

*An Easy to Understand
Book of Mormon
Adaptation of
The Book of Alma*

*Alma is the first judge . . .
(compare Alma chapter 1)*

When King Mosiah died in 91 BC, there was no king left to rule the Nephites. Mosiah, righteous before God, had established laws the people had accepted and were bound to live by. So the people were ruled by **judges** rather than by a king.

Alma was the first judge. During his first year as judge a man named Nehor was brought before him. Nehor was a large, strong man. He'd been preaching what he said was the word of God, yet he spoke against the church.

He told the people every priest and teacher should become popular, be supported by the people and not have to work with his own hands.

He had also testified to the people **everyone** would be saved at the last day, so they need not fear God's judgment. He told them to lift up their heads and rejoice, for the Lord had created and redeemed **everyone**, and in the end, everyone would have eternal life.

Many people believed Nehor and supported him with their money. He became proud in his heart and wore very expensive clothing. He even started his own church according to his own preaching.

Before Nehor had been brought to Alma for

judgment, he had been on his way to preach to his believers. He had met Gideon, one of the teachers who belonged to God's church — the same man who many years earlier had been an instrument in God's hands in delivering Limhi's people out of bondage.

Nehor began to criticize Gideon in order to lead more people of the church away. Gideon responded to Nehor boldly, defending the church with the **true** word of God.

Now Gideon was strong in the word of God. Because Gideon had exposed his lies, Nehor became very angry. He drew his sword and killed



Gideon, who was too old to defend himself.

This is why the people of the church had brought Nehor before Alma to be judged for his crime. Nehor stood before Alma and



boldly pled for himself, but Alma said to Nehor, "This is the first time **priestcraft** has been

practiced among this people. You're not only guilty of **priestcraft**, but you're guilty of enforcing it with the sword! If **priestcraft** were allowed to be enforced among this people, it would bring about their **entire destruction**.

You have killed a righteous man! He was a man who did much good among this people. If we spared you, his blood would come upon us for vengeance.

Therefore you are condemned to die according to the laws given by our last king Mosiah. For our people have agreed to live by these laws."

And so Nehor was taken to the top of Manti Hill. There he confessed before heaven and earth that what he had taught was contrary to the

word of God. Then he suffered a disgraceful death.

But this event did **not** end the spreading of **priestcraft** throughout the land.

Many people **loved** the vain things of the world. They went about preaching false doctrines for money and fame. They **pretended** to believe what they preached to cover their lies, for liars were punished.

By doing this the law could not touch them. The people dared **not** steal or murder for fear of the law, for whoever murdered was punished by death.

As time passed, those who didn't belong to God's church began to persecute those who had taken the name of Christ upon themselves. They

persecuted and criticized the Christians for humbly preaching God's word without payment.

A strict law prevented church members from persecuting non-members and members alike. But in spite of this strict law, **many** church members began to be **proud**, arguing with those who persecuted them, even to the point of having fist fights.

In 90 BC, this pride and fighting caused many afflictions and trials to come upon the church. Many proud church members were excommunicated, and many others decided to leave the church.

All this was very hard on the faithful, but they stayed firm in keeping God's

commands, patiently bearing heavy persecution.

When the righteous priests left their work to preach, the people left their work to hear God's word. Then they would all return to their work, for the priests didn't feel they were above working. They were **all equal**, and every man worked **according** to his own strength.

The righteous saints gave to the poor, the needy, the sick and afflicted. If a man **had** more, he gave more, for they all gave according to what they had. None of them wore expensive clothing, but their clothes were neat and attractive.

This is how the church worked. It was a system that brought **continual**

peace to its members in spite of persecution.

Because of the righteous in the church, its members all became rich. They had an **abundance of everything they needed** — flocks, herds, grain, gold, silver, silk, fine linen and precious things. Yet even with all their riches, they didn't turn away anyone who was hungry or who needed clothing, for their hearts were **not** set upon their riches. They were all **generous** to all people.

The righteous gave to the elderly as well as to the young. They gave to those in **debt** as well as to those who were **free**. They would give to members and non-members alike.

The righteous gave to anyone in need, and this is how they **all prospered**

together. The righteous saints became much more wealthy than those who did not belong to their church, or than those who did not practice **charity**.

Those who did not take the name of Christ upon themselves indulged in sorcery, idolatry, spiritualism, envying and arguing. They wore expensive clothing and were vain and proud. They participated in persecuting, lying, robbing, committing sexual sins and in murder.

For doing all this, they were brought to justice as much as possible according to the laws established by Mosiah.

Because the righteous brought sinners to the law to be judged and punished according to their crimes, the **wicked** became **more**

secretive and did not dare sin openly.

There was still peace among the Nephites until 87 BC.

*Amlici rebels,
fights Nephites . . .
(compare Alma, chapter 2)*

In this same year, a very cunning man named Amlici (Ahm-lee-see) began to cause contention. He acted according to Nehor's order (doctrine), and was wise as to the **wisdom of the world**. He gained many followers. So many they became very powerful group, and they wanted Amlici to become king over all the people.

This was alarming to the people of the church, and to all who had not been persuaded by Amlici, for they knew according to

their law, a man could only become king by a majority vote. They knew if Amlici were elected as king, he would take away their rights to **worship God**. They knew Amlici was a wicked man who wanted to destroy God's church.

The people came from all parts of the land and assembled into two groups. Those for Amlici and those against him, and the groups argued before voting.

The **results** of the vote were brought to their judges, and the majority of the people had voted against Amlici.

When the results were announced, those against Amlici celebrated, but those for Amlici were incited by him to become very angry. They gathered

together and consecrated Amlici to be their king.

As soon as these rebellious people had made Amlici their king, he commanded them to take up arms against their brethren, for he wanted power over all the people!

The people who followed Amlici were called Amlicites, and the rest were called Nephites, or the people of God.

Aware of the Amlicites' intentions, the Nephites prepared to fight them. They armed themselves with swords, scimitars, bows, arrows, stones, slings and with every other kind of weapon. They were organized and appointed captains, higher captains and chief captains according to their numbers.

Amlici also armed his men with all types of weapons, and he also appointed rulers and leaders over his people to lead them to war against their brethren.

The Amlicites came upon Amnihu Hill, east of **Sidon River**, which **ran along** the land of Zarahemla. On the hill, the Amlicites began to fight the Nephites.

As chief judge and governor of the people of Nephi, **Alma** went up on the hill with his captains and chief captains, **leading his armies** to battle against the Amlicites.

They began to kill the Amlicites upon the hill, but the Amlicites fought the Nephites with great strength killing many of them.

The Lord strengthened the Nephites so that they became mighty in battle. They killed so many Amlicites so quickly that they began to run away.

The Nephites went after the Amlicites all that day and killed 12,532 of them. That day 6,562 Nephites were also killed.

When night came, Alma stopped his chase. He and his army camped in Gideon Valley (named after Gideon who had been killed by Nehor).

