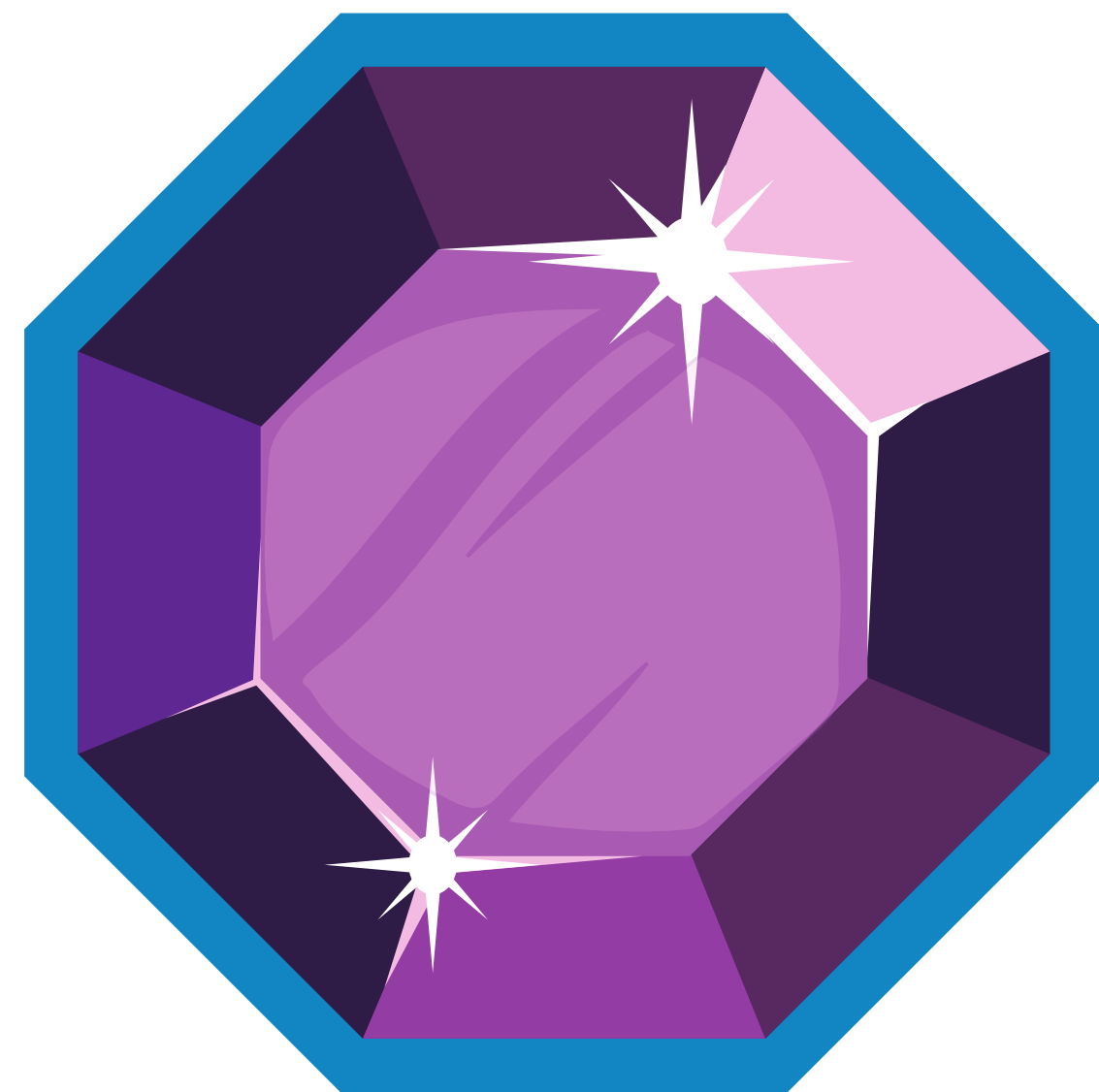
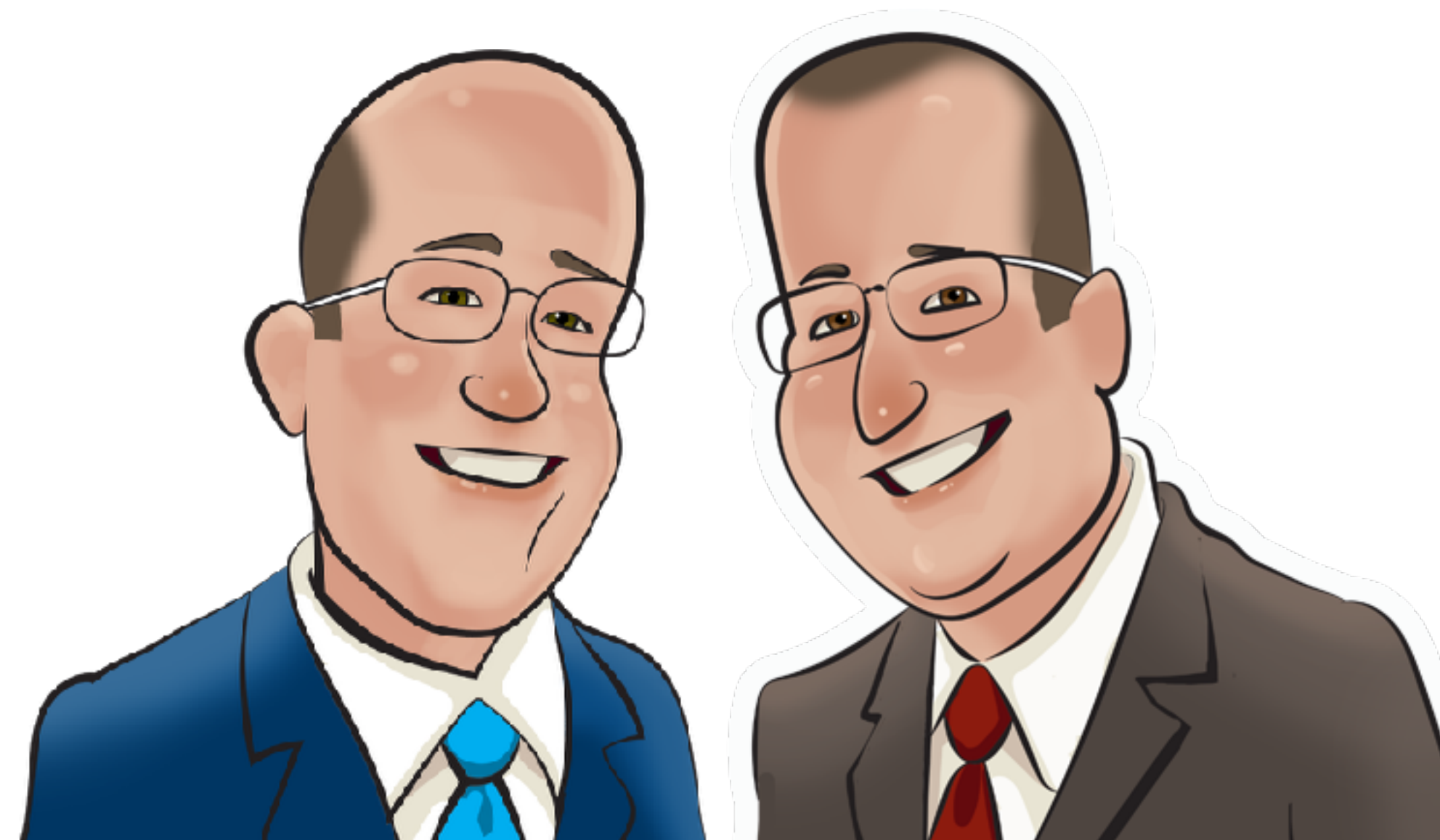


Episode 27



# Scripture GEMS





LAND NORTHWARD

LAND SOUTHWARD

KEY

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





Melek

Aaron

Wilderness of Hermounts

River Sidon

Jershon

Hill Manti

Hill Amnihu

Zarahemla

Morianton

Gideon

Lehi

Minon

Nephihah

Judea

Moroni

eni

Antionum

Zeezrom

Manti

Hill Onidah

Siron

Alma

Hill Bialah



*Alma teaches the poor whose afflictions had humbled them—Faith is a hope in that which is not seen which is true—Alma testifies that angels minister to men, women, and children—Alma compares the word unto a seed—It must be planted and nourished—Then it grows into a tree from which the fruit of eternal life is picked. About 74 B.C.*

AND it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

2 And it came to pass that after much labor among them, they began to have success among the <sup>a</sup>poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

3 Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as <sup>a</sup>dross; therefore they were <sup>b</sup>poor as to things of the world; and also they were poor in heart.

4 Now, as Alma was teaching and speaking unto the people upon the hill <sup>a</sup>Onidah, there came a great <sup>b</sup>multitude unto him, who were those of whom we have been speaking, of whom were <sup>c</sup>poor in heart, because of their poverty as to the things of the world.

5 And they came unto Alma; and the one who was the foremost among them said unto him: Behold, <sup>a</sup>what shall these my brethren do, for they are <sup>b</sup>despised of all men because of

their poverty, yea, and more especially by our priests; for they have <sup>c</sup>cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have <sup>d</sup>no place to worship our God; and behold, <sup>e</sup>what shall we do?

6 And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their <sup>a</sup>afflictions had truly <sup>b</sup>humbled them, and that they were in a <sup>c</sup>preparation to hear the word.

7 Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

8 I behold that ye are <sup>a</sup>lowly in heart; and if so, blessed are ye.

9 Behold thy brother hath said, What shall we do?—for we are cast out of our synagogues, that we cannot worship our God.

10 Behold I say unto you, do ye suppose that ye <sup>a</sup>cannot worship God save it be in your synagogues only?

11 And moreover, I would ask, do ye suppose that ye must not worship God only <sup>a</sup>once in a week?

12 I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn <sup>a</sup>wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding <sup>b</sup>poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh <sup>a</sup>repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and <sup>b</sup>endureth to the end the same shall be saved.

14 And now, as I said unto you, that because ye were compelled to be <sup>a</sup>humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

16 Therefore, blessed are they who <sup>a</sup>humble themselves without being <sup>b</sup>compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without <sup>c</sup>stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.

17 Yea, there are many who do say: If thou wilt show unto us a <sup>a</sup>sign from heaven, then we shall know of a surety; then we shall believe.

18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to <sup>a</sup>believe, for he knoweth it.

19 And now, how much <sup>a</sup>more <sup>b</sup>cursed is he that <sup>c</sup>knoweth the <sup>d</sup>will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into <sup>e</sup>transgression?

