisters, Satan has raised a Korihor-like banner in our day with increasing success. What are some of his tools? Seductive romance novels, TV soap operas, married women and old boyfriends connecting on social media, and pornography. We must be so careful, dear sisters! We cannot play with Satan’s fiery darts and not get burned. I know of nothing that will qualify us for the constant companionship of the Holy Ghost as much as virtue.**

*(Linda S Reeves, “Worthy of Our Promises,” General Conference, Oct. 2015)*





**“Any doctrine or principle [we] hear from the world that is antifamily is also anti-Christ”**

*(Sister Julie B. Beck, “Teaching the Doctrine of the Family,” Ensign, Mar. 2011, 15).*



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15 How do ye know of their surety? Behold, ye cannot know of things which ye do not <sup>a</sup>see; therefore ye cannot know that there shall be a Christ.

16 Ye look forward and say that ye see a remission of your sins. But behold, it is the effect of a <sup>a</sup>frenzied mind; and this derangement of your minds comes because of the traditions of your fathers, which lead you away into a belief of things which are not so.

17 And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man <sup>a</sup>fared in this life according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and <sup>b</sup>whatsoever a man did was <sup>c</sup>no crime.

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## Giddonah challenges Korihor in Gideon

21 And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

22 And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?

23 Now the high priest's name was Giddonah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

24 Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

25 Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

26 And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the <sup>a</sup>sins of the world—

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down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

28 Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who "never has been seen or known, who <sup>b</sup>never was nor ever will be.

29 Now when the high priest and the "chief judge saw the hardness of his heart, yea, when they saw that he would <sup>b</sup>revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge who was governor over all the land.

30 And it came to pass that when he was brought before Alma and the chief judge, he did go on in the same manner as he did in the land of Gideon; yea, he went on to "blaspheme.

31 And he did rise up in great "swelling words before Alma, and did revile against the <sup>b</sup>priests and teachers, accusing them of leading away the people after the silly traditions of their fathers, for the sake of glutting on the labors of the people.

32 Now Alma said unto him: Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have "labored even from

the commencement of the reign of the judges until now, with mine <sup>b</sup>own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

33 And notwithstanding the many labors which I have performed in the church, I have never received so much as even one "senine for my labor; neither has any of my brethren, save it were in the judgment-seat; and then we have received only according to law for our time.

34 And now, if we do not receive anything for our labors in the church, what doth it profit us to labor in the church save it were to declare the truth, that we may have rejoicings in the "joy of our brethren?

35 Then why sayest thou that we preach unto this people to get gain, when thou, of thyself, knowest that we receive no gain? And now, believest thou that we deceive this people, that "causes such joy in their hearts?

36 And Korihor answered him, Yea.

37 And then Alma said unto him: Believest thou that there is a God?

38 And he answered, Nay.

39 Now Alma said unto him: Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God, and also that Christ shall come.

40 And now what evidence have ye that there is no "God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.

41 But, behold, I have all things as a "testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them?

Believest thou that these things are true?

42 Behold, I know that thou "believest, but thou art possessed with a <sup>b</sup>lying spirit, and ye have put "off the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices that he may destroy the children of God.

43 And now Korihor said unto Alma: If thou wilt show me a "sign, that I may be convinced that there is a God, yea, show unto me that he hath power, and then will I be convinced of the truth of thy words.

44 But Alma said unto him: Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of "all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the <sup>b</sup>earth, and "all things that are upon the face of it, yea, and its "motion, yea, and also all the "planets which move in their regular form do witness that there is a Supreme Creator.

45 And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these "witnesses? And he said: Yea, I will deny, except ye shall show me a sign.