Alma sent spies to follow the surviving Amlicites, to learn of their plans and plots, to guard himself

against them and keep his people from being destroyed. Alma sent out Zeram, Amnor, Manti and Limher with their men to



spy on the Amlicite camp.

The next morning these men came running back to the Nephite camp, very surprised and fearful, reporting,

"We followed the Amlicites outside of Zarahemla to the land of Minon where they

joined a **very large** Lamanite army! Our brethren in Minon are running from them with their flocks, wives and children toward our city! Unless we hurry back to our city, our enemies will obtain it and our families will be killed!"

seemed to be as numerous as the sands of the sea, came upon them.

But the Nephites were again **made strong by the hand of the Lord**, having **prayed mightily to Him** that He would **deliver them** out of the hands of their enemies.



The Lord heard their cries, for the Lamanites and Amlicites fell before them in battle.

Then **Alma fought Amlici face to face**.

They fought mightily with

Alma quickly led the Nephite army back to their own city, Zarahemla. As they were crossing the Sidon River, the Lamanites and the Amlicites, who

their swords. Alma, being a man of God, and having practiced great faith, cried out, "Oh Lord, have mercy and spare my life, that I may be an instrument in

Thy hands to save and preserve this people."

Then Alma continued the fight with Amlici. He was strengthened and he killed Amlici with his sword.

Then the **Lamanite king fought with Alma**, but the king soon ran from him and sent his guards to fight instead.

Alma and his guards killed and drove back the Lamanite king's guards.

Alma and his men cleared the west bank of the Sidon River by throwing the dead Lamanites into the river so that the rest of the Nephite army could cross.

When they had all crossed the river, the Lamanites and Amlicites ran with terror from Alma, even though they were so

numerous they could not be counted.

They ran from the Nephites toward the **wilderness** in the **west** and the **north**. The Nephites chased them with their might, killing many.

The Lamanites and Amlicites were surrounded and killed, or chased into the wilderness called Hermounts, inhabited by wild animals.

*The mark of dark skin explained . . .
(compare Alma, chapter 3)*

Many died of their wounds in this wilderness and were eaten by wild animals and vultures. Later their bones were found and piled in heaps.

After this war, the surviving Nephites buried their dead, which were too numerous to be counted.

Then they all returned to their lands and houses, to their wives and children.

Many women and children had been killed, many flocks and herds had been destroyed, and many grain fields had been trampled by the great armies.

Many bones of the Lamanites and Amlicites who had been thrown into the Sidon River came to rest in the depths of the sea.

Like the Lamanites, the **Amlicites** identified themselves with **red paint** upon their **foreheads**, but unlike the Lamanites, they did not shave their heads.

The Lamanites shaved their heads and wore armor and small skins for loincloths. They carried bows, arrows, stones and slings.

The Lamanites had **dark skin**, which was God's mark upon them--**This was a curse** first given to their forefathers, Laman and Lemuel, because of their transgression and rebellion against their brothers, Nephi, Jacob, Joseph and Sam, who were just and holy men.

Because Laman and Lemuel wanted to kill their brothers, **they were cursed with this mark of dark skin**, and Ishmael's wicked children were also cursed. This was done to **identify** their offspring.

By doing this, the Lord **could preserve His people**, for the mark was intended to keep the Nephites from being enticed by the Lamanites, from marrying them, and from believing in their false

traditions which would prove their destruction.

Also, the Nephites **who married** Lamanites brought the **same curse of dark skin** upon their children.

And every Nephite who joined the Lamanites had a mark placed on him, and was then called a Lamanite.

Those who did not believe the Lamanites' false traditions were called Nephites. They believed what was written in the records that were brought out of Jerusalem--the correct traditions of their forefathers, and they kept God's commandments.

And they have kept these true records of their people, and also of the Lamanites.

The **light-skinned** Amlicites had put red paint on their foreheads. By

marking themselves, God's word to Nephi was fulfilled, saying,

"I have cursed the Lamanites and will put a mark upon them. By this mark, their offspring may be separated from yours forever, unless the Lamanites repent of their wickedness and turn to me so that I may have mercy on them.

I will put a mark upon those who mix with your brothers' children and they will also be cursed.

I will also put a mark upon those who fight you and your children, and those who leave you will no longer be called Nephites. But I will bless you and anyone who calls himself your offspring."

Now the Amlicites didn't know they were fulfilling God's words by painting a

red mark on their foreheads. But they had come out in open rebellion against Him, so this curse and condemnation came upon them.

Like all who are cursed, they had brought it **upon themselves**.

Not many days after this battle, another Lamanite army attacked the Nephites at Amnihu Hill. A Nephite army was sent from Zarahemla to drive them out of the land. Alma had been wounded and did not go to battle this time against the Lamanites.

Alma sent a numerous army against the Lamanites. They killed many of them and drove the rest **out of the land**.

Then they returned again and began to establish

peace in the land, and for awhile they had no more trouble with their enemies.

All this fighting began and ended in 87 BC, the fifth year of the judges' reign.

During this year, **tens of thousands** of souls were sent to the eternal world to reap their rewards according to their works, whether they were good or evil, to reap eternal happiness or eternal misery according to the spirit that they had chosen to obey, either a good spirit or a bad one. For **everyone will receive the reward of whom he chooses to obey**.

This is the truth according to the spirit of prophecy.

*Church is taken seriously
because of war . . .*

(compare Alma, chapter 4)

In 86 BC, there was no fighting in the land of Zarahemla. But the people suffered because they had lost so many men, animals and crops. So great was their suffering, everyone had reason to mourn. They knew they had **received God's judgments because of their great sinfulness**, and they had now awakened to remember their duty toward Him. They began to establish the church **more fully**.

Eighty-five BC was a year of peace, during which 3,500 souls were baptized into God's church.

But again in 84 BC, the people of the church **began to be proud** of wealth they had acquired. Because of

their fine silks and linen, their flocks and herds, their gold and silver, and all their valuables, their pride began to show, and they started wearing very expensive clothing.

Alma and the teachers, priests and elders, whom he had consecrated to teach the church, were all very sorrowful because of this wickedness that had begun **among the people of the church**.

It sorrowed them to see the people **boasting** of their **accomplishments**, and setting their hearts on their **money** and **vain things** of the world.

The people began to despise one another, and to oppress the humble people of the church who did not believe as they did.

After enjoying only one year of peace, there was much fighting **among the people of the church**. They were envious of one another and had great contentions among themselves, and many church members became even **more proud** than those who did not belong to God's church.

By the end of 84 BC, the **progress** of the church began to **fail**, for the non-members saw all the pride and contention of the church members and had no desire to join their church.

By 83 BC, Alma saw that the wicked example of the church was leading astray those who had not joined it--a wickedness that was the beginning of the people's destruction. Alma

saw **great inequality** among the people.