20 Now of this thing ye must judge.

Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—<sup>a</sup>faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and





**“Most of us seem to have the ‘Nephite cycle’ as part of our character. There is a point when we are teachable; our humility enables us to grow and to ride the crest of spirituality. Then there are other times when we begin to feel self-sufficient and puffed up with pride. ... How much better it would be if we kept in remembrance our God and our religion and broke the cycle by consistent worship and righteous living. How much better it would be if we were humbled by the word of the Lord and strong enough in spirit to remember our God in whatsoever circumstances we find ourselves”**

*(Elder Carlos E. Asay, “Family Pecan Trees: Planting a Legacy of Faith at Home” [1992], 193–94).*



*Alma teaches the poor whose afflictions had humbled them—Faith is a hope in that which is not seen which is true—Alma testifies that angels minister to men, women, and children—Alma compares the word unto a seed—It must be planted and nourished—Then it grows into a tree from which the fruit of eternal life is picked. About 74 B.C.*

AND it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

2 And it came to pass that after much labor among them, they began to have success among the <sup>a</sup>poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

3 Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as <sup>a</sup>dross; therefore they were <sup>b</sup>poor as to things of the world; and also they were poor in heart.

4 Now, as Alma was teaching and speaking unto the people upon the hill <sup>a</sup>Onidah, there came a great <sup>b</sup>multitude unto him, who were those of whom we have been speaking, of whom were <sup>c</sup>poor in heart, because of their poverty as to the things of the world.

5 And they came unto Alma; and the one who was the foremost among them said unto him: Behold, <sup>a</sup>what shall these my brethren do, for they are <sup>b</sup>despised of all men because of

their poverty, yea, and more especially by our priests; for they have <sup>c</sup>cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have <sup>d</sup>no place to worship our God; and behold, <sup>e</sup>what shall we do?

6 And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their <sup>a</sup>afflictions had truly <sup>b</sup>humbled them, and that they were in a <sup>c</sup>preparation to hear the word.

7 Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

8 I behold that ye are <sup>a</sup>lowly in heart; and if so, blessed are ye.

9 Behold thy brother hath said, What shall we do?—for we are cast out of our synagogues, that we cannot worship our God.

10 Behold I say unto you, do ye suppose that ye <sup>a</sup>cannot worship God save it be in your synagogues only?

11 And moreover, I would ask, do ye suppose that ye must not worship God only <sup>a</sup>once in a week?

12 I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn <sup>a</sup>wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding <sup>b</sup>poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh <sup>a</sup>repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and <sup>b</sup>endureth to the end the same shall be saved.

14 And now, as I said unto you, that because ye were compelled to be <sup>a</sup>humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

16 Therefore, blessed are they who <sup>a</sup>humble themselves without being <sup>b</sup>compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without <sup>c</sup>stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.

17 Yea, there are many who do say: If thou wilt show unto us a <sup>a</sup>sign from heaven, then we shall know of a surety; then we shall believe.

18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to <sup>a</sup>believe, for he knoweth it.

19 And now, how much <sup>a</sup>more <sup>b</sup>cursed is he that <sup>c</sup>knoweth the <sup>d</sup>will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into <sup>e</sup>transgression?

20 Now of this thing ye must judge.

Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—<sup>a</sup>faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

## Alma Teaches of Humility and Belief

## Alma Describes an Experiment in Faith





**“We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are (see D&C 38:24; 81:5; 84:106).**

**“We can choose to humble ourselves by receiving counsel and chastisement (see Jacob 4:10; Helaman 15:3; D&C 63:55; 101:4–5; 108:1; 124:61, 84; 136:31; Proverbs 9:8).**

**“We can choose to humble ourselves by forgiving those who have offended us (see 3 Nephi 13:11, 14; D&C 64:10).**

**“We can choose to humble ourselves by rendering selfless service (see Mosiah 2:16–17).**

**“We can choose to humble ourselves by going on missions and preaching the word that can humble others (see Alma 4:19; 31:5; 48:20).**





**We can choose to humble ourselves by rendering honest service (see Mosiah 2:16–17).**

**“We can choose to humble ourselves by going on missions and preaching the word that can humble others (see Alma 4:19; 31:5; 48:20).**

**“We can choose to humble ourselves by getting to the temple more frequently.**

**“We can choose to humble ourselves by confessing and forsaking our sins and being born of God (see D&C 58:43; Mosiah 27:25–26; Alma 5:7–14, 49).**

**“We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives (see 3 Nephi 11:11; 13:33; Moroni 10:32)”**

*(President Ezra Taft Benson in Conference Report, Apr. 1989, 6; or Ensign, May 1989, 6–7).*



*Alma teaches the poor whose afflictions had humbled them—Faith is a hope in that which is not seen which is true—Alma testifies that angels minister to men, women, and children—Alma compares the word unto a seed—It must be planted and nourished—Then it grows into a tree from which the fruit of eternal life is picked. About 74 B.C.*

AND it came to pass that they did go forth, and began to preach the word of God unto the people, entering into their synagogues, and into their houses; yea, and even they did preach the word in their streets.

2 And it came to pass that after much labor among them, they began to have success among the <sup>a</sup>poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel—

3 Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as <sup>a</sup>dross; therefore they were <sup>b</sup>poor as to things of the world; and also they were poor in heart.

4 Now, as Alma was teaching and speaking unto the people upon the hill <sup>a</sup>Onidah, there came a great <sup>b</sup>multitude unto him, who were those of whom we have been speaking, of whom were <sup>c</sup>poor in heart, because of their poverty as to the things of the world.

5 And they came unto Alma; and the one who was the foremost among them said unto him: Behold, <sup>a</sup>what shall these my brethren do, for they are <sup>b</sup>despised of all men because of

their poverty, yea, and more especially by our priests; for they have <sup>c</sup>cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have <sup>d</sup>no place to worship our God; and behold, <sup>e</sup>what shall we do?

6 And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their <sup>a</sup>afflictions had truly <sup>b</sup>humbled them, and that they were in a <sup>c</sup>preparation to hear the word.

7 Therefore he did say no more to the other multitude; but he stretched forth his hand, and cried unto those whom he beheld, who were truly penitent, and said unto them:

8 I behold that ye are <sup>a</sup>lowly in heart; and if so, blessed are ye.

9 Behold thy brother hath said, What shall we do?—for we are cast out of our synagogues, that we cannot worship our God.

10 Behold I say unto you, do ye suppose that ye <sup>a</sup>cannot worship God save it be in your synagogues only?

11 And moreover, I would ask, do ye suppose that ye must not worship God only <sup>a</sup>once in a week?

12 I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn <sup>a</sup>wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding <sup>b</sup>poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble.

13 And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh <sup>a</sup>repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and <sup>b</sup>endureth to the end the same shall be saved.

14 And now, as I said unto you, that because ye were compelled to be <sup>a</sup>humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word?

15 Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.

16 Therefore, blessed are they who <sup>a</sup>humble themselves without being <sup>b</sup>compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without <sup>c</sup>stubbornness of heart, yea, without being brought to know the word, or even compelled to know, before they will believe.

17 Yea, there are many who do say: If thou wilt show unto us a <sup>a</sup>sign from heaven, then we shall know of a surety; then we shall believe.

18 Now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to <sup>a</sup>believe, for he knoweth it.

19 And now, how much <sup>a</sup>more <sup>b</sup>cursed is he that <sup>c</sup>knoweth the <sup>d</sup>will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into <sup>e</sup>transgression?

20 Now of this thing ye must judge.

Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—<sup>a</sup>faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

## Alma Teaches of Humility and Belief





**“The showing of a sign can work to the condemnation of those who are brought to knowledge by that means. They miss the opportunity to develop faith, and they subject themselves to a more severe punishment for backsliding than those whose spiritual development is proceeding along the normal pathway of developing faith.**

**“There are other ‘condemnations’ to those who seek signs without first developing the faith God has required as a prerequisite.**

**“One condemnation is to be misled. God warned ancient Israel against following prophets who gave signs and wonders and then sought to lead them away to the worship of strange gods. (Deut. 13:1–3.) The Savior taught his apostles that in the last days ‘there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if possible, they shall deceive the very elect, who are the elect according to the**





**“One condemnation is to be misled. God warned ancient Israel against following prophets who gave signs and wonders and then sought to lead them away to the worship of strange gods. (Deut. 13:1–3.) The Savior taught his apostles that in the last days ‘there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if possible, they shall deceive the very elect, who are the elect according to the covenant.’ (JST Matt. 24:23; also see Matt. 24:24; Mark 13:22.) ...**

**“... In our day, God does not use miracles or signs as a way of teaching or convincing the unbeliever. As a result, we should not ask for signs for this purpose, and we should be deeply suspicious of the so-called spiritual evidences of those who do”**

*(Elder Dallin H. Oaks, “The Lord’s Way” [1991], 85–86).*



Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—"faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

exercise a particle of faith, yea, even if ye can no more than <sup>a</sup>desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28 Now, we will compare the word unto a <sup>a</sup>seed. Now, if ye give place, that a <sup>b</sup>seed may be planted in your <sup>c</sup>heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your <sup>a</sup>unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to <sup>c</sup>enlighten my <sup>f</sup>understanding, yea, it beginneth to be delicious to me.

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30 But behold, as the seed swell-eth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own <sup>a</sup>likeness.

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth

and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34 And now, behold, is your <sup>a</sup>knowledge <sup>b</sup>perfect? Yea, your knowledge is perfect in that thing, and your <sup>c</sup>faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your <sup>a</sup>mind doth begin to expand.

35 O then, is not this real? I say unto you, Yea, because it is <sup>a</sup>light; and whatsoever is light, is <sup>b</sup>good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37 And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

38 But if ye <sup>a</sup>neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your <sup>a</sup>ground is <sup>b</sup>barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the <sup>a</sup>tree of life.

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with <sup>a</sup>patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree <sup>b</sup>springing up unto everlasting life.

42 And because of your <sup>a</sup>diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the <sup>b</sup>fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43 Then, my brethren, ye shall <sup>a</sup>reap the <sup>b</sup>rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth <sup>c</sup>fruit unto you.

## CHAPTER 33

*Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. About 74 B.C.*

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in <sup>a</sup>one God, that they might





**“Faith, to be faith, must center around something that is not known. Faith, to be faith, must go beyond that for which there is confirming evidence. Faith, to be faith, must go into the unknown. Faith, to be faith, must walk to the edge of the light, and then a few steps into the darkness. If everything has to be known, if everything has to be explained, if everything has to be certified, then there is no need for faith. Indeed, there is no room for it. ...**

**“There are two kinds of faith. One of them functions ordinarily in the life of every soul. It is the kind of faith born by experience; it gives us certainty that a new day will dawn, that spring will come, that growth will take place. It is the kind of faith that relates us with confidence to that which is scheduled to happen. ...**

**“There is another kind of faith, rare indeed. This is the kind of faith that causes things to happen. It is the kind of faith that is worthy and prepared and unyielding, and it calls forth things**





There is another kind of faith, rare indeed. This is the kind of faith that causes things to happen. It is the kind of faith that is worthy and prepared and unyielding, and it calls forth things that otherwise would not be. It is the kind of faith that moves people. It is the kind of faith that sometimes moves things. ... It comes by gradual growth. It is a marvelous, even a transcendent, power, a power as real and as invisible as electricity. Directed and channeled, it has great effect. ...