46 And now it came to pass that Alma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.

47 But behold, it is "better that thy



**“This argument is called a straw man. That is, he attributed to Giddonah something that Giddonah does not believe—the idea that children inherit guilt through Adam’s transgression. Korihor knows that he cannot fight truth fairly and come off victorious, so he attributes bad doctrine to Giddonah, a straw man to which he can give a good verbal licking”**

*(Joseph Fielding McConkie and Robert L. Millet, Sustaining and Defending the Faith [1985], 90).*



## **Jon's favorite “philosophy of the world” articles:**

**“Eternalism vs. Secularism” by Elder Neal A. Maxwell - Ensign, October 1974**

**“Absolute Truth” by President Spencer W. Kimball - Ensign, September 1978**

**“Defending the Family in a Troubled World” by Elder Bruce D. Porter - Ensign, June 2011**



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**“I will tell you of an experience I had before I was a General Authority which affected me profoundly. I sat on a plane next to a professed atheist who pressed his disbelief in God so urgently that I bore my testimony to him. ‘You are wrong,’ I said, ‘there is a God. I know He lives!’**

**“He protested, ‘You don’t know. Nobody knows that! You can’t know it!’ When I would not yield, the atheist, who was an attorney, asked perhaps the ultimate question on the subject of testimony. ‘All right,’ he said in a sneering, condescending way, ‘you say you know. Tell me how you know.’**

**“When I attempted to answer, even though I held advanced academic degrees, I was helpless to communicate.**

**“When I used the words Spirit and witness, the atheist responded, ‘I don’t know what you are talking about.’ The words prayer, discernment, and faith, were equally meaningless to him. ‘You see,’ he said, ‘you don’t really know. If you did, you would be able to tell me how you know.’**





**“I felt, perhaps, that I had borne my testimony to him unwisely and was at a loss as to what to do. Then came the experience! Something came into my mind. And I mention here a statement of the Prophet Joseph Smith: ‘... when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas ...’** (*Teachings of the Prophet Joseph Smith, comp. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1977, p. 151.*)

**“Such an idea came into my mind and I said to the atheist, ‘Let me ask if you know what salt tastes like.’**

**“‘Of course I do,’ was his reply.**

**“‘When did you taste salt last?’**

**“‘I just had dinner on the plane.’**

**“‘You just think you know what salt tastes like,’ I said.**

**“He insisted, ‘I know what salt tastes like as well as I know anything.’**





**“If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?”**

**“Now you are getting juvenile,” was his reply. ‘Of course I could tell the difference. I know what salt tastes like. It is an everyday experience—I know it as well as I know anything.’**

**“Then,” I said, ‘assuming that I have never tasted salt, explain to me just what it tastes like.’**

**“After some thought, he ventured, ‘Well-I-uh, it is not sweet and it is not sour.’**

**“You’ve told me what it isn’t, not what it is.’**

**“After several attempts, of course, he could not do it. He could not convey, in words alone, so ordinary an experience as tasting salt. I bore testimony to him once again and said, ‘I know there is a God. You ridiculed that testimony and said that if I did know, I would be able to tell you exactly how I know. My friend, spiritually speaking, I have tasted salt. I am**





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**“As we parted, I heard him mutter, ‘I don’t need your religion for a crutch! I don’t need it.’**

**“From that experience forward, I have never been embarrassed or ashamed that I could not explain in words alone everything I know spiritually”**

*(President Boyd K. Packer, “The Candle of the Lord,” Ensign, Jan. 1983, 51–52).*



21 And it came to pass that he caused that he should be carried out of the land. And he came over into the land of Gideon, and began to preach unto them also; and here he did not have much success, for he was taken and bound and carried before the high priest, and also the chief judge over the land.

22 And it came to pass that the high priest said unto him: Why do ye go about perverting the ways of the Lord? Why do ye teach this people that there shall be no Christ, to interrupt their rejoicings? Why do ye speak against all the prophecies of the holy prophets?

23 Now the high priest's name was Giddonah. And Korihor said unto him: Because I do not teach the foolish traditions of your fathers, and because I do not teach this people to bind themselves down under the foolish ordinances and performances which are laid down by ancient priests, to usurp power and authority over them, to keep them in ignorance, that they may not lift up their heads, but be brought down according to thy words.

24 Ye say that this people is a free people. Behold, I say they are in bondage. Ye say that those ancient prophecies are true. Behold, I say that ye do not know that they are true.

25 Ye say that this people is a guilty and a fallen people, because of the transgression of a parent. Behold, I say that a child is not guilty because of its parents.