Many thought they were better than others, and **turned their backs** on the people who needed food, drink, clothing and physical care. This **inequality** caused great sadness among the people.

Yet some humbled themselves and gave what they had to the poor and needy. They suffered all types of afflictions because they believed in Jesus Christ who would soon come, as declared to them by the spirit of prophecy. They looked forward to Christ's coming.

By giving to the poor, they **retained a remission** of their sins. They were filled with great joy, for they believed that the will and power of Jesus Christ

would deliver them from a permanent death.

Even though Alma was very sorry to see this **inequality** in the church -- so many church members afflicting God's humble followers, the Spirit of the Lord did **not** fail him.

Following the Spirit, Alma selected Nephiah, a wise elder of the church, and gave him power, by the voice of the people, to make and enforce new laws according to the laws already given.

Nephiah was appointed chief judge and governor of the people, but Alma remained high priest over the church.

Alma gave up his judgment-seat so he could go among his fellow Nephites and preach God's

word to them--to **help them remember their duty** to each other and to bring down all the pride and contention among them. He saw no other way to bring them back to God except by **bearing down in pure testimony of Christ against them.**

By the beginning of 83 BC, Alma had given up his temporal work as chief judge and did **nothing but spiritual work** according to the high priesthood of the holy order of God. His work was to **testify** of God's word, according to the **spirit of revelation and prophecy.**

*Alma calls the people to repentance . . .
(compare Alma, chapter 5)*

Alma began to **testify** in Zarahemla and throughout all the land. These are his

words, from his own record, to the people in the church at Zarahemla:

"I Alma have been consecrated by my father Alma, to be a high priest



over God's church. My father was given power and authority from God to baptize his brothers and

sisters and establish a church in the land of Mormon.

My father and his people were delivered out of the hands of King Noah's people by God's mercy and power.

After being delivered, they were brought into bondage again by the Lamanites (who had been chasing Limhi and his people). But by the power of His word, the Lord delivered them a **second time**. He brought them into **this land**, where His church has been established.

Now I ask you, the members of this church . . .

...have you completely forgotten your fathers' captivity?

...have you completely forgotten the Lord's mercy and long-suffering toward them?

...most of all, *have you completely forgotten* that He delivered their souls from hell?

You see, **He changed their hearts. He awoke them** from a deep sleep, and **they awoke to Him.**

They were surrounded by **darkness** and the chains of hell, and an everlasting destruction awaited their souls. Then the Lord **lit up** their souls by the light of His everlasting word.

I ask you, my brothers and sisters, were they destroyed?

No, they were **spared!**

Were they freed from bondage, and were their souls saved? Yes, for **when they were freed their souls grew**, and they **sang redeeming love**, and I tell you that they have been saved!

And how were they saved--loosened from the bands of death and the chains of hell? It all happened because my father **believed Abinadi**, a holy prophet, who spoke the words of God.

And because of my father's faith, there was **a mighty change made in his heart.**

Then my father preached God's word to your fathers, and such a **mighty change** was made **in their hearts**, they **humbled themselves**

and put their trust in the true, living God.

And because they were faithful to the end, **they were saved.**

Now I ask, have you been **spiritually born of God?**

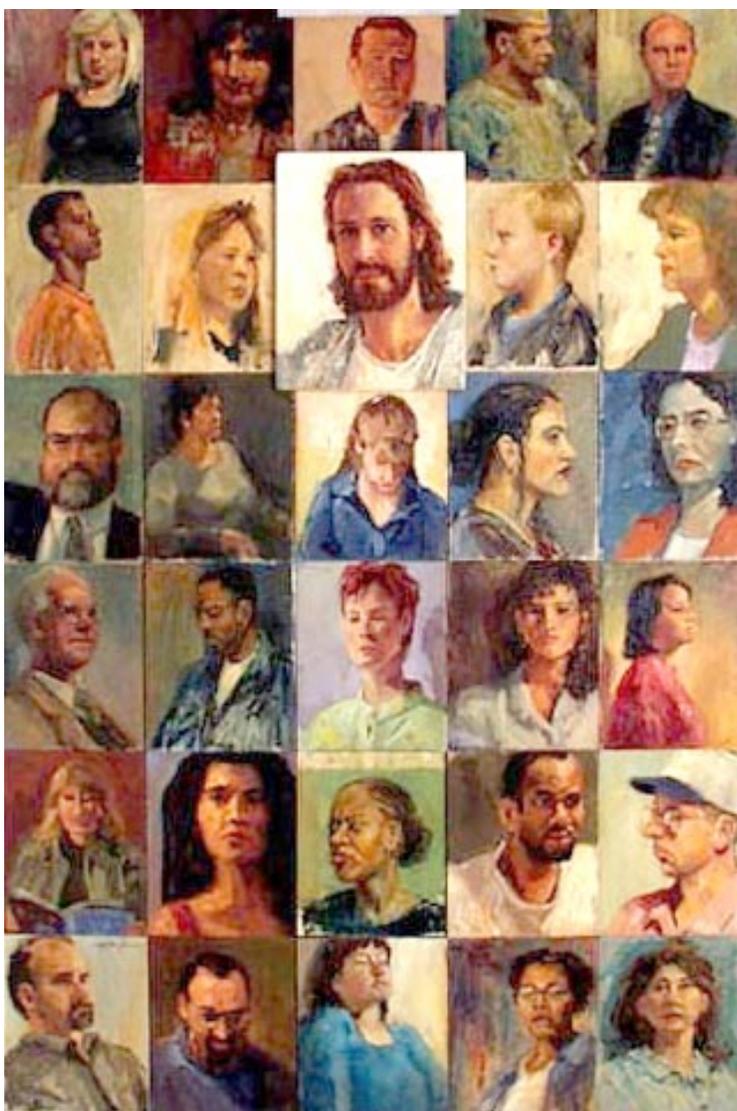
Have you received His *image* in your countenances?

Have you **experienced** this **mighty change in your hearts?**

Do you **exercise faith** in the **redemption** of your Creator?

Do you **look forward with faith**, seeing your mortal body resurrected, to stand before God to be judged according to the deeds done in the body?

Will you **hear** the Lord say,



'Come to me, you that are blessed, for your works were righteous on earth.'

Or would you **think** to lie to the Lord, saying,

'Lord, my works have been righteous on earth!'

and He will **believe you?**

Or will your soul be filled with **guilt** and **remorse** for your wickedness as you **perfectly remember** defying God's commands?

Now **which** do you think will be **your case** when you are brought before the judgment of God?

Will you be able to look up to God that day with a pure heart and clean hands, **having His image engraved in your soul?**

Can you think of being saved when you have **given yourself up** to become a slave to the devil?

On that day **you will know** you cannot be saved, for no one can be saved unless his or her robes have been **washed white, purified and cleansed** from **all stain** through the blood of Him whom our fathers

spoke, who will come to redeem His people *from* their sins.