**“In a world filled with skepticism and doubt, the expression ‘seeing is believing’ promotes the attitude, ‘You show me, and I will believe.’ We want all of the proof and all of the evidence first. It seems hard to take things on faith.**

**“When will we learn that in spiritual things it works the other way about—that believing is seeing? Spiritual belief precedes spiritual knowledge. When we believe in things that are not seen but are nevertheless true, then we have faith”**

*(President Boyd K. Packer, “What Is Faith?” in Faith [1983], 42–43).*



Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—"faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

exercise a particle of faith, yea, even if ye can no more than <sup>a</sup>desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28 Now, we will compare the word unto a <sup>a</sup>seed. Now, if ye give place, that a <sup>b</sup>seed may be planted in your <sup>c</sup>heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your <sup>a</sup>unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to <sup>c</sup>enlighten my <sup>f</sup>understanding, yea, it beginneth to be delicious to me.

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own <sup>a</sup>likeness.

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth

and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34 And now, behold, is your <sup>a</sup>knowledge <sup>b</sup>perfect? Yea, your knowledge is perfect in that thing, and your <sup>c</sup>faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your <sup>a</sup>mind doth begin to expand.

35 O then, is not this real? I say unto you, Yea, because it is <sup>a</sup>light; and whatsoever is light, is <sup>b</sup>good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37 And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

38 But if ye <sup>a</sup>neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your <sup>a</sup>ground is <sup>b</sup>barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the <sup>a</sup>tree of life.

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with <sup>a</sup>patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree <sup>b</sup>springing up unto everlasting life.

42 And because of your <sup>a</sup>diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the <sup>b</sup>fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43 Then, my brethren, ye shall <sup>a</sup>reap the <sup>b</sup>rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth <sup>c</sup>fruit unto you.

## CHAPTER 33

*Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. About 74 B.C.*

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in <sup>a</sup>one God, that they might





**“Faith exists when absolute confidence in that which we cannot see combines with action that is in absolute conformity to the will of our Heavenly Father. Without all three—first, absolute confidence; second, action; and third, absolute conformity—without these three, all we have is a counterfeit, a weak and watered-down faith”**

*(Elder Joseph B. Wirthlin in Conference Report, Oct. 2002, 89; or Ensign, Nov. 2002, 83).*



Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—"faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

exercise a particle of faith, yea, even if ye can no more than "desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28 Now, we will compare the word unto a <sup>a</sup>seed. Now, if ye give place, that a <sup>b</sup>seed may be planted in your <sup>c</sup>heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your <sup>d</sup>unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to <sup>e</sup>enlighten my <sup>f</sup>understanding, yea, it beginneth to be delicious to me.

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30 But behold, as the seed swell-eth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own <sup>a</sup>likeness.

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth

and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34 And now, behold, is your <sup>a</sup>knowledge <sup>b</sup>perfect? Yea, your knowledge is perfect in that thing, and your <sup>c</sup>faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your <sup>d</sup>mind doth begin to expand.

35 O then, is not this real? I say unto you, Yea, because it is <sup>a</sup>light; and whatsoever is light, is <sup>b</sup>good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37 And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

38 But if ye <sup>a</sup>neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your <sup>a</sup>ground is <sup>b</sup>barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the <sup>a</sup>tree of life.

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with <sup>a</sup>patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree <sup>b</sup>springing up unto everlasting life.

42 And because of your <sup>a</sup>diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the <sup>b</sup>fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43 Then, my brethren, ye shall <sup>a</sup>reap the <sup>b</sup>rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth <sup>c</sup>fruit unto you.

## CHAPTER 33

*Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. About 74 B.C.*

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in <sup>a</sup>one God, that they might



Alma Describes an Experiment in Faith

Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—"faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

exercise a particle of faith, yea, even if ye can no more than <sup>a</sup>desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28 Now, we will compare the word unto a <sup>a</sup>seed. Now, if ye give place, that a <sup>b</sup>seed may be planted in your <sup>c</sup>heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your <sup>a</sup>unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to **swell** within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to **enlarge** my soul; yea, it beginneth to **enlighten** my <sup>f</sup>understanding, yea, it beginneth to be **delicious** to me.

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own <sup>a</sup>likeness.

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth

and sprouteth, and beginneth to grow, ye must needs **know** that the seed is good.

34 And now, behold, is your <sup>a</sup>knowledge <sup>b</sup>perfect? Yea, your knowledge is perfect in that thing, and your <sup>c</sup>faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your <sup>a</sup>mind doth begin to expand.

35 O then, is not this real? I say unto you, Yea, because it is <sup>a</sup>light; and whatsoever is light, is <sup>b</sup>good, because <sup>c</sup>therefore ye must needs <sup>d</sup>know that this is a good seed; and now ye have <sup>e</sup>tasted this light, is not your <sup>f</sup>knowledge perfect?

36 Behold, I say unto you, neither must ye have <sup>a</sup>faith, for ye have <sup>b</sup>tried the experiment; and ye have <sup>c</sup>seen that the seed was good, and it hath <sup>d</sup>grown up.

37 And now, behold, ye beginneth to grow, and ye have <sup>a</sup>tried the experiment. Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

38 But if ye <sup>a</sup>neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your <sup>a</sup>ground is <sup>b</sup>barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

Swell  
Enlarge  
Enlighten  
Delicious

40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the <sup>a</sup>tree of life.

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with <sup>a</sup>patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree <sup>b</sup>springing up unto everlasting life.

42 And because of your <sup>a</sup>diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the <sup>b</sup>fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43 Then, my brethren, ye shall <sup>a</sup>reap the <sup>b</sup>rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth <sup>c</sup>fruit unto you.

CHAPTER 33

*Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. About 74 B.C.*

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in <sup>a</sup>one God, that they might





**“We ... need to prepare our own seedbeds of faith. To do this we need to plow the soil through daily humble prayer, asking for strength and forgiveness. We need to harrow the soil by overcoming our feelings of pride. We need to prepare the seedbed by keeping the commandments to the best of our ability. We need to be honest with the Lord in the payment of our tithing and our other offerings. We need to be worthy and able to call forth the great powers of the priesthood to bless ourselves, our families, and others for whom we have responsibility. There is no better place for the spiritual seeds of our faith to be nurtured than within the hallowed sanctuaries of our temples and in our homes”**

*(President James E. Faust in Conference Report, Oct. 1999, 61; or Ensign, Nov. 1999, 48).*



## Alma Describes an Experiment in Faith

Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

21 And now as I said concerning faith—"faith is not to have a perfect knowledge of things; therefore if ye have faith ye <sup>b</sup>hope for things which are <sup>c</sup>not seen, which are true.

22 And now, behold, I say unto you, and I would that ye should remember, that God is <sup>a</sup>merciful unto all who believe on his name; therefore he desireth, in the first place, that ye should believe, yea, even on his word.

23 And now, he imparteth his word by angels unto men, yea, <sup>a</sup>not only men but women also. Now this is not all; little <sup>b</sup>children do have words given unto them many times, which <sup>c</sup>confound the wise and the learned.

24 And now, my beloved brethren, as ye have desired to know of me what ye shall do because ye are afflicted and cast out—now I do not desire that ye should suppose that I mean to judge you only according to that which is true—

25 For I do not mean that ye all of you have been compelled to humble yourselves; for I verily believe that there are some among you who <sup>a</sup>would humble themselves, let them be in whatsoever circumstances they might.

26 Now, as I said concerning faith—that it was not a perfect knowledge—even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and

exercise a particle of faith, yea, even if ye can no more than <sup>a</sup>desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

28 Now, we will compare the word unto a <sup>a</sup>seed. Now, if ye give place, that a <sup>b</sup>seed may be planted in your <sup>c</sup>heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your <sup>a</sup>unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to <sup>c</sup>enlighten my <sup>f</sup>understanding, yea, it beginneth to be delicious to me.

29 Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30 But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow. And now, behold, will not this strengthen your faith? Yea, it will strengthen your faith: for ye will say I know that this is a good seed; for behold it sprouteth and beginneth to grow.

31 And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own <sup>a</sup>likeness.

32 Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth

and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

34 And now, behold, is your <sup>a</sup>knowledge <sup>b</sup>perfect? Yea, your knowledge is perfect in that thing, and your <sup>c</sup>faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your <sup>a</sup>mind doth begin to expand.

35 O then, is not this real? I say unto you, Yea, because it is <sup>a</sup>light; and whatsoever is light, is <sup>b</sup>good, because it is discernible, therefore ye must know that it is good; and now behold, after ye have tasted this light is your knowledge perfect?

36 Behold I say unto you, Nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

37 And behold, as the tree beginneth to grow, ye will say: Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care it will get root, and grow up, and bring forth fruit.

38 But if ye <sup>a</sup>neglect the tree, and take no thought for its nourishment, behold it will not get any root; and when the heat of the sun cometh and scorcheth it, because it hath no root it withers away, and ye pluck it up and cast it out.

39 Now, this is not because the seed was not good, neither is it because the fruit thereof would not be desirable; but it is because your <sup>a</sup>ground is <sup>b</sup>barren, and ye will not nourish the tree, therefore ye cannot have the fruit thereof.

40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the <sup>a</sup>tree of life.

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with <sup>a</sup>patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree <sup>b</sup>springing up unto everlasting life.

42 And because of your <sup>a</sup>diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the <sup>b</sup>fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43 Then, my brethren, ye shall <sup>a</sup>reap the <sup>b</sup>rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth <sup>c</sup>fruit unto you.

## CHAPTER 33

*Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. About 74 B.C.*

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in <sup>a</sup>one God, that they might