26 And ye also say that Christ shall come. But behold, I say that ye do not know that there shall be a Christ. And ye say also that he shall be slain for the "sins of the world—

27 And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them

down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

28 Yea, they durst not make use of that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who "never has been seen or known, who <sup>b</sup>never was nor ever will be.

29 Now when the high priest and the "chief judge saw the hardness of his heart, yea, when they saw that he would <sup>b</sup>revile even against God, they would not make any reply to his words; but they caused that he should be bound; and they delivered him up into the hands of the officers, and sent him to the land of Zarahemla, that he might be brought before Alma, and the chief judge who was governor over all the land.

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41 But, behold, I have all things as a "testimony that these things are true; and ye also have all things as a testimony unto you that they are true; and will ye deny them?

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42 Behold, I know that thou "believest, but thou art possessed with a <sup>b</sup>lying spirit, and ye have put "off the Spirit of God that it may have no place in you; but the devil has power over you, and he doth carry you about, working devices that he may destroy the children of God.

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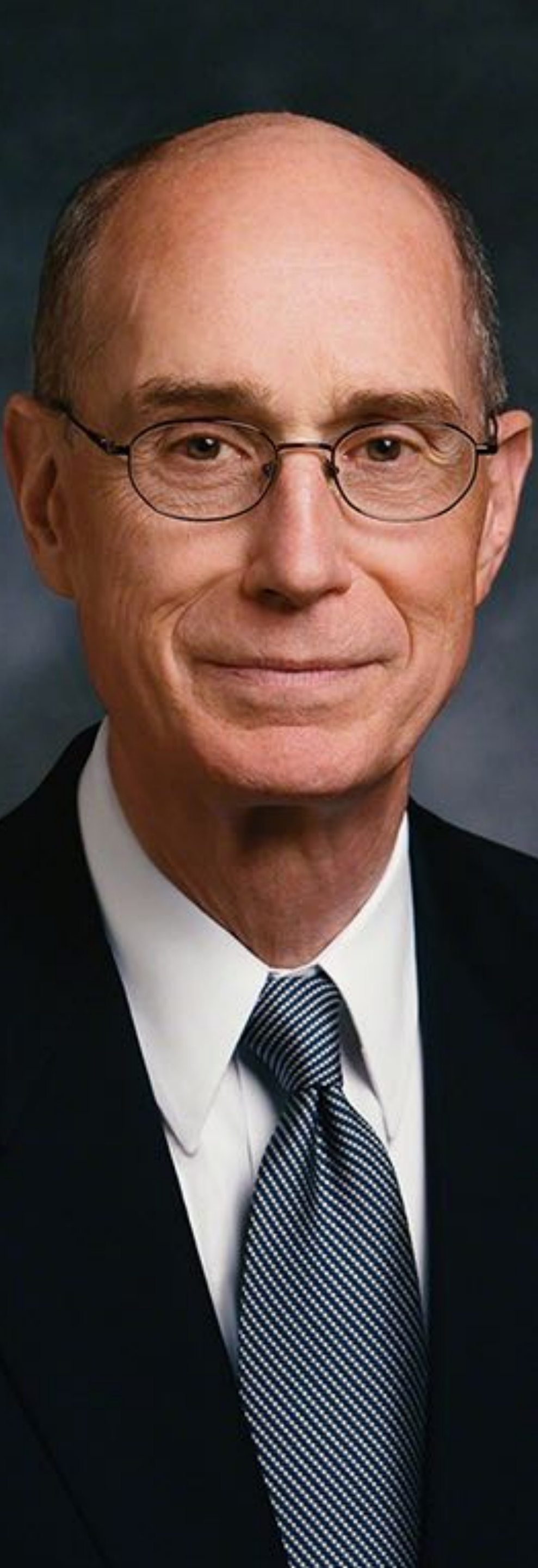
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45 And yet do ye go about, leading away the hearts of this people, testifying unto them there is no God? And yet will ye deny against all these "witnesses? And he said: Yea, I will deny, except ye shall show me a sign.