How will you feel, standing before the bar of God, with your robe stained with blood and all types of filthiness?

And **what** will these stains testify against you? That you are murderers and are guilty of all types of wickedness!

Brothers and sisters, do you think anyone like this will have a place to sit down in God's kingdom with Abraham, Isaac, Jacob, and all the holy prophets whose robes are clean, spotless, pure and white?

No! Unless you think our Creator is a liar from the beginning, you cannot think this, for those with stained robes **will be sent**

out, for they are the children of the devil's kingdom.

In the past, if you **have ever** experienced a change of heart and have wanted to sing the song of redeeming love, **how do you feel now?**

Have you kept yourselves **blameless** before God?

If you were to die now, could you say to yourselves that you've been **humble enough**, and that your robes **have been cleansed** and made white through the blood of Christ, who will come to redeem His people from their sins?

Are you stripped of **pride**? If not, you're not prepared to meet God. You must prepare quickly, for the kingdom of heaven is soon

at hand, and those who are proud will not have eternal life.

Are any of you **envious**? Such a person is not prepared, for such won't be found guiltless. I warn you to prepare quickly, for the Lord will soon come, though we don't know exactly when.

Do any of you **make fun** of your brother, **speak ill** of him, or treat him poorly? **Cursed are such**, for they are not prepared, and the time is near when they **must repent** (change) or they will not be saved!

Yes, cursed are all you workers of sin.

Repent, for the Lord God has spoken it! He sends an invitation to all people. His arms of mercy are extended toward them, and He says,

*'Repent and I will receive you. Come to me and **you will** taste the fruit of the tree of life. **You will** eat and drink freely of the bread and water of life. **Come to me** with your righteous works and **you will not** be cut down and thrown in the fire.'*

The time is close when those who bring forth bad fruit will have reason to wail and mourn.

Oh, you workers of iniquity, puffed up by your pride in the vain things of the world. **You who have professed to have known the ways of righteousness** but have gone astray like sheep without a shepherd, even though the shepherd has called after you. He's still calling after you, but you won't listen!

The Good Shepherd is calling you in His own

name, which is Christ. If you won't listen and respond to the name, "Children of Christ", then you're not His sheep. And if you're not His sheep, **then whose are you?** Who can deny you are the devil's? Whoever does deny this is a liar.....a child of the devil.

For **good** comes from **God**, and **evil** from the **devil**.

If a man does good works, he **listens** to the Good Shepherd's voice and follows Him.

But whoever does evil works becomes the devil's child by **listening** to his voice and following him. All who do this must receive the devil's wages -- spiritual death — a death to the things of righteousness, for they are **dead to all good works**.

My brothers and sisters, I want you to understand me, for I speak with all the energy of my soul! God has commanded me to speak to you **plainly** so you cannot misunderstand.

I am called to speak this way according to the **holy order of God**, which is in Jesus Christ.

I am commanded to stand and testify to you about the things our forefathers said would happen.

Do you think I don't have a testimony of these things?

I testify, I know what I have said is true! And why do you think I'm so sure of my knowledge? It's because I have fasted and prayed many days to know these things for myself.

I know they are true, for the Lord God has **shown**

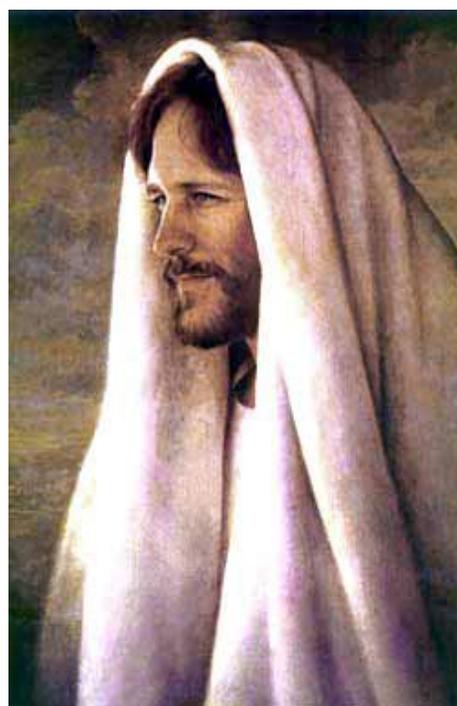
them to me by His **Holy Spirit**. And this is the spirit of revelation **in** me.

Furthermore, it has been revealed to me, according to the spirit of prophecy in me, that the words of our forefathers are **true**.

The **spirit of prophecy** is also a manifestation of the **Spirit of God**.

I know what I say about the future is true!

I know Jesus Christ will come. He is the Son, the



Only Begotten of the Father, who is full of grace, mercy and truth. He will come to take away the sins of everyone **who firmly believes in Him.**

This is the order after which I am called--to preach to you and to everyone in the land--to the old, young, bond and free, crying to them that they must **repent** and be born again.

The Spirit says,

'Repent, everyone from the ends of the earth, for the kingdom of heaven is coming soon. The Son of God will come in His glory, might, majesty, power and dominion. The glory of the King of heaven and earth will very soon shine among all people.'

The Spirit also speaks to me with a mighty voice, saying,

'Go forth and say to this people: Repent, for **unless you repent you cannot inherit the kingdom of heaven.**

The axe is laid at the foot of the tree, and every tree that does not bear good fruit will be **cut down** and thrown into the fire--a fire that cannot be put out.

Remember, the Holy One has spoken this.'

Brothers and sisters, **can you ignore** these things and trample the Holy One under your feet?

Can you build yourselves up **in** the pride of your hearts?

Will you continue to wear expensive clothing and set

your hearts upon your riches . . . the vain things of the world?

Will you continue to think that you are better than others?

Will you continue to criticize your brothers and sisters who humble themselves and walk after the holy order of God?

By **this holy order** they have been brought into this church and **have been sanctified** by the Holy Spirit, and their **works prove** their repentance.

Will you continue to turn your backs on the poor and the needy and **not share** your blessings with them?

And finally, I say to those of you **who will continue** in your wickedness, **you will be cut down** and

thrown into the fire, unless you quickly repent.

To those who want to follow the Good Shepherd's voice, I say,

"Come out **from among** the wicked. **Separate yourselves** from them and **do not touch** their uncleanness, for their names will be blotted out and not be found among the names of the righteous."

Then God's word will be fulfilled, which says,

*'The names of the wicked will not be mingled with the names of my people, which will be written in **The Book of Life**.*



And I will give my people an inheritance at my right hand.'

And now, my brothers and sisters, **what** can you say against this? And if you **do** speak against this, it doesn't matter, for God's word **will** be fulfilled.

Is there a shepherd who does **not** watch over his sheep in order to keep wolves from eating his



flock? If a wolf comes into his flock, does he **drive it out**? Yes, and if possible, he will **kill** it.

Now the Good Shepherd calls you, and if you will listen to His voice, He will bring you into His fold, and you will be one of His sheep. He commands you **not** to let a hungry wolf come in and destroy you.