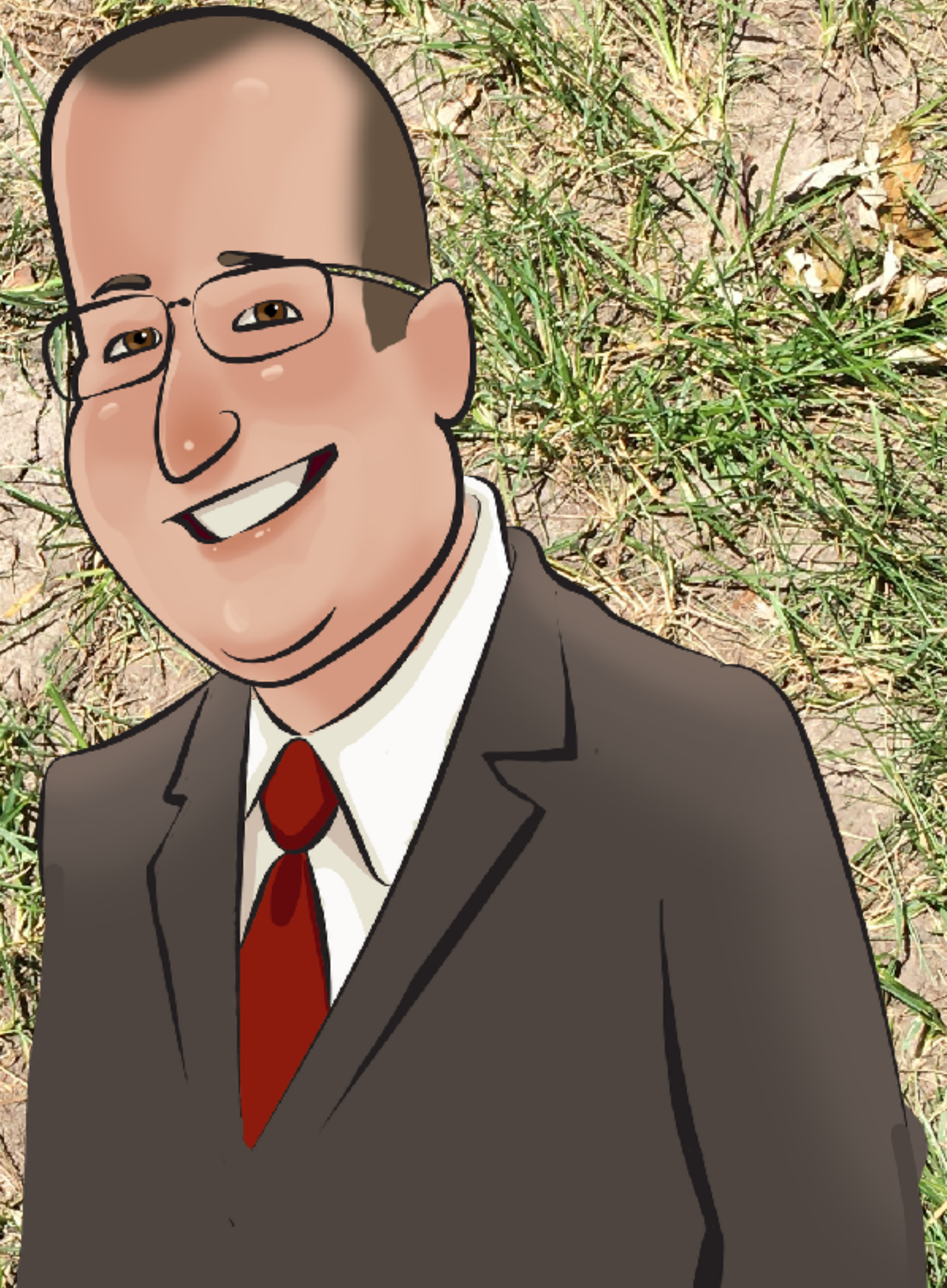


**“We grow in two ways—removing negative weeds and cultivating positive flowers. The Savior’s grace blesses both parts—if we do our part. First and repeatedly we must uproot the weeds of sin and bad choices. It isn’t enough just to mow the weeds. Yank them out by the roots, repenting fully to satisfy the conditions of mercy. But being forgiven is only part of our growth. We are not just paying a debt. Our purpose is to become celestial beings. So once we’ve cleared our heartland, we must continually plant, weed, and nourish the seeds of divine qualities. And then as our sweat and discipline stretch us to meet His gifts, ‘the flow’rs of grace appear’ [“There Is Sunshine in My Soul Today,” Hymns, no. 227], like hope and meekness. Even a tree of life can take root in this heart-garden, bearing fruit so sweet that it lightens all our burdens ‘through the joy of his Son’ [Alma 33:23]. And when the flower of charity blooms here, we will love others with the power of Christ’s own love [see Moroni 7:48]”**

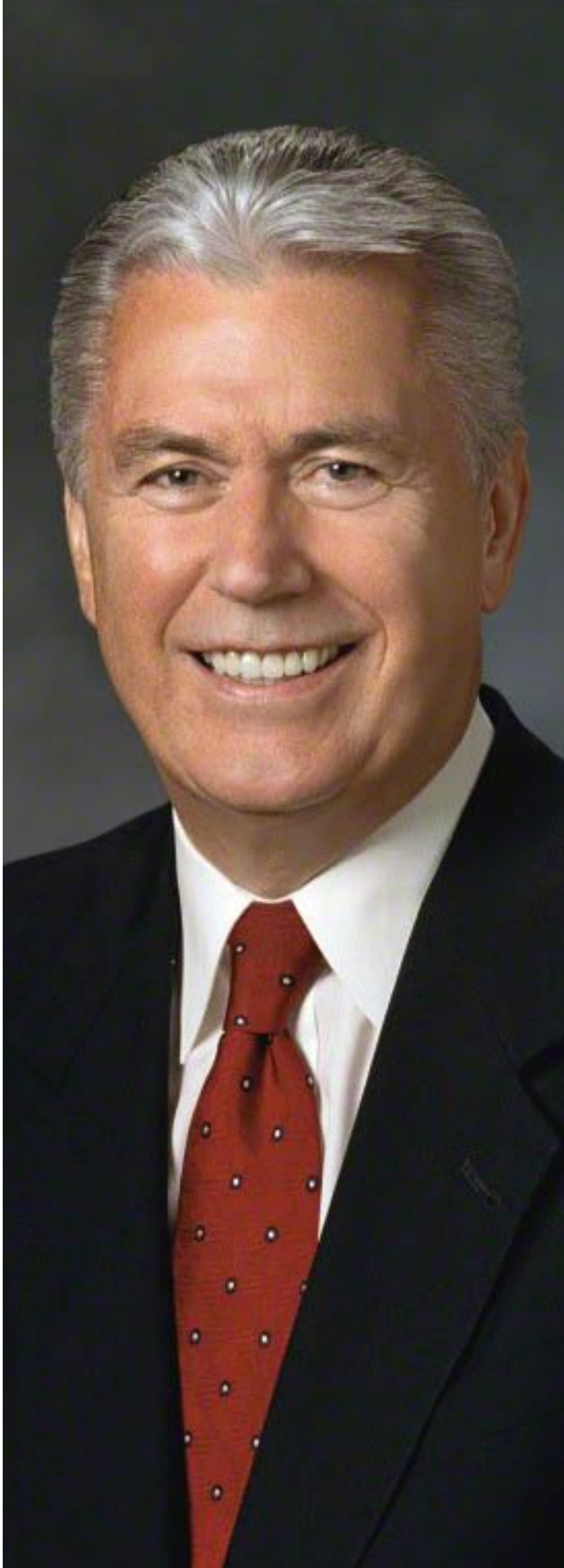
*(Elder Bruce C. Hafen in Conference Report, Apr. 2004, 100–101; or Ensign, May 2004, 97).*



# The Parable of Jay's Lawn







**“This is the peaceable way of the follower of Jesus Christ.**

**“Nevertheless, it is not a quick fix or an overnight cure.**

**“A friend of mine recently wrote to me, confiding that he was having a difficult time keeping his testimony strong and vibrant. He asked for counsel.**

**“I wrote back to him and lovingly suggested a few specific things he could do that would align his life more closely with the teachings of the restored gospel. To my surprise, I heard back from him only a week later. The essence of his letter was this: ‘I tried what you suggested. It didn’t work. What else have you got?’**

**“Brothers and sisters, we have to stay with it. We don’t acquire eternal life in a sprint—this is a race of endurance. We have to apply and reapply the divine gospel principles. Day after day**



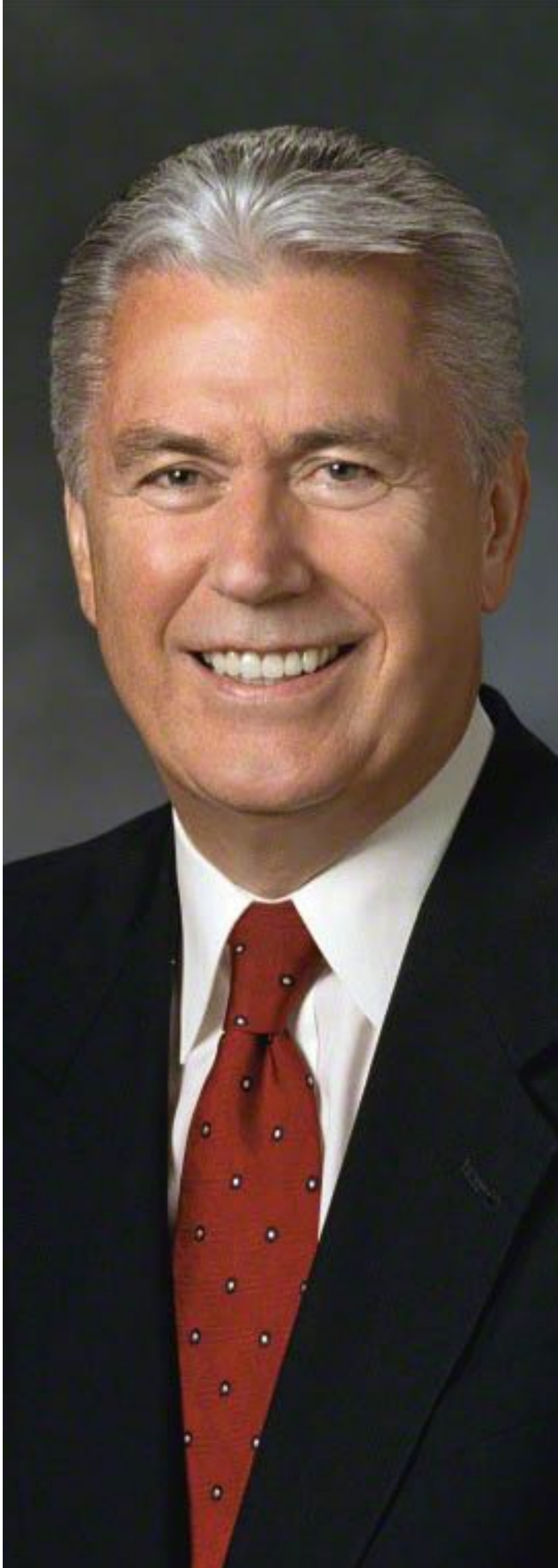


**eternal life in a sprint—this is a race of endurance. We have to apply and reapply the divine gospel principles. Day after day we need to make them part of our normal life.**

**“Too often we approach the gospel like a farmer who places a seed in the ground in the morning and expects corn on the cob by the afternoon. When Alma compared the word of God to a seed, he explained that the seed grows into a fruit-bearing tree gradually, as a result of our ‘faith, and [our] diligence, and patience, and long-suffering’ [Alma 32:43]. It’s true that some blessings come right away: soon after we plant the seed in our hearts, it begins to swell and sprout and grow, and by this we know that the seed is good. From the very moment we set foot upon the pathway of discipleship, seen and unseen blessings from God begin to attend us.**

**“But we cannot receive the fulness of those blessings if we ‘neglect the tree, and take no thought for its nourishment’ [v. 38].**