46 And now it came to pass that Alma said unto him: Behold, I am grieved because of the hardness of your heart, yea, that ye will still resist the spirit of the truth, that thy soul may be destroyed.

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**“Korihor was arguing, as men and women have falsely argued from the beginning of time, that to take counsel from the servants of God is to surrender God-given rights of independence. But the argument is false because it misrepresents reality. When we reject the counsel which comes from God, we do not choose to be independent of outside influence. We choose another influence. We reject the protection of a perfectly loving, all-powerful, all-knowing Father in Heaven, whose whole purpose, as that of His Beloved Son, is to give us eternal life, to give us all that He has, and to bring us home again in families to the arms of His love. In rejecting His counsel, we choose the influence of another power, whose purpose is to make us miserable and whose motive is hatred. We have moral agency as a gift of God. Rather than the right to choose to be free of influence, it is the inalienable right to submit ourselves to whichever of those powers we choose.”**

*(President Henry B. Eyring in Conference Report, Apr. 1997, 33; or Ensign, May 1997, 25).*



**“Korihor insisted on a strictly rational and scientific approach to all problems, anything else being but ‘the effect of a frenzied mind’ (Alma 30:13–16);**

- He crusaded against the tyranny of ancient traditions and primitive superstitions, which led people to believe things which just ‘are not so’ (Alma 30:16), calling for an emancipation from ‘the silly traditions of their fathers’ (Alma 30:31).**
- He called for a new morality with the shedding of old inhibitions (Alma 30:17–18, 25).**
- He called for economic liberation from priestly exploitation (Alma 30:27), demanding that all be free to ‘make use of that which is their own’ (Alma 30:28).**
- He preached a strict no-nonsense naturalism: ‘When a man was dead, that was the end thereof’ (Alma 30:18), and its corollary, which was a strict materialism: ‘Every man fared in this life according to the management of the creature’ (Alma 30:17).**



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- **From this followed a clear-cut philosophy of laissez-faire: ‘Therefore every man prospereth according to his genius, and ... every man conquered according to his strength,’ with right and wrong measured only by nature’s iron rule of success and failure: ‘And whatsoever a man did was no crime’ (Alma 30:17).**
- **It was survival of the fittest applied to human behavior, and the removal of old moral and sentimental restraints was good news to many people, ‘causing them to lift up their heads in their wickedness, yea, leading many away ... to commit whoredoms’ (Alma 30:18).**
- **Along with his attitude of emancipation Korihor cultivated a crusading zeal and intolerance of any opposition, which has been thoroughly characteristic of his school of thought in modern times, calling all opposition ‘foolish’ (Alma 30:13–14), ‘silly’ (Alma 30:31), and the evidence of frenzied and deranged minds (Alma 30:16).**



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- And while for Alma a free society was one in which anybody could think and say whatever he chose (Alma 30:7–12), for Korihor the only free society was one **in which everyone thought exactly as he thought** (Alma 30:24)''

*(Hugh W. Nibley, Since Cumorah, 2nd ed. [1988], 379–80).*



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32b Acts 20:34 (33-35);  
1 Thes. 2:9.

Mosiah 12:30;  
Alma 30:52.

44a Mosiah 13:33 (33-34).  
b Job 12:8 (7-10).



**“When questioned, Korihor categorically denies that he believes there is a God. Alma then asks, ‘What evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only.’ (Alma 30:40.)**

**“It is an inspired insight on Alma’s part. Korihor is not consistent in his own thinking. If we truly can know only those things for which we have empirical evidence, then we cannot teach there is no God unless we have evidence for that belief. And Korihor has no evidence.**

**“Korihor will consider only evidence that can be gathered through the senses. In such a system, it is much easier to prove there is a God than to prove there is not a God. To prove there is a God, all it takes is for one person to see, hear, or otherwise have an experience with God, and thereafter the existence of God cannot be disproved. But here is what it would take to prove there is no God: Since God is not confined to this earth, we would have to search throughout the universe for him. We assume God is able to move about, so it would not be enough to start at point A in the universe and search through to point Z. What if after we leave point A, God moves there and stays there for the rest of the search?**



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**“In other words, for Korihor to say that there is no God, based on the very criteria he himself has established, he would have to perceive every cubic meter of the universe simultaneously. This creates a paradox: In order for Korihor to prove there is no God, he would have to be a god himself! Therefore, in declaring there is no God, he is acting on ‘faith,’ the very thing for which he so sharply derides the religious leaders!”**

*(Elder Gerald N. Lund, “Countering Korihor’s Philosophy,” Ensign, July 1992, 21).*



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soul should be <sup>b</sup>lost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.