Now I Alma command you, as God has commanded me, to **do**

good works

according to what I have said.

I command you who belong to the church.

And to those who do **not** belong to the church, **I invite**

you to come and be baptized unto repentance, so you may **also taste** fruit from the tree of life.

Alma sets the church in order . . .

(compare Alma, chapter 6)

After Alma finished speaking to the people of the church, which was established in the city of Zarahemla, he ordained priests and elders to preside and watch over the church. He did this ordination by the **laying on of hands**, according to the **order** of God.

Those who had not belonged to the church, but who **repented** of their sins, were baptized unto repentance and received into the church.

Those who belonged to the church, yet refused to repent and humble themselves — who were **lifted up in the pride** of their hearts — were excommunicated and not

numbered with the righteous.

This is how the priests and elders began to **establish the order** of the church in the city of Zarahemla.

I Mormon want you to understand that God's word was liberal to all, for **no one** was deprived of his right to assemble and hear the word of God.

The children of God were commanded to gather together often, and to join in **fasting** and **mighty prayer**, on **behalf** of the welfare of the souls who did not **know** God.

After making these regulations, Alma left the city of Zarahemla and went to the valley of Gideon, east of the Sidon River. In that valley was the city of Gideon, named after the

man who was killed by Nehor.

Alma declared God's word to the church established in Gideon. He spoke **by revelation**, confirming the truth of his forefathers' words.

He also spoke by the **spirit of prophecy** because of his **testimony of Jesus Christ**, the Son of God, who would come to redeem His people *from* their sins.

Alma did all things according to the holy order of God to which he had been called.

*Alma testifies of Christ . . .
(compare Alma, chapter 7)*

In Gideon, Alma preached, "My beloved brothers and sisters, this is the first time I have been able to speak to

you, for I have been very busy as chief judge. But now I have given the judgment-seat to Nephiah.

The Lord has shown great mercy in allowing me to come here. I came hoping to find you humbling yourselves before God, asking for His grace, blameless before Him.

I have come hoping that you were not in the same awful dilemma as our brethren in Zarahemla. But God has given me great joy in knowing that the people of Zarahemla are righteous again.

I trust, according to God's Spirit in me, that I will also have joy over you, for I would rather not experience again the type of sorrow I had over the people of Zarahemla.

I trust you're **more believing** than your brethren — **not as proud** as they were. I trust you have **not** set your hearts on riches and vain things of the world and do **not** worship idols.

I trust you worship the true, living God, looking forward to a remission of your sins with an everlasting faith, for there are many events to come.

The most important event is **the Redeemer coming to live among His people.**

The Spirit told me He will not come to us while living on earth as a man.

I don't know when or how the Lord God will come to us, but He **has the power** to do everything He said He would do.

The Spirit told me,

'Cry out to this people: Repent, prepare the way of the Lord, and walk in His straight paths, for the kingdom of heaven is near, and the Son of God will come upon the face of the earth.'

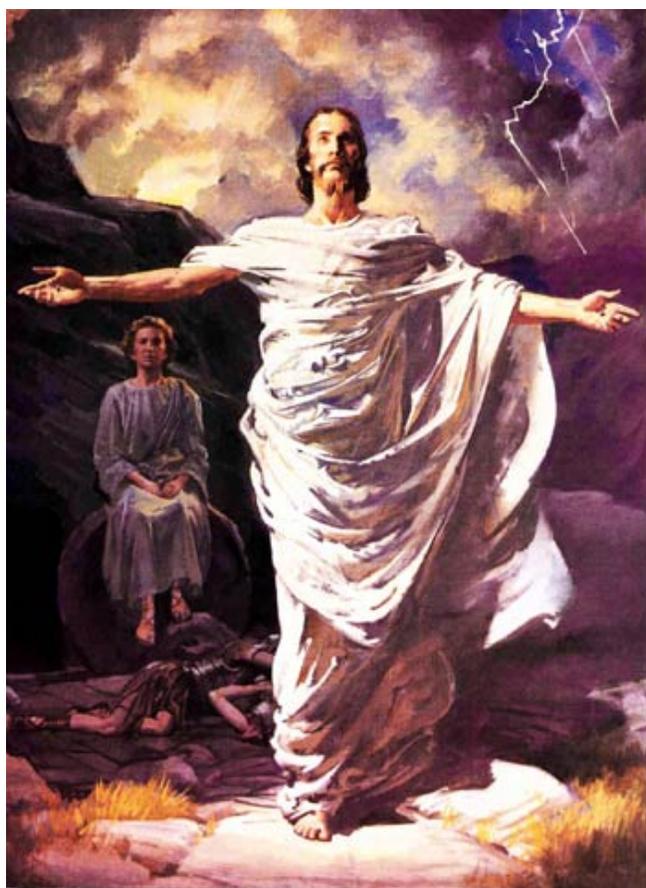
He will be born of Mary in Jerusalem, the land of our forefathers.

Mary will be a virgin — a precious, chosen vessel, who will be overshadowed and conceive by the power of the Holy Ghost and bring forth the Son of God.



He will suffer all types of **pain, affliction** and **temptation** to fulfill the words,

'He will take the pains and sickness of His people upon Himself.'



He will die in order to loosen the bands of death that bind His people.

He will be merciful and powerful **in the flesh**.

And He will know **by His mortal experiences** how to **overcome His people's ills** (temporal and spiritual).'

The **Spirit already knows** how this is done, but the Son of God will **suffer in mortality**, that He may **erase the sins** of His people that they commit in **mortality**. This is my testimony.

Now, you must **repent** and be **born again**, for the Spirit says if you are **not** born again, you **cannot inherit** the kingdom of heaven.

So come and be baptized unto repentance. Be cleansed from your sins, **showing your faith** in the Lamb of God who will take away the sins of the world. He will be **mighty to save** and cleanse us from **all** unrighteousness.

Do not be afraid to come, and **put aside** every sin that easily tempts and binds you down to destruction. Come and show your God that you are willing to repent of your sins.

Make a covenant with Him to **obey His commands**, and **witness** this to Him today by going into the waters of baptism.

Those who do this, who obey God's commands throughout their lives, will remember I told them this, according to the testimony of the Holy Spirit:

***You will have
eternal life***

Do you believe these things? Through the Spirit, I know you do, and

because your faith in Christ is strong, my joy is great.

I'm glad you're not having the same problems your brothers and sisters have in Zarahemla. I see you're on the path of righteousness that leads to God's kingdom, making His paths straight.

Through the testimony of His word, you know the Lord cannot walk on crooked paths. He will do as He said, **never turning** from what is right. This is why His course is one eternal round (a continuing cycle).

He does not live in unholy temples, and filthy things cannot enter His kingdom. At the last day, those who are filthy will remain filthy.

I said these things to **awaken you to a sense of your duty to God**, to motivate you to **walk blameless before Him** after the holy order of God, the order by which you **have been received** into the church.