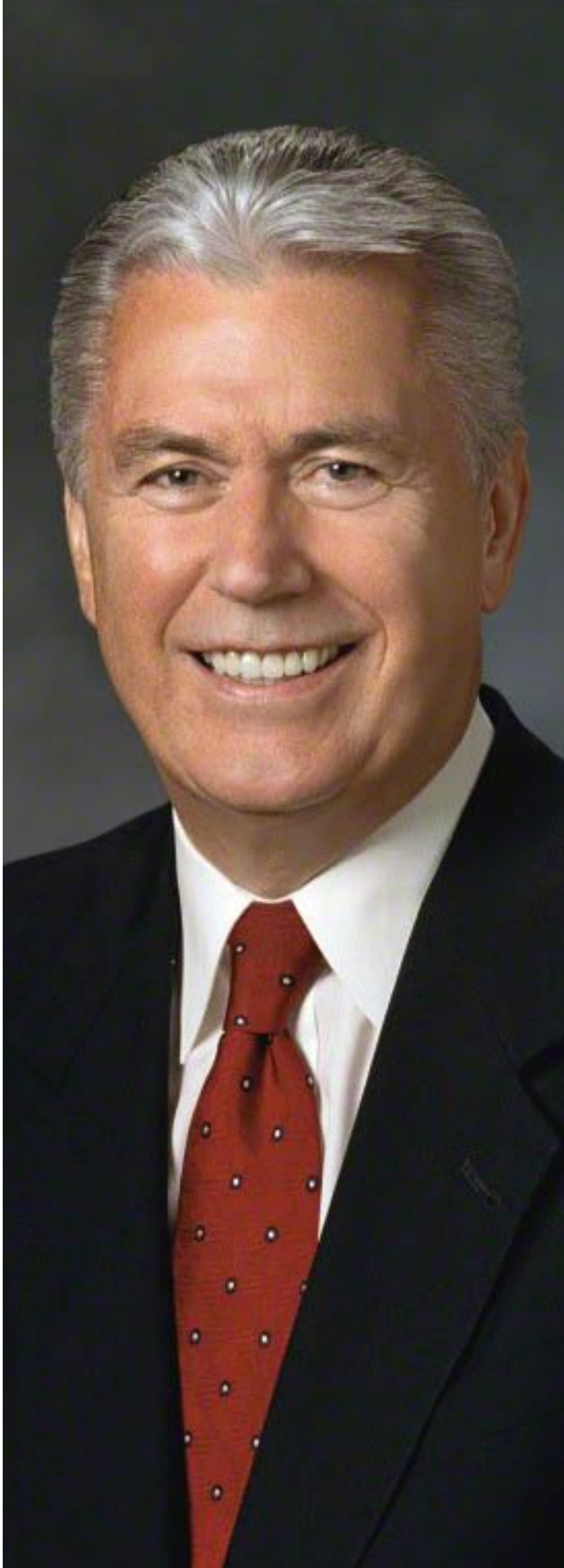


**“Knowing that the seed is good is not enough. We must ‘nourish it with great care, that it may get root’ [v. 37]. Only then can we partake of the fruit that is ‘sweet above all that is sweet, and ... pure above all that is pure’ and ‘feast upon this fruit even until [we] are filled, that [we] hunger not, neither shall [we] thirst’ [v. 42].**

**“Discipleship is a journey. We need the refining lessons of the journey to craft our character and purify our hearts. By patiently walking in the path of discipleship, we demonstrate to ourselves the measure of our faith and our willingness to accept God’s will rather than ours.**

**“It is not enough merely to speak of Jesus Christ or proclaim that we are His disciples. It is not enough to surround ourselves with symbols of our religion. Discipleship is not a spectator sport. We cannot expect to experience the blessings of faith by standing inactive on the sidelines any more than we can experience the benefits of health by sitting on a sofa**





**“It is not enough merely to speak of Jesus Christ or proclaim that we are His disciples. It is not enough to surround ourselves with symbols of our religion. Discipleship is not a spectator sport. We cannot expect to experience the blessings of faith by standing inactive on the sidelines any more than we can experience the benefits of health by sitting on a sofa watching sporting events on television and giving advice to the athletes. And yet for some, ‘spectator discipleship’ is a preferred if not a primary way of worshipping.**

**“Ours is not a secondhand religion. We cannot receive the blessings of the gospel merely by observing the good that others do. We need to get off the sidelines and practice what we preach. ...“... Now is the time to embrace the gospel of Jesus Christ, become His disciples, and walk in His way”**

*(resident Dieter F. Uchtdorf, “The Way of the Disciple, Ensign, May 2009, 76–77).*



40 And thus, if ye will not nourish the word, looking forward with an eye of faith to the fruit thereof, ye can never pluck of the fruit of the <sup>a</sup>tree of life.

41 But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with <sup>a</sup>patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree <sup>b</sup>springing up unto everlasting life.

42 And because of your <sup>a</sup>diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the <sup>b</sup>fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.

43 Then, my brethren, ye shall <sup>a</sup>reap the <sup>b</sup>rewards of your faith, and your diligence, and patience, and long-suffering, waiting for the tree to bring forth <sup>c</sup>fruit unto you.

### CHAPTER 33

*Zenos taught that men should pray and worship in all places, and that judgments are turned away because of the Son—Zenock taught that mercy is bestowed because of the Son—Moses had lifted up in the wilderness a type of the Son of God. About 74 B.C.*

Now after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in <sup>a</sup>one God, that they might

obtain this fruit of which he had spoken, or <sup>b</sup>how they should plant the <sup>c</sup>seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.

2 And Alma said unto them: Behold, ye have said that ye <sup>a</sup>could not <sup>b</sup>worship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the <sup>c</sup>scriptures; if ye suppose that they have taught you this, ye do not understand them.



## Alma Quotes the Prophet Zenos on Prayer

10 Yea, and thou hast also heard me when I have been <sup>a</sup>cast out and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst <sup>b</sup>visit them in thine anger with speedy destruction.

11 And thou didst hear me because of mine afflictions and my <sup>a</sup>sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine <sup>b</sup>afflictions, for in thee is my joy; for thou hast turned thy judgments away from me, <sup>c</sup>because of thy Son.

12 And now Alma said unto them: Do ye <sup>a</sup>believe those scriptures which have been written by them of old?

13 Behold, if ye do, ye must believe what <sup>a</sup>Zenos said; for, behold he said: Thou hast turned away thy judgments because of thy Son.

14 Now behold, my brethren, I would ask if ye have read the scriptures? If ye have, how can ye <sup>a</sup>disbelieve on the Son of God?

15 For it is <sup>a</sup>not written that Zenos alone spake of these things, but <sup>b</sup>Zenock also spake of these things—

16 For behold, he said: Thou art angry, O Lord, with this people, because they <sup>a</sup>will not understand thy mercies which thou hast bestowed upon them because of thy Son.

17 And now, my brethren, ye see that a second prophet of old has testified of the Son of God, and because the people would not understand his words they <sup>a</sup>stoned him to death.

18 But behold, this is not all; these

are not the only ones who have spoken concerning the Son of God.

19 Behold, he was spoken of by <sup>a</sup>Moses; yea, and behold a <sup>b</sup>type was <sup>c</sup>raised up in the wilderness, that whosoever would look upon it might live. And many did look and live.

20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would <sup>a</sup>heal them.

21 O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in <sup>a</sup>unbelief, and be <sup>b</sup>slothful, that ye would not cast about your eyes, that ye might perish?

22 If so, wo shall come upon you; but if not so, then cast about your eyes and <sup>a</sup>begin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to <sup>b</sup>atone for their sins; and that he shall <sup>c</sup>rise again from the dead, which shall bring to pass the <sup>d</sup>resurrection, that all men shall stand before him, to be <sup>e</sup>judged at the last and judgment day, according to their <sup>f</sup>works.

23 And now, my brethren, I desire that ye shall <sup>a</sup>plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, <sup>b</sup>springing up in you unto <sup>c</sup>everlasting



life. And then may God grant unto you that your <sup>a</sup>burdens may be light, through the joy of his Son. And even all this can ye do if ye <sup>e</sup>will. Amen.

CHAPTER 34

*Amulek testifies that the word is in Christ unto salvation—Unless an atonement is made, all mankind must perish—The whole law of Moses points toward the sacrifice of the Son of God—The eternal plan of redemption is based on faith and repentance—Pray for temporal and spiritual blessings—This life is the time for men to prepare to meet God—Work out your salvation with fear before God. About 74 B.C.*

AND now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and <sup>a</sup>Amulek arose and began to teach them, saying:

2 My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that <sup>a</sup>these things were taught unto you bountifully before your dissension from among us.

3 And as ye have desired of my beloved brother that he should make known unto you <sup>a</sup>what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—

4 Yea, even that ye would have so much faith as even to <sup>a</sup>plant the

word in your hearts, that ye may try the experiment of its goodness.

5 And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be <sup>a</sup>no Christ.

6 And ye also beheld that my brother has proved unto you, in many instances, that the <sup>a</sup>word is in Christ unto salvation.

7 My brother has called upon the words of <sup>a</sup>Zenos, that redemption cometh through the Son of God, and also upon the words of <sup>b</sup>Zenock; and also he has appealed unto <sup>c</sup>Moses, to prove that these things are true.

8 And now, behold, I will <sup>a</sup>testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the <sup>b</sup>transgressions of his people, and that he shall <sup>c</sup>atone for the sins of the world; for the Lord God hath spoken it.

9 For it is expedient that an <sup>a</sup>atonement should be made; for according to the great <sup>b</sup>plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are <sup>c</sup>fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

10 For it is expedient that there should be a great and last <sup>a</sup>sacrifice; yea, not a <sup>b</sup>sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an <sup>c</sup>infinite and <sup>d</sup>eternal <sup>e</sup>sacrifice.

Amulek Explains Christ's Role in the Plan of Redemption

11 Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is <sup>a</sup>just, take the life of his brother? I say unto you, Nay.

12 But the law requireth the <sup>a</sup>life of him who hath <sup>b</sup>murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

13 Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a <sup>a</sup>stop to the shedding of <sup>b</sup>blood; then shall the <sup>c</sup>law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

14 And behold, this is the whole <sup>a</sup>meaning of the <sup>b</sup>law, every whit <sup>c</sup>pointing to that great and last <sup>d</sup>sacrifice; and that great and last <sup>e</sup>sacrifice will be the Son of God, yea, <sup>f</sup>infinite and eternal.

15 And thus he shall bring <sup>a</sup>salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

16 And thus <sup>a</sup>mercy can satisfy the demands of <sup>b</sup>justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the

whole law of the demands of <sup>a</sup>justice; therefore only unto him that has faith unto repentance is brought about the great and eternal <sup>a</sup>plan of <sup>e</sup>redemption.

17 Therefore may God grant unto you, my brethren, that ye may begin to exercise your <sup>a</sup>faith unto repentance, that ye begin to <sup>b</sup>call upon his holy name, that he would have mercy upon you;

18 Yea, cry unto him for mercy; for he is <sup>a</sup>mighty to save.

19 Yea, humble yourselves, and continue in <sup>a</sup>prayer unto him.

20 Cry unto him when ye are in your <sup>a</sup>fields, yea, over all your flocks.

21 <sup>a</sup>Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

22 Yea, cry unto him against the power of your <sup>a</sup>enemies.

23 Yea, <sup>a</sup>cry unto him against the <sup>b</sup>devil, who is an enemy to all <sup>c</sup>righteousness.

24 Cry unto him over the crops of your fields, that ye may prosper in them.

25 Cry over the flocks of your fields, that they may increase.

26 But this is not all; ye must <sup>a</sup>pour out your souls in your <sup>b</sup>closets, and your secret places, and in your wilderness.