48 Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.

49 Now Alma said unto him: This will I give unto thee for a sign, that thou shalt be <sup>a</sup>struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

50 Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

51 And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

52 And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the <sup>a</sup>power of God could bring this upon me; yea, and I always <sup>b</sup>knew that there was a God.

53 But behold, the devil hath <sup>a</sup>deceived me; for he <sup>b</sup>appeared unto me in the <sup>c</sup>form of an angel, and said unto me: Go and reclaim this people, for they have all gone

astray after an unknown God. And he said unto me: There is <sup>a</sup>no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the <sup>c</sup>car-nal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great <sup>f</sup>curse upon me.

54 Now when he had said this, he besought that Alma should pray unto God, that the <sup>a</sup>curse might be taken from him.

55 But Alma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as the Lord will.

56 And it came to pass that the curse was not taken off of Korihor; but he was <sup>a</sup>cast out, and went about from house to house begging for his food.

57 Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, <sup>a</sup>lest the same judgments would come unto them.

58 And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.

59 And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves <sup>a</sup>Zoramites, being

led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was <sup>b</sup>dead.

60 And thus we see the end of him who <sup>a</sup>perverteth the ways of the Lord; and thus we see that the devil will not <sup>b</sup>support his children at the last day, but doth speedily drag them down to <sup>c</sup>hell.

## CHAPTER 31

*Alma heads a mission to reclaim the apostate Zoramites—The Zoramites deny Christ, believe in a false concept of election, and worship with set prayers—The missionaries are filled with the Holy Spirit—Their afflictions are swallowed up in the joy of Christ. About 74 B.C.*

Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to <sup>a</sup>bow down to dumb <sup>b</sup>idols, his heart again began to <sup>c</sup>sicken because of the iniquity of the people.

2 For it was the cause of great <sup>a</sup>sorrow to Alma to know of iniquity among his people; therefore his heart was exceedingly <sup>b</sup>sorrowful because of the separation of the Zoramites from the Nephites.

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soul should be <sup>b</sup>lost than that thou shouldst be the means of bringing many souls down to destruction, by thy lying and by thy flattering words; therefore if thou shalt deny again, behold God shall smite thee, that thou shalt become dumb, that thou shalt never open thy mouth any more, that thou shalt not deceive this people any more.

48 Now Korihor said unto him: I do not deny the existence of a God, but I do not believe that there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign, I will not believe.

49 Now Alma said unto him: This will I give unto thee for a sign, that thou shalt be <sup>a</sup>struck dumb, according to my words; and I say, that in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

50 Now when Alma had said these words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

51 And now when the chief judge saw this, he put forth his hand and wrote unto Korihor, saying: Art thou convinced of the power of God? In whom did ye desire that Alma should show forth his sign? Would ye that he should afflict others, to show unto thee a sign? Behold, he has showed unto you a sign; and now will ye dispute more?

52 And Korihor put forth his hand and wrote, saying: I know that I am dumb, for I cannot speak; and I know that nothing save it were the <sup>a</sup>power of God could bring this upon me; yea, and I always <sup>b</sup>knew that there was a God.

53 But behold, the devil hath <sup>a</sup>deceived me; for he <sup>b</sup>appeared unto me in the <sup>c</sup>form of an angel, and said unto me: Go and reclaim this people, for they have all gone

astray after an unknown God. And he said unto me: There is <sup>a</sup>no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the <sup>c</sup>car-nal mind; and I taught them, even until I had much success, insomuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great <sup>f</sup>curse upon me.