Be **humble, submissive, gentle and teachable**. Be full of **patience, long-suffering** and **temperate** in **all things**. Be **diligent** in obeying God's commands at **all times**, asking for whatever you need, both spiritually and temporally.

And always return **thanks** to God for what you **receive**.

Be sure to have **faith, hope and charity**, and then you will always do many good things.

May the **Lord** bless you and **keep your robes spotless**, that you may at last be brought in to sit down in the kingdom of heaven with Abraham, Isaac, Jacob and all the holy prophets, **never to leave again**.

I have spoken these words according to the Spirit, which testifies within me. My soul rejoices **because you have responded so well** to my words.

Now may God's peace be with you and your families. May it bless your homes, lands, flocks and all that you possess, according to your faith and good works, now and forever."

*Alma rejected in
Ammonihah . . .*

(compare Alma, chapter 8)

After Alma had taught the people of Gideon many things, too many to be written, and had established the order of the church as he had in the land of Zarahemla, he returned to his home in Zarahemla to rest from his labors.

This is how 83 BC ended -- the 9th year of the judges' reign over the Nephites.

In 82 BC, Alma went to the **land of Melek**, west of the Sidon River, near the wilderness. He taught the people in the land of Melek according to the holy order of God--the order by which he had been called to teach. From all over the land that bordered the wilderness,

people came to him to be baptized.

After Alma finished his work in Melek, he traveled **north for three days**. He arrived at a city called Ammonihah. (It was a Nephite custom to name the lands, cities and even small villages after the name of the leader who first lived there. This city had been named after Ammonihah.)

Alma began to preach God's word to the people in Ammonihah, but Satan had taken great hold upon their hearts, and they would not listen to him.

Alma labored in the spirit, asking God in mighty prayer to pour out His Spirit upon the people, that he might baptize them and make their repentance complete.

But the people hardened their hearts and said,

"We know who you are. You're Alma, high priest over the church you established in many parts of the land, according to **your** tradition. We don't belong to **your** church, or believe in **your** foolish traditions.

Since we're not members of **your** church, you don't have **any power over us**. And because you gave the judgment-seat to Nephiah, you're not even chief judge **over us**."

After the people reviled and rejected Alma, and even spit on him, they threw him out of their city.

Alma left and traveled toward the city of Aaron. As he went, he sorrowed over the people's

wickedness in Ammonihah. His soul was weighed down with great tribulation and anguish.

Then one of the Lord's angels **appeared** to him, and said,

"You are blessed Alma, so lift up your head and rejoice, for you have great cause to rejoice. You have been faithful in keeping God's commandments from **the time I gave you** His first message.

I have been sent to you **again**, to command you to return to Ammonihah and preach to the people there. Tell them unless they **repent**, the Lord God will destroy them.

The people of Ammonihah are planning to destroy the liberty of your people, which is against the

statutes, judgments and commandments the Lord has given them."

After receiving this message, Alma quickly returned to Ammonihah, entering the city from the south side.

Alma had been fasting for many days, so he asked a man, "Will you give a humble servant of God something to eat?"

The man replied, "I am a Nephite, and I know you are a holy prophet of God, for you are the man an angel showed me in a vision and told me to receive.

Come with me to my house, and I will give you something to eat, for I know you will be a blessing to me and to my family."

The man who fed Alma with bread and meat was Amulek.

After eating his fill, Alma blessed Amulek and his family and gave thanks to God.

Then he said, "I am Alma, the high priest over God's church throughout the land. I have been called to preach God's word among all this people, **according to** the spirit of revelation and prophecy.

When I was here before, the people rejected me, and I planned to never come back again. But I was commanded to come back and prophesy to this people again--to testify against their sinfulness.

Amulek, because you took me in and fed me, you are blessed. For I was very

hungry, having fasted for many days."

Alma stayed with Amulek and **taught him for many days** before preaching to the people again. By this time, the people were even more sinful than before. Then the Lord's word came to Alma,

"Go with Amulek and prophesy to this people, saying: Repent, for the Lord has said that unless you repent, He will visit you in His fierce anger, and not turn it away!"

Alma and Amulek went to declare the word of God, and they were filled with the Holy Ghost.

They had been **given power**, so they could not be kept in dungeons or be killed. But they **never showed** their

power **until** they had been tied up and thrown into prison. This is how the Lord showed His power to the people of Ammonihah.

Alma and Amulek went about **preaching** to the people, according to the spirit and the power that the Lord had given them.

*Alma and Amulek go out and preach . . .
(compare Alma, chapter 9)*

I Alma write that God commanded me to take Amulek and go preach to the people of Ammonihah.

As I began to preach to the people, they resisted, saying, "**Who are you? Do you really think we'd believe the testimony of just one man, even if he told us the whole earth would pass away?"**

Now these people did not know what they were saying, for in fact the whole earth *will* pass away. They also said, "We would not believe you even if you told us that this great city would be destroyed in one day."

These people did not know God could destroy their city in one day, for they were hard in their hearts and stubborn. They said, "Who is God, who sends us the authority of just one man to tell us such great, marvelous things?"

They were about to take hold of me, but something stopped them.

Then I stood boldly and testified to them. I said, "You wicked, perverse generation. How could have you forgotten God's commands and your

forefathers' traditions so quickly?

Don't you remember our forefather Lehi was brought out of Jerusalem by the hand of God?

Don't you remember Lehi and those with him were all led by God through the wilderness?

Have you forgotten so soon just how many times God delivered our forefathers out of the hands of their enemies, preserving them from being destroyed by their own brothers?

If not for His matchless power, mercy and long-suffering toward us, we would have all been cut off from the face of the earth long ago, and perhaps even now we'd be in a state of endless misery and woe.

Now He commands you to repent, and unless you do, you will **never** inherit His kingdom.

This is not all. He has commanded you to repent, or He will **completely destroy you** off the face of the earth, visiting you in His fierce anger, not turning it away.

Don't you remember these words He spoke to Lehi,

'If you keep my commandments, you will prosper in the land. Otherwise, you will be cut off from my presence.'

I hope you remember the Lamanites, who have not kept God's commands, have **been cut off** from His presence!

But it will be **better for them** in the day of judgment than for you if

you remain in your sins. It will even be **better for them in this life** than for you, unless you repent.

The Lamanites have been given many promises. They are ignorant because of their forefathers' false traditions, so the Lord will be merciful to them and save their lives.

Someday they will be brought to believe His word, and they will come to know that their forefathers' traditions are false. Many of them will be saved, for the Lord will be merciful to all who call on His name.

But if you persist in your wickedness, your lives will not be long, because the Lamanites will be **sent** upon you. They will come when you least expect it, and you will be completely

destroyed by the Lord's fierce anger.

The Lord will not allow you to live in such sinfulness and destroy His people, the Nephites. He would rather allow the Lamanites to **destroy all Nephites**, if they were to fall into sin **after** being so very blessed.

1. *The Nephites have been **highly favored** by the Lord, above every nation, tribe, tongue and people.*
2. *They have had **all things revealed** to them according to their desires, faith and prayers — things of the past, present and future.*
3. *They have been **visited by God's Spirit, talking with angels and hearing the Lord's voice.***
4. *They have been **given the spirit of prophecy,***

*revelation, the gift of tongues, preaching, the gift of translation and the **Holy Ghost.***

5. *They have been **delivered by God** out of the land of Jerusalem and saved from famine, sickness and disease.*

6. *They have been **made strong** in battle, that they might not be destroyed.*

7. *They have been **brought out of bondage**, again and again.*

8. *They have been prospered and **made rich.***

Now, if this people, who have received so many blessings from the hand of the Lord, **sin against the light and knowledge they have been given**, then it will be far **better for the Lamanites** than for them.

For the Lord's **promises are made to the Lamanites**, but not to you if you sin.

The Lord has clearly promised and firmly stated that if you rebel against Him, you will be destroyed off the face of the earth.

To **save** His people from this destruction, the Lord has sent His angels to visit many of His people. These angels cry mightily,

'Repent, for the kingdom of heaven is near. Soon the Son of God will come in His glory. His glory will be the glory of the Only Begotten of the Father, who is full of grace, equity, patience, mercy and long-suffering.

He is quick to hear the cries of His people and answer their prayers. He will come to redeem those who will

be baptized unto repentance through faith in His name.

So prepare the way of the Lord, for the time is near when all people will receive a reward according to their works.

If they have done righteous works, they will receive the salvation of their souls according to the power and deliverance of Jesus Christ.

If they have done evil works, they will receive the damnation of their souls according to the power and captivity of the devil.'

My beloved brethren (for you are my brethren, and you should be beloved), you **need to repent**. You must realize your hearts have become very hard against God's word, and

now you've become
a **lost, fallen** people.

I Alma could not finish speaking, for the people were angry with me for telling them they were hard-hearted, stubborn, and a lost and fallen people.

They tried to take me and throw me in prison, but the Lord did not allow them at that time.

Then Amulek began to preach, but only part of his words are written in this book . . .

*Amulek testifies
on behalf of Alma. . . .
(compare Alma, chapter 10)*

I am Amulek, son of Giddonah, son of Ishmael, a descendant of Aminadi, who interpreted the writing upon the wall of

the temple, written by the finger of God.

Aminadi was a descendant of Nephi, son of Lehi, who came out of the land of Jerusalem. Lehi was a descendant of Manasseh, son of Joseph, who was sold into Egypt by his brothers.

I have a great reputation among those who know me, having many friends and relatives. I have also worked hard to become wealthy.

I saw the Lord's mysteries and marvelous power that has preserved the lives of this people, but I hardened my heart. I was called many times, but I would not listen.

I knew about these things but refused to understand them. Instead, I went on

rebellling against God in the wickedness of my heart, even until the fourth day of the seventh month of this year, 82 BC.

At that time, I was going to see a close relative when an angel of the Lord appeared to me and said,

'Amulek, go back home, for you will feed a prophet of the Lord--a holy man, chosen by God. He has fasted for many days because of the sins of this people.

Take him to your home and feed him, and he will bless you. And the blessing of the Lord will rest upon you and your family.'

I obeyed the angel and started home. On my way, I met the man the angel had shown me . . . this same man who has been

speaking to you about the things of God today.

I know he's a holy man, for an angel told me he is. I know the things he has testified of are true, for as the Lord lives, **He sent His angel to teach me same these things** while Alma was staying in my home.

I was taught because Alma blessed me and my family. He blessed my women and children, my father and all my relatives. And the Lord's blessings have rested upon us according to his words.

When Amulek finished speaking many people were **astonished**, realizing there was **more than one witness** who testified in the spirit of prophecy against them, and of the things which were to come.

But some men questioned Alma and Amulek, thinking that by their cunning they would catch them in their words, and deliver them to be judged according to the law--to be killed or thrown in prison, according to the crimes of which they thought they could accuse them.

The men who tried to destroy Alma and Amulek with their own words were **lawyers**. They were hired or appointed by the people to administer the law when their criminal trials came to court before judges.

These lawyers were educated in all the skills and cunning of their people in order to be successful in their profession.

The lawyers questioned Amulek, trying to make

him contradict himself. They never thought that Amulek could know their plan. As they began to question Amulek, knowing their thoughts he said,

"You wicked, perverse generation! You lawyers are hypocrites because you are doing the devil's work — laying traps and snares to catch God's holy ones.

You are making plans to distort the ways of the righteous, which will bring down God's anger upon your own heads and totally destroy this people.

Mosiah, our last king, spoke well when he said, 'If the time comes when the majority of this people choose wickedness, then they are ripe for destruction.'

The Lord has judged you well in your sinfulness. He warns this people by the voice of His angels, who say,

'Repent, for the kingdom of heaven is near. Soon the Lord will come down among His people with equity and justice.'

If it were not for the prayers of the righteous who live in the land, you would have already been destroyed by drought, sickness and war.

But because of the prayers of the righteous you are spared.

Now if you drive the righteous out from among you, then the Lord will not hold back. In His fierce anger, He will come out against you, and you will soon be destroyed by

drought, sickness and war, unless you repent now."

After Amulek said these things, the people were even more angry with him. They shouted, "**This man speaks out against our laws which are fair. He also speaks out against our wise lawyers whom we have hired.**"

Then Amulek stretched out his hand and shouted even louder, "Oh you wicked, perverse generation! Why has Satan got such a great hold upon your hearts? Why do you surrender to him and give him power over you? Satan has blinded your understanding of the truth I am telling you.

Have I really testified against your law? No, I have spoken in favor of your law — to your

condemnation! The foundation of the destruction of this people is being laid by your lawyers and judges!"

After Amulek said this, the people shouted against him, "**Now we know this man is a child of the devil, for he lied to us. He spoke out against our law, yet says he did not. He also spoke out against our lawyers and judges.**"

Now, the lawyers made sure the people remembered their accusations against Amulek.

One lawyer in particular named Zeezrom was Amulek and Alma's greatest accuser. Because he was the most experienced lawyer, he did a lot of business among the people.

Like all the lawyers, **all Zeezrom wanted was to get money from the people as he practiced law.**

Nephite units of money . . . (compare Alma, chapter 11)

According to King Mosiah's law, every man appointed as a judge was paid for his time spent judging.

If a man owed another and refused to pay his debt, he was brought before the judge. After the evidence was given, the man was compelled to pay his debt. If he still refused to pay, his property was taken and he was thrown out of the city as a thief, a robber.

The judge was paid a senine of gold for a day of judging, or he was paid a senum of silver, which is equal to a senine of gold.

Various measurements of gold and silver were made by the Nephites. They did not measure their gold and silver like the Jews in Jerusalem. They created their own ways of measuring things according to their needs and circumstances.

They continued to do this in every generation until the judges' reign, when **King Mosiah** first established the standard measures.

Gold was measured in units called senines, seons, shums and limnahs. Silver was measured in senums, annors, ezroms and ontis.

A senum of silver was equal to a senine of gold. Either of these were equal to a measure of barley, or any kind of grain.

These were the standard measurements for **gold**:

1 seon = 2 senines.

1 shum = 2 seons (4 senines).

1 limnah = 1 shum+1 seon+1 senine (7 senines).

These were the standard measurements for **silver**:

1 annor = 2 senums.

1 ezrom = 4 senums (2 annors).

1 onti = 1 ezrom+1 annor+1 senum (7 senums).

This is how they measured **smaller amounts**:

A shiblon = 1/2 senum.

They traded a shiblon for half a measure of barley.

A shiblum = 1/2 shiblon.

A Leah = 1/2 shiblum.

And 1 antion of gold = 3 shiblons (1.5 senums).

Now, these lawyers had accused Alma and Amulek

in order to get gold and silver, for they were paid according to how much time they spent dealing with the law. This is why they stirred people up, to riot and to create all kinds of disturbances and wickedness. By doing this, they were **hired** and **paid more often** for the **many lawsuits** brought to them.

Zeezrom, an expert in the ways of the devil to destroy good, asked Amulek, "**Will you answer a few of my questions?**"

Amulek answered, "Yes, if it they are according to the Spirit of the Lord in me. For I will not say anything contrary to the Spirit of the Lord."

Then Zeezrom said, "**Here are 6 onties of silver. I will give them all to you if you**

simply deny the existence of a Supreme Being."

Note: From the measures scale we learn 1 onti of silver was worth 7 senums.

And since we are told a judge was paid 1 senine of gold a day, and that 1 senine of gold equalled 1 senum of silver, Zeezrom's offer, "**6 onties of silver**", was the value of a **judge's pay for 42 days.**

In 2018, a circuit judge in an average county is paid about \$400 a day. If the Nephite economy valued a judge's time as we do now, Zeezrom's offer was nearly **\$17,000.**

Amulek replied, "Oh you child of hell, why do you tempt me? Don't you know the righteous yield to no such temptations?"

Do you believe there is a God, Zeezrom? Yes, you know there is, but you love money more than Him.

You have lied to me before God, never intending to give me your silver. You

only wanted me to deny the true and living God in order to obtain a legal way of destroying me. Because you have done this great evil, you will have your reward."

Then Zeezrom asked Amulek the following questions, which Amulek answered accordingly:

"You say there is a true and living God?" --- "Yes."

"Is there more than one God?" --- "No."

"How do you know these things?" --- "An angel made them known to me."

"Who will come? The Son of God?" --- "Yes."

"Will He save His people in their sins?" --- "No, He will **not** save His people in their sins, for it is impossible for Him to deny His word."

Then Zeezrom cried out to the people, "Ahh, **remember this: Amulek just said there's only **one** God, but a **Son of God** will come, yet he won't save his people. Amulek speaks as if he has authority to command God!"**

Then Amulek said, "You have **lied again**, saying I spoke as if I had the authority to command God. I said He will not save His people *in* their sins. This is true because God cannot deny His word and save His people in their sins. And I cannot deny His word, which is,

'No unclean thing can inherit the kingdom of heaven.'

Now how can you be saved without inheriting the kingdom of heaven? And

how can you inherit the kingdom of heaven if you are unclean, remaining in your sins?"

Zeezrom then asked,
"Is the Son of God the very Eternal Father?"

"Yes," answered Amulek.
 "He's the very Eternal Father of heaven and earth, and He created all the things in them.

He was at the beginning and He will be at the end, being the first and the last. He will come into the world to redeem His people and to take upon Himself their transgressions.

And He will only grant salvation and eternal life **to those who believe in Him**. The wicked will remain as if no redemption were made, but they will

still be resurrected to an immortal body.

For the day will come when all will rise from the dead to stand before God and be judged according to their works. The death of Christ will free everyone from the death of their bodies.

The spirit and the body will be reunited again in its **perfect form**. Every limb and joint will be perfectly restored. We will be brought to stand before



God, having awareness as we do now.

And when we stand before God we will **completely remember all** our guilt.

This restoration will come to all — to the old and the young — to those in bondage and those who are free — **to the wicked and to the righteous.**

Not even a **hair** of our heads will be lost. **Every part** of the body will be restored **perfectly**, and everyone will be brought before **Christ the Son**, God the Father, and the Holy Spirit, who are as one Eternal God.

Then each person will be **judged** according to their good or evil works.

I have just told you about the death and resurrection of the mortal body — that our spirits will unite with

our immortal bodies, never to be divided.

After Amulek said this, the people were **astonished**, and **Zeezrom began to tremble.**

Amulek said more things I Mormon have not written.

Alma exposes Zeezrom's lies . . .
(compare Alma, chapter 12)

Amulek's words had silenced Zeezrom, catching him in his attempt to destroy Amulek by lying and deceiving. He was now shaking under a consciousness of his guilt. Seeing this, Alma spoke to Zeezrom, explaining the scriptures beyond what Amulek had done.

By now a great crowd had gathered. They heard Alma say to Zeezrom,

"You know your lies and craftiness have been exposed. You lied to men and God, who knows all your thoughts.

You also know your thoughts are made known to **us** by His Spirit. And you **know we know** your subtle plan, as subtle as the devil's, to lie in order to deceive this people, to turn them against us, to hate us and throw us out.

This was the plan of your adversary, who has exercised his power in you.

Now remember, what I say to you I say to all. This was **the devil's trap**, which he laid to catch this people — to bring you under **his power** and surround you with **his chains** — to chain you down to everlasting destruction, according to the **power of his captivity**."

As Alma said this, Zeezrom trembled even more, for he was convinced more and more of God's power. He was also convinced Alma and Amulek knew his thoughts and intentions of his heart, for they were given the power to know by the **spirit of prophecy**.

Now Zeezrom began to ask sincerely to know more about God's kingdom. He asked Alma,

"What does Amulek mean when he speaks of the resurrection of the dead -- that all will rise from the dead, both the just and the unjust, and stand before God to be judged according to their works?"

Alma answered Zeezrom, "God gives **many people** a knowledge of **His mysteries**. God also gives

them a strict command not to say more than He wants them to say.

God gives **more** of His words to those who **diligently obey** what He has **already given** them.

Those who **do not harden** their hearts receive **more** of His words, **until they know all His mysteries**.

Those who **harden** their hearts are given **less** and less, until they **know nothing** of His mysteries.

Then they are taken captive by the devil and led by **his will** down to destruction.

This is what is meant by the **chains** of hell.

Amulek has spoken plainly about death, about being raised from