27 Yea, and when you do not cry unto the Lord, let your <sup>a</sup>hearts be <sup>b</sup>full, drawn out in prayer unto him continually for your <sup>c</sup>welfare, and also for the welfare of <sup>d</sup>those who are around you.

11a Deut. 24:16; Mosiah 29:25.

d Ex. 12:21 (1-30). e D&C 138:35.

21a Ps. 5:3 (1-3); Dan. 6:10;

Amulek Urges the Zoramites to Pray





**“Man cannot resurrect himself; man cannot save himself; human power cannot save another; human power cannot atone for the sins of another. The work of redemption must be infinite and eternal; it must be done by an infinite being; God himself must atone for the sins of the world”**

*(Elder Bruce R. McConkie, “A New Witness for the Articles of Faith” [1985], 111–12).*





**“His Atonement is infinite—without an end [see 2 Nephi 9:7; 25:16; Alma 34:10, 12, 14]. It was also infinite in that all humankind would be saved from never-ending death. It was infinite in terms of His immense suffering. It was infinite in time, putting an end to the preceding prototype of animal sacrifice. It was infinite in scope—it was to be done once for all [see Hebrews 10:10]. And the mercy of the Atonement extends not only to an infinite number of people, but also to an infinite number of worlds created by Him [see D&C 76:24; Moses 1:33]. It was infinite beyond any human scale of measurement or mortal comprehension.**

**“Jesus was the only one who could offer such an infinite atonement, since He was born of a mortal mother and an immortal Father. Because of that unique birthright, Jesus was an infinite Being”**

*(Elder Russell M. Nelson in Conference Report, Oct. 1996, 46; or Ensign, Nov. 1996, 35).*



life. And then may God grant unto you that your <sup>a</sup>burdens may be light, through the joy of his Son. And even all this can ye do if ye <sup>e</sup>will. Amen.

CHAPTER 34

*Amulek testifies that the word is in Christ unto salvation—Unless an atonement is made, all mankind must perish—The whole law of Moses points toward the sacrifice of the Son of God—The eternal plan of redemption is based on faith and repentance—Pray for temporal and spiritual blessings—This life is the time for men to prepare to meet God—Work out your salvation with fear before God. About 74 B.C.*

AND now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and <sup>a</sup>Amulek arose and began to teach them, saying:

2 My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that <sup>a</sup>these things were taught unto you bountifully before your dissension from among us.

3 And as ye have desired of my beloved brother that he should make known unto you <sup>a</sup>what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—

4 Yea, even that ye would have so much faith as even to <sup>a</sup>plant the

word in your hearts, that ye may try the experiment of its goodness.

5 And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be <sup>a</sup>no Christ.

6 And ye also beheld that my brother has proved unto you, in many instances, that the <sup>a</sup>word is in Christ unto salvation.

7 My brother has called upon the words of <sup>a</sup>Zenos, that redemption cometh through the Son of God, and also upon the words of <sup>b</sup>Zenock; and also he has appealed unto <sup>c</sup>Moses, to prove that these things are true.

8 And now, behold, I will <sup>a</sup>testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the <sup>b</sup>transgressions of his people, and that he shall <sup>c</sup>atone for the sins of the world; for the Lord God hath spoken it.

9 For it is expedient that an <sup>a</sup>atonement should be made; for according to the great <sup>b</sup>plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are <sup>c</sup>fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

10 For it is expedient that there should be a great and last <sup>a</sup>sacrifice; yea, not a <sup>b</sup>sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an <sup>c</sup>infinite and <sup>d</sup>eternal <sup>e</sup>sacrifice.

Amulek Explains Christ's Role in the Plan of Redemption

11 Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is <sup>a</sup>just, take the life of his brother? I say unto you, Nay.

12 But the law requireth the <sup>a</sup>life of him who hath <sup>b</sup>murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

13 Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a <sup>a</sup>stop to the shedding of <sup>b</sup>blood; then shall the <sup>c</sup>law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

14 And behold, this is the whole <sup>a</sup>meaning of the <sup>b</sup>law, every whit <sup>c</sup>pointing to that great and last <sup>d</sup>sacrifice; and that great and last <sup>e</sup>sacrifice will be the Son of God, yea, <sup>f</sup>infinite and eternal.

15 And thus he shall bring <sup>a</sup>salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

16 And thus <sup>a</sup>mercy can satisfy the demands of <sup>b</sup>justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the

whole law of the demands of <sup>a</sup>justice; therefore only unto him that has faith unto repentance is brought about the great and eternal <sup>a</sup>plan of <sup>e</sup>redemption.

17 Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to <sup>b</sup>call upon his holy name, that he would have mercy upon you;

18 Yea, cry unto him for mercy; for he is <sup>a</sup>mighty to save.

19 Yea, humble yourselves, and continue in <sup>a</sup>prayer unto him.

20 Cry unto him when ye are in your <sup>a</sup>fields, yea, over all your flocks.

21 <sup>a</sup>Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

22 Yea, cry unto him against the power of your <sup>a</sup>enemies.

23 Yea, <sup>a</sup>cry unto him against the <sup>b</sup>devil, who is an enemy to all <sup>c</sup>righteousness.

24 Cry unto him over the crops of your fields, that ye may prosper in them.

25 Cry over the flocks of your fields, that they may increase.

26 But this is not all; ye must <sup>a</sup>pour out your souls in your <sup>b</sup>closets, and your secret places, and in your wilderness.

27 Yea, and when you do not cry unto the Lord, let your <sup>a</sup>hearts be <sup>b</sup>full, drawn out in prayer unto him continually for your <sup>c</sup>welfare, and also for the welfare of <sup>d</sup>those who are around you.

11a Deut. 24:16; Mosiah 29:25.

d Ex. 12:21 (1-30). e D&C 138:35.

21a Ps. 5:3 (1-3); Dan. 6:10;

Amulek Urges the Zoramites to Pray



**“Just how much faith do I need for the atonement of Christ to work for me?”**

**“Please note those three words: faith unto repentance. That is the clue. Four times in three verses he uses that expression [see Alma 34:15–17]. ...**

**“So the combination of faith in Christ plus faith unto repentance is vitally important. That concept is one of the greatest insights we have into the importance of simple, clear faith—faith sufficient to repent. Apparently faith great enough to move mountains is not required; faith enough to speak in tongues or to heal the sick is not needed; all that we need is just enough faith to recognize that we have sinned and to repent of our sins, to feel remorse for them, and to desire to sin no more but to please Christ the Lord. Then the greatest miracle of all, the Atonement, whereby Christ rescues us from our deserved punishment, is in effect in our behalf”**

*(Elder Robert E. Wells, “The Liahona Triad,” in Bruce A. Van Orden and Brent L. Top, eds., Doctrines of the Book of Mormon: The 1991 Sperry Symposium [1992], 6–7).*



life. And then may God grant unto you that your <sup>a</sup>burdens may be light, through the joy of his Son. And even all this can ye do if ye <sup>e</sup>will. Amen.

CHAPTER 34

*Amulek testifies that the word is in Christ unto salvation—Unless an atonement is made, all mankind must perish—The whole law of Moses points toward the sacrifice of the Son of God—The eternal plan of redemption is based on faith and repentance—Pray for temporal and spiritual blessings—This life is the time for men to prepare to meet God—Work out your salvation with fear before God. About 74 B.C.*

AND now it came to pass that after Alma had spoken these words unto them he sat down upon the ground, and <sup>a</sup>Amulek arose and began to teach them, saying:

2 My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that <sup>a</sup>these things were taught unto you bountifully before your dissension from among us.

3 And as ye have desired of my beloved brother that he should make known unto you <sup>a</sup>what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—

4 Yea, even that ye would have so much faith as even to <sup>a</sup>plant the

word in your hearts, that ye may try the experiment of its goodness.

5 And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be <sup>a</sup>no Christ.

6 And ye also beheld that my brother has proved unto you, in many instances, that the <sup>a</sup>word is in Christ unto salvation.

7 My brother has called upon the words of <sup>a</sup>Zenos, that redemption cometh through the Son of God, and also upon the words of <sup>b</sup>Zenock; and also he has appealed unto <sup>c</sup>Moses, to prove that these things are true.

8 And now, behold, I will <sup>a</sup>testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the <sup>b</sup>transgressions of his people, and that he shall <sup>c</sup>atone for the sins of the world; for the Lord God hath spoken it.

9 For it is expedient that an <sup>a</sup>atonement should be made; for according to the great <sup>b</sup>plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are <sup>c</sup>fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

10 For it is expedient that there should be a great and last <sup>a</sup>sacrifice; yea, not a <sup>b</sup>sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an <sup>c</sup>infinite and <sup>d</sup>eternal <sup>e</sup>sacrifice.

Amulek Explains Christ's Role in the Plan of Redemption

11 Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is <sup>a</sup>just, take the life of his brother? I say unto you, Nay.

12 But the law requireth the <sup>a</sup>life of him who hath <sup>b</sup>murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

13 Therefore, it is expedient that there should be a great and last sacrifice, and then shall there be, or it is expedient there should be, a <sup>a</sup>stop to the shedding of <sup>b</sup>blood; then shall the <sup>c</sup>law of Moses be fulfilled; yea, it shall be all fulfilled, every jot and tittle, and none shall have passed away.

14 And behold, this is the whole <sup>a</sup>meaning of the <sup>b</sup>law, every whit <sup>c</sup>pointing to that great and last <sup>d</sup>sacrifice; and that great and last <sup>e</sup>sacrifice will be the Son of God, yea, <sup>f</sup>infinite and eternal.

15 And thus he shall bring <sup>a</sup>salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance.

16 And thus <sup>a</sup>mercy can satisfy the demands of <sup>b</sup>justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the

whole law of the demands of <sup>a</sup>justice; therefore only unto him that has faith unto repentance is brought about the great and eternal <sup>a</sup>plan of <sup>e</sup>redemption.

17 Therefore may God grant unto you, my brethren, that ye may begin to exercise your <sup>a</sup>faith unto repentance, that ye begin to <sup>b</sup>call upon his holy name, that he would have mercy upon you:

18 Yea, cry unto him for mercy; for he is <sup>a</sup>mighty to save.

19 Yea, humble yourselves, and continue in <sup>a</sup>prayer unto him.

20 Cry unto him when ye are in your <sup>a</sup>fields, yea, over all your flocks.

21 <sup>a</sup>Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

22 Yea, cry unto him against the power of your <sup>a</sup>enemies.

23 Yea, <sup>a</sup>cry unto him against the <sup>b</sup>devil, who is an enemy to all <sup>c</sup>righteousness.

24 Cry unto him over the crops of your fields, that ye may prosper in them.

25 Cry over the flocks of your fields, that they may increase.

26 But this is not all; ye must <sup>a</sup>pour out your souls in your <sup>b</sup>closets, and your secret places, and in your wilderness.

27 Yea, and when you do not cry unto the Lord, let your <sup>a</sup>hearts be <sup>b</sup>full, drawn out in prayer unto him continually for your <sup>c</sup>welfare, and also for the welfare of <sup>d</sup>those who are around you.

11a Deut. 24:16; Mosiah 29:25.

d Ex. 12:21 (1-30). e D&C 138:35.

21a Ps. 5:3 (1-3); Dan. 6:10;

Amulek Urges the Zoramites to Pray



Amulek Urges the Zoramites to Pray

28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye <sup>a</sup>turn away the <sup>b</sup>needy, and the <sup>c</sup>naked, and visit not the sick and afflicted, and <sup>d</sup>impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your <sup>e</sup>prayer is <sup>f</sup>vain, and availeth you nothing, and ye are as <sup>g</sup>hypocrites who do deny the faith.

29 Therefore, if ye do not remember to be <sup>a</sup>charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

30 And now, my brethren, I would that, after ye have <sup>a</sup>received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring <sup>b</sup>fruit unto repentance.

31 Yea, I would that ye would come forth and <sup>a</sup>harden not your hearts any longer; for behold, now is the time and the <sup>b</sup>day of your <sup>c</sup>salvation; and therefore, if ye will repent and <sup>d</sup>harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

32 For behold, this <sup>a</sup>life is the time for men to <sup>b</sup>prepare to meet God; yea, behold the day of <sup>c</sup>this life is the day for men to perform their <sup>d</sup>labors.

33 And now, as I said unto you before, as ye have had so many

<sup>a</sup>witnesses, therefore, I beseech of you that ye do not <sup>b</sup>procrastinate the day of your <sup>c</sup>repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the <sup>d</sup>night of <sup>e</sup>darkness wherein there can be no labor performed.

34 Ye cannot say, when ye are brought to that awful <sup>a</sup>crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth <sup>b</sup>possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become <sup>a</sup>subjected to the spirit of the devil, and he doth <sup>b</sup>seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

36 And this I know, because the Lord hath said he dwelleth not in <sup>a</sup>unholy temples, but in the <sup>b</sup>hearts of the <sup>c</sup>righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the <sup>d</sup>blood of the Lamb.

37 And now, my beloved brethren, I desire that ye should remember

Amulek Urges the Zoramites to Repent

these things, and that ye should <sup>a</sup>work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

38 That ye <sup>a</sup>contend no more against the Holy Ghost, but that ye receive it, and take upon you the <sup>b</sup>name of Christ; that ye humble yourselves even to the dust, and <sup>c</sup>worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in <sup>d</sup>thanksgiving daily, for the many <sup>e</sup>mercies and blessings which he doth bestow upon you.

39 Yea, and I also <sup>a</sup>exhort you, my brethren, that ye be <sup>b</sup>watchful unto prayer continually, that ye may not be led away by the <sup>c</sup>temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you <sup>d</sup>no good thing.

40 And now my beloved brethren, I would exhort you to have <sup>a</sup>patience, and that ye bear with all manner of <sup>b</sup>afflictions; that ye do not <sup>c</sup>revile against those who do cast you out because of your <sup>d</sup>exceeding poverty, lest ye become sinners like unto them;

41 But that ye have <sup>a</sup>patience, and bear with those <sup>b</sup>afflictions, with a firm hope that ye shall one day rest from all your afflictions.

### CHAPTER 35

*The preaching of the word destroys the craft of the Zoramites—They expel the converts, who then join the people*

words, they withdrew from the multitude into the land of <sup>a</sup>Jerusalem.

2 Yea, and the rest after they had preached unto the <sup>a</sup>Zoramites into the land of Jerusalem.

3 And it came to pass the more popular people, who the Zoramites had consulted concerning the words which were preached unto them, were angry because of the craft of the Zoramites, who would not hearken unto the words which were spoken.

4 And they sent Amulek together throughout all the people, and he preached unto them concerning the words which had been spoken.

5 Now their rulers and their teachers were angry because the people know concerning the desires; therefore they privately the minds of the people.

6 And it came to pass they had found out that the words which were spoken by Alma and Amulek were cast out of the land of Jerusalem, and they were <sup>a</sup>many; and they were also into the land of Jerusalem.

7 And it came to pass that Amulek and his brethren did preach unto them.

8 Now the people of the land of Jerusalem were angry with Ammon who were the <sup>b</sup>chief ruler of the land.

28a TG Apathy.

b TG Poor.

c Ezek 18:7 (5–9)

3 Ne. 9:3;

D&C 84:114.

d TG Hardheartedness

c TG Repent.

d Eccl. 9:10;

John 9:4



# What Lack I Yet?

By Elder Larry R. Lawrence  
*Of the Seventy*



If we are humble and teachable, the Holy Ghost will prompt us to improve and lead us home, but we need to ask the Lord for directions along the way.

When I was a young adult, I began investigating the Church. At first I was drawn to the gospel by the examples of my Latter-day Saint friends, but eventually I was attracted to the unique doctrine. When I learned that faithful men and women could keep progressing and ultimately become like



# Encircled About with Fire

Elder Kim B. Clark  
*Of the Seventy*



Seminaries and Institutes of Religion Satellite Broadcast • August 4, 2015

Brothers and sisters, I am grateful for the opportunity to speak to you in this worldwide broadcast. We have been richly blessed to be here.

I want you to know that I feel in my heart a great love for you that I know is a gift from Heavenly Father and His Son, the Lord Jesus Christ. I know They love you, and I know They

**What am I doing  
now that I should  
not be doing?**

**What am I not  
doing now that I  
should be doing?**



**“This life is the time in which men are to repent. Do not let any of us imagine that we can go down to the grave not having overcome the corruptions of the flesh and then lose in the grave all our sins and evil tendencies. They will be with us. They will be with the spirit when separated from the body.**

**“... [Mortality] is the time when men are more pliable and susceptible”**

*(Elder Melvin J. Ballard, “The Three Degrees of Glory: A Discourse” [Sept. 22, 1922], 11–12).*



Amulek Urges the Zoramites to Pray

28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye <sup>a</sup>turn away the <sup>b</sup>needy, and the <sup>c</sup>naked, and visit not the sick and afflicted, and <sup>d</sup>impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your <sup>e</sup>prayer is <sup>f</sup>vain, and availeth you nothing, and ye are as <sup>g</sup>hypocrites who do deny the faith.

29 Therefore, if ye do not remember to be <sup>a</sup>charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

30 And now, my brethren, I would that, after ye have <sup>a</sup>received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring <sup>b</sup>fruit unto repentance.

31 Yea, I would that ye would come forth and <sup>a</sup>harden not your hearts any longer; for behold, now is the time and the <sup>b</sup>day of your <sup>c</sup>salvation; and therefore, if ye will repent and <sup>d</sup>harden not your hearts, immediately shall the great plan of redemption be brought about unto you.

32 For behold, this <sup>a</sup>life is the time for men to <sup>b</sup>prepare to meet God; yea, behold the day of <sup>c</sup>this life is the day for men to perform their <sup>d</sup>labors.

33 And now, as I said unto you before, as ye have had so many

<sup>a</sup>witnesses, therefore, I beseech of you that ye do not <sup>b</sup>procrastinate the day of your <sup>c</sup>repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the <sup>d</sup>night of <sup>e</sup>darkness wherein there can be no labor performed.

34 Ye cannot say, when ye are brought to that awful <sup>a</sup>crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth <sup>b</sup>possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become <sup>a</sup>subjected to the spirit of the devil, and he doth <sup>b</sup>seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

36 And this I know, because the Lord hath said he dwelleth not in <sup>a</sup>unholy temples, but in the <sup>b</sup>hearts of the <sup>c</sup>righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the <sup>d</sup>blood of the Lamb.

37 And now, my beloved brethren, I desire that ye should remember

Amulek Urges the Zoramites to Repent

these things, and that ye should <sup>a</sup>work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

38 That ye <sup>a</sup>contend no more against the Holy Ghost, but that ye receive it, and take upon you the <sup>b</sup>name of Christ; that ye humble yourselves even to the dust, and <sup>c</sup>worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in <sup>d</sup>thanksgiving daily, for the many <sup>e</sup>mercies and blessings which he doth bestow upon you.

39 Yea, and I also <sup>a</sup>exhort you, my brethren, that ye be <sup>b</sup>watchful unto prayer continually, that ye may not be led away by the <sup>c</sup>temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you <sup>d</sup>no good thing.

40 And now my beloved brethren, I would exhort you to have <sup>a</sup>patience, and that ye bear with all manner of <sup>b</sup>afflictions; that ye do not <sup>c</sup>revile against those who do cast you out because of your <sup>d</sup>exceeding poverty, lest ye become sinners like unto them;

41 But that ye have <sup>a</sup>patience, and bear with those <sup>b</sup>afflictions, with a firm hope that ye shall one day rest from all your afflictions.

### CHAPTER 35

*The preaching of the word destroys the craft of the Zoramites—They expel the converts, who then join the people*

words, they withdrew from the multitude into the land of <sup>a</sup>Jerusalem.

2 Yea, and the rest after they had preached unto the <sup>a</sup>Zoramites into the land of Jerusalem.

3 And it came to pass the more popular people whom the Zoramites had consulted concerning the words which were preached unto them were angry because of the <sup>a</sup>craft of the Zoramites, who would not hearken unto their words.

4 And they sent Ammon together throughout all the people, and they were angry with them concerning the words which had been spoken.

5 Now their rulers and their teachers were angry because the people know concerning their desires; therefore they privately the minds of the people.

6 And it came to pass they had found out that all the people, those who were in favor of the words which were spoken by Alma and Ammon, were cast out of the land of Jerusalem; and they were <sup>a</sup>many; and they were also into the land of Jerusalem.

7 And it came to pass that Ammon and his brethren did preach the word unto them.

8 Now the people of the land of Jerusalem were angry with Ammon who were the <sup>b</sup>chief ruler of the land.

28a TG Apathy.

b TG Poor.

c Ezek 18:7 (5–9)

3 Ne. 9:3;

D&C 84:114.

d TG Hardheartedness

c TG Repent.

d Eccl. 9:10;

John 9:4



these things, and that ye should <sup>a</sup>work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

38 That ye <sup>a</sup>contend no more against the Holy Ghost, but that ye receive it, and take upon you the <sup>b</sup>name of Christ; that ye humble yourselves even to the dust, and <sup>c</sup>worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in <sup>d</sup>thanksgiving daily, for the many <sup>e</sup>mercies and blessings which he doth bestow upon you.

39 Yea, and I also <sup>a</sup>exhort you, my brethren, that ye be <sup>b</sup>watchful unto prayer continually, that ye may not be led away by the <sup>c</sup>temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you <sup>d</sup>no good thing.

40 And now my beloved brethren, I would exhort you to have <sup>a</sup>patience, and that ye bear with all manner of <sup>b</sup>afflictions; that ye do not <sup>c</sup>revile against those who do cast you out because of your <sup>d</sup>exceeding poverty, lest ye become sinners like unto them;

41 But that ye have <sup>a</sup>patience, and bear with those <sup>b</sup>afflictions, with a firm hope that ye shall one day rest from all your afflictions.

## CHAPTER 35

*The preaching of the word destroys the craft of the Zoramites—They expel the converts, who then join the people of Ammon in Jershon—Alma sorrows because of the wickedness of the people. About 74 B.C.*

Now it came to pass that after Amulek had made an end of these

words, they withdrew themselves from the multitude and came over into the land of <sup>a</sup>Jershon.

2 Yea, and the rest of the brethren, after they had preached the word unto the <sup>a</sup>Zoramites, also came over into the land of Jershon.

3 And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their <sup>a</sup>craft; therefore they would not hearken unto the words.

4 And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

5 Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were <sup>a</sup>many; and they came over also into the land of Jershon.

7 And it came to pass that Alma and his brethren did minister unto them.

8 Now the people of the Zoramites were angry with the <sup>a</sup>people of Ammon who were in Jershon, and the <sup>b</sup>chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

9 And he breathed out many

## Repentant Zoramites Are Cast Out

## Wicked Zoramites Ally with the Lamanites

threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did <sup>a</sup>nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10 Now this did <sup>a</sup>stir up the Zoramites to <sup>b</sup>anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

12 And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

13 And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an <sup>a</sup>account shall be given of their wars hereafter.

14 And Alma, and Ammon, and their brethren, and also the <sup>a</sup>two sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing <sup>b</sup>many of the <sup>c</sup>Zoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves,

and their wives, and children, and their lands.

15 Now Alma, being <sup>a</sup>grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be <sup>b</sup>offended because of the strictness of the word, his heart was exceedingly sorrowful.

16 Therefore, he caused that his sons should be gathered together, that he might give unto them every one his <sup>a</sup>charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

The commandments of Alma to his son Helaman.

*Comprising chapters 36 and 37.*

## CHAPTER 36

*Alma testifies to Helaman of his conversion after seeing an angel—He suffered the pains of a damned soul; he called upon the name of Jesus, and was then born of God—Sweet joy filled his soul—He saw concourses of angels praising God—Many converts have tasted and seen as he has tasted and seen. About 74 B.C.*

MY <sup>a</sup>son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in <sup>a</sup>bondage, and none could

## Alma Gathers His Sons to Give them Each Their Charge





Melek

Aaron

Wilderness of Hermounts

River Sidon

Hill Manti

Hill Amnihu

Jershon

Zarahemla

Morianton

Gideon

Lehi

Minon

Nephiah

Poor Zoramites

Judea

Moroni

eni

Antionum

Zeezrom

Manti

Hill Onidah

Siron

Alma

Hill Bialah



these things, and that ye should <sup>a</sup>work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

38 That ye <sup>a</sup>contend no more against the Holy Ghost, but that ye receive it, and take upon you the <sup>b</sup>name of Christ; that ye humble yourselves even to the dust, and <sup>c</sup>worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in <sup>d</sup>thanksgiving daily, for the many <sup>e</sup>mercies and blessings which he doth bestow upon you.

39 Yea, and I also <sup>a</sup>exhort you, my brethren, that ye be <sup>b</sup>watchful unto prayer continually, that ye may not be led away by the <sup>c</sup>temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you <sup>d</sup>no good thing.

40 And now my beloved brethren, I would exhort you to have <sup>a</sup>patience, and that ye bear with all manner of <sup>b</sup>afflictions; that ye do not <sup>c</sup>revile against those who do cast you out because of your <sup>d</sup>exceeding poverty, lest ye become sinners like unto them;

41 But that ye have <sup>a</sup>patience, and bear with those <sup>b</sup>afflictions, with a firm hope that ye shall one day rest from all your afflictions.

## CHAPTER 35

*The preaching of the word destroys the craft of the Zoramites—They expel the converts, who then join the people of Ammon in Jershon—Alma sorrows because of the wickedness of the people. About 74 B.C.*

Now it came to pass that after Amulek had made an end of these

words, they withdrew themselves from the multitude and came over into the land of <sup>a</sup>Jershon.

2 Yea, and the rest of the brethren, after they had preached the word unto the <sup>a</sup>Zoramites, also came over into the land of Jershon.

3 And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their <sup>a</sup>craft; therefore they would not hearken unto the words.

4 And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

5 Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were <sup>a</sup>many; and they came over also into the land of Jershon.

7 And it came to pass that Alma and his brethren did minister unto them.

8 Now the people of the Zoramites were angry with the <sup>a</sup>people of Ammon who were in Jershon, and the <sup>b</sup>chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

9 And he breathed out many

## Repentant Zoramites Are Cast Out

## Wicked Zoramites Ally with the Lamanites

threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did <sup>a</sup>nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10 Now this did <sup>a</sup>stir up the Zoramites to <sup>b</sup>anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

12 And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

13 And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an <sup>a</sup>account shall be given of their wars hereafter.

14 And Alma, and Ammon, and their brethren, and also the <sup>a</sup>two sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing <sup>b</sup>many of the <sup>c</sup>Zoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves,

and their wives, and children, and their lands.

15 Now Alma, being <sup>a</sup>grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be <sup>b</sup>offended because of the strictness of the word, his heart was exceedingly sorrowful.

16 Therefore, he caused that his sons should be gathered together, that he might give unto them every one his <sup>a</sup>charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

The commandments of Alma to his son Helaman.

*Comprising chapters 36 and 37.*

## CHAPTER 36

*Alma testifies to Helaman of his conversion after seeing an angel—He suffered the pains of a damned soul; he called upon the name of Jesus, and was then born of God—Sweet joy filled his soul—He saw concourses of angels praising God—Many converts have tasted and seen as he has tasted and seen. About 74 B.C.*

MY <sup>a</sup>son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in <sup>a</sup>bondage, and none could

## Alma Gathers His Sons to Give them Each Their Charge





Noan

Sidon

Gid

Wilderness of  
Hermounts

Melek

Aaron

Amner

River Sidon

Hill Manti

People of Ammon

Jershon

Zarahemla

Morianton

Gideon

Lehi

Minon

Nephiah

Judea

Moroni

meneni

Antionum

Zeezrom



these things, and that ye should <sup>a</sup>work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

38 That ye <sup>a</sup>contend no more against the Holy Ghost, but that ye receive it, and take upon you the <sup>b</sup>name of Christ; that ye humble yourselves even to the dust, and <sup>c</sup>worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in <sup>d</sup>thanksgiving daily, for the many <sup>e</sup>mercies and blessings which he doth bestow upon you.

39 Yea, and I also <sup>a</sup>exhort you, my brethren, that ye be <sup>b</sup>watchful unto prayer continually, that ye may not be led away by the <sup>c</sup>temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you <sup>d</sup>no good thing.

40 And now my beloved brethren, I would exhort you to have <sup>a</sup>patience, and that ye bear with all manner of <sup>b</sup>afflictions; that ye do not <sup>c</sup>revile against those who do cast you out because of your <sup>d</sup>exceeding poverty, lest ye become sinners like unto them;

41 But that ye have <sup>a</sup>patience, and bear with those <sup>b</sup>afflictions, with a firm hope that ye shall one day rest from all your afflictions.

## CHAPTER 35

*The preaching of the word destroys the craft of the Zoramites—They expel the converts, who then join the people of Ammon in Jershon—Alma sorrows because of the wickedness of the people. About 74 B.C.*

Now it came to pass that after Amulek had made an end of these

words, they withdrew themselves from the multitude and came over into the land of <sup>a</sup>Jershon.

2 Yea, and the rest of the brethren, after they had preached the word unto the <sup>a</sup>Zoramites, also came over into the land of Jershon.

3 And it came to pass that after the more popular part of the Zoramites had consulted together concerning the words which had been preached unto them, they were angry because of the word, for it did destroy their <sup>a</sup>craft; therefore they would not hearken unto the words.

4 And they sent and gathered together throughout all the land all the people, and consulted with them concerning the words which had been spoken.

5 Now their rulers and their priests and their teachers did not let the people know concerning their desires; therefore they found out privily the minds of all the people.

6 And it came to pass that after they had found out the minds of all the people, those who were in favor of the words which had been spoken by Alma and his brethren were cast out of the land; and they were <sup>a</sup>many; and they came over also into the land of Jershon.

7 And it came to pass that Alma and his brethren did minister unto them.

8 Now the people of the Zoramites were angry with the <sup>a</sup>people of Ammon who were in Jershon, and the <sup>b</sup>chief ruler of the Zoramites, being a very wicked man, sent over unto the people of Ammon desiring them that they should cast out of their land all those who came over from them into their land.

9 And he breathed out many

## Repentant Zoramites Are Cast Out

## Wicked Zoramites Ally with the Lamanites

threatenings against them. And now the people of Ammon did not fear their words; therefore they did not cast them out, but they did receive all the poor of the Zoramites that came over unto them; and they did <sup>a</sup>nourish them, and did clothe them, and did give unto them lands for their inheritance; and they did administer unto them according to their wants.

10 Now this did <sup>a</sup>stir up the Zoramites to <sup>b</sup>anger against the people of Ammon, and they began to mix with the Lamanites and to stir them up also to anger against them.

11 And thus the Zoramites and the Lamanites began to make preparations for war against the people of Ammon, and also against the Nephites.

12 And thus ended the seventeenth year of the reign of the judges over the people of Nephi.

13 And the people of Ammon departed out of the land of Jershon, and came over into the land of Melek, and gave place in the land of Jershon for the armies of the Nephites, that they might contend with the armies of the Lamanites and the armies of the Zoramites; and thus commenced a war betwixt the Lamanites and the Nephites, in the eighteenth year of the reign of the judges; and an <sup>a</sup>account shall be given of their wars hereafter.

14 And Alma, and Ammon, and their brethren, and also the <sup>a</sup>two sons of Alma returned to the land of Zarahemla, after having been instruments in the hands of God of bringing <sup>b</sup>many of the <sup>c</sup>Zoramites to repentance; and as many as were brought to repentance were driven out of their land; but they have lands for their inheritance in the land of Jershon, and they have taken up arms to defend themselves,

and their wives, and children, and their lands.

15 Now Alma, being <sup>a</sup>grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word, or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be <sup>b</sup>offended because of the strictness of the word, his heart was exceedingly sorrowful.

16 Therefore, he caused that his sons should be gathered together, that he might give unto them every one his <sup>a</sup>charge, separately, concerning the things pertaining unto righteousness. And we have an account of his commandments, which he gave unto them according to his own record.

The commandments of Alma to his son Helaman.

*Comprising chapters 36 and 37.*

## CHAPTER 36

*Alma testifies to Helaman of his conversion after seeing an angel—He suffered the pains of a damned soul; he called upon the name of Jesus, and was then born of God—Sweet joy filled his soul—He saw concourses of angels praising God—Many converts have tasted and seen as he has tasted and seen. About 74 B.C.*

MY <sup>a</sup>son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in <sup>a</sup>bondage, and none could

## Alma Gathers His Sons to Give them Each Their Charge