54 Now when he had said this, he besought that Alma should pray unto God, that the <sup>a</sup>curse might be taken from him.

55 But Alma said unto him: If this curse should be taken from thee thou wouldst again lead away the hearts of this people; therefore, it shall be unto thee even as the Lord will.

56 And it came to pass that the curse was not taken off of Korihor; but he was <sup>a</sup>cast out, and went about from house to house begging for his food.

57 Now the knowledge of what had happened unto Korihor was immediately published throughout all the land; yea, the proclamation was sent forth by the chief judge to all the people in the land, declaring unto those who had believed in the words of Korihor that they must speedily repent, <sup>a</sup>lest the same judgments would come unto them.

58 And it came to pass that they were all convinced of the wickedness of Korihor; therefore they were all converted again unto the Lord; and this put an end to the iniquity after the manner of Korihor. And Korihor did go about from house to house, begging food for his support.

59 And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the Nephites and called themselves <sup>a</sup>Zoramites, being

led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was <sup>b</sup>dead.

60 And thus we see the end of him who <sup>a</sup>perverteth the ways of the Lord; and thus we see that the devil will not <sup>b</sup>support his children at the last day, but doth speedily drag them down to <sup>c</sup>hell.

## CHAPTER 31

*Alma heads a mission to reclaim the apostate Zoramites—The Zoramites deny Christ, believe in a false concept of election, and worship with set prayers—The missionaries are filled with the Holy Spirit—Their afflictions are swallowed up in the joy of Christ. About 74 B.C.*

Now it came to pass that after the end of Korihor, Alma having received tidings that the Zoramites were perverting the ways of the Lord, and that Zoram, who was their leader, was leading the hearts of the people to <sup>a</sup>bow down to dumb <sup>b</sup>idols, his heart again began to <sup>c</sup>sicken because of the iniquity of the people.

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**“The Book of Mormon brings men to Christ through two basic means. First, it tells in a plain manner of Christ and his gospel. ...**

**“Second, the Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. (See 2 Ne. 3:12.) It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type of apostates in the Book of Mormon are similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time”**

*(President Ezra Taft Benson in Conference Report, Apr. 1975, 94–95; or Ensign, May 1975, 64).*



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and his statutes, according to the law of Moses.

10 Neither would they observe the <sup>a</sup>performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

11 Yea, in fine, they did pervert the ways of the Lord in very many instances; therefore, for this cause, Alma and his brethren went into the land to preach the word unto them.

12 Now, when they had come into the land, behold, to their astonishment they found that the Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord; and they did <sup>a</sup>worship after a manner which Alma and his brethren had never beheld;

13 For they had a place built up in the center of their synagogue, a place for standing, which was high above the head; and the top thereof would only admit one person.

14 Therefore, whosoever desired to <sup>a</sup>worship must go forth and stand upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

15 Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a <sup>a</sup>spirit, and that thou art a spirit, and that thou wilt be a spirit forever.

16 Holy God, we believe that thou hast separated us from our brethren; and we do not believe in the tradition of our brethren, which was handed down to them by the childishness of their fathers; but we believe that thou hast <sup>a</sup>elected us to be thy <sup>b</sup>holy children; and also thou hast made it known unto us that <sup>c</sup>there shall be <sup>a</sup>no Christ.

17 But thou art the same yesterday, today, and forever; and thou hast <sup>a</sup>elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth <sup>b</sup>bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

18 And again we thank thee, O God, that we are a chosen and a holy people. Amen.

19 Now it came to pass that after Alma and his brethren and his sons had heard these prayers, they were astonished beyond all measure.

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22 Now, from this stand they did offer up, every man, the selfsame prayer unto God, thanking their God that they were chosen of him, and that he did not lead them away after the tradition of their brethren, and that their hearts were not stolen away to believe in things to come, which they knew nothing about.

23 Now, after the people had all offered up thanks after this manner, they returned to their homes, <sup>a</sup>never speaking of their God again until they had assembled themselves together again to the holy stand, to offer up thanks after their manner.

24 Now when Alma saw this his heart was <sup>a</sup>grieved; for he saw that they were a wicked and a perverse people; yea, he saw that their hearts were set upon gold, and upon silver, and upon all manner of fine goods.

Alma Heads a Mission to Reclaim the Zoramites

The Zoramite Manner of Worship





**“I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures, the distance narrows and the spirituality returns. I find myself loving more intensely those whom I must love with all my heart and mind and strength, and loving them more. I find it easier to abide their counsel”**

*(President Spencer W. Kimball, “What I Hope You Will Teach My Grandchildren and All Others of the Youth of Zion” [address to Church Educational System religious educators, July 11, 1966], 4).*



and his statutes, according to the law of Moses.

10 Neither would they observe the <sup>a</sup>performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

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17 But thou art the same yesterday, today, and forever; and thou hast <sup>a</sup>elected us that we shall be saved, whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth <sup>b</sup>bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

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25 Yea, and he also saw that their hearts were <sup>a</sup>lifted up unto great boasting, in their pride.

26 And he lifted up his voice to heaven, and <sup>a</sup>cried, saying: O, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross wickedness among the children of men?

27 Behold, O God, they <sup>a</sup>cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are <sup>b</sup>puffed up, even to greatness, with the vain things of the <sup>c</sup>world.

28 Behold, O my God, their costly apparel, and their ringlets, and their <sup>a</sup>bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say—We thank thee, O God, for we are a chosen people unto thee, while others shall perish.

29 Yea, and they say that thou hast made it known unto them that there shall be no Christ.

30 O Lord God, how long wilt thou suffer that such wickedness and infidelity shall be among this people? O Lord, wilt thou give me strength, that I may <sup>a</sup>bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.

31 O Lord, my heart is exceedingly sorrowful; wilt thou comfort my soul <sup>a</sup>in Christ. O Lord, wilt thou grant unto me that I may have strength, that I may suffer with patience these <sup>b</sup>afflictions which shall come upon me, because of the iniquity of this people.

32 O Lord, wilt thou comfort my soul, and give unto me success, and also my fellow laborers who are with me—yea, Ammon, and Aaron, and Omner, and also <sup>a</sup>Amulek and Zeezrom, and also my <sup>b</sup>two sons—yea, even all these wilt thou comfort, O Lord. Yea, wilt thou comfort their souls in Christ.

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35 Behold, O Lord, their <sup>a</sup>souls are precious, and many of them are our brethren; therefore, give unto us, O Lord, power and wisdom that we may bring these, our brethren, again unto thee.

36 Now it came to pass that when Alma had said these words, that he <sup>a</sup>clapped his <sup>b</sup>hands upon all them who were with him. And behold, as he clapped his hands upon them, they were filled with the Holy Spirit.

37 And after that they did separate themselves one from another, <sup>a</sup>taking no thought for themselves what they should eat, or what they should drink, or what they should put on.

38 And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of <sup>a</sup>afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in <sup>b</sup>faith.

Alma Prays for the Zoramites



**“[Korihor’s] brand of teaching inevitably had its influence among some of the less faithful who, like the neighboring Zoramites, were already given to ‘perverting the ways of the Lord.’**

**“Zoram and his followers are one of the most memorable apostate groups mentioned in the Book of Mormon primarily because they considered themselves so unusually righteous. ... Once a week they stood atop a prayer tower called a Rameumptom and, using always ‘the selfsame prayer,’ thanked God that they were better than everyone else, ‘a chosen and a holy’ people ‘elected’ by God to be saved while all around them were equally ‘elected’ to be cast down to hell. In the reassuring safety of all this, they were also spared any belief in such ‘foolish traditions’ (evidence of Korihor’s legacy emerging here) as a belief in a Savior, for it had been ‘made known’ to them there should be no Christ. ...**

**“Alma lost little time in countering such unholy prayer and its equally unholy theology with his own prayer for divine assistance against this form of self-serving iniquity that made him literally sick at heart”**

*(Elder Jeffrey R. Holland, “Christ and the New Covenant, “121–22).*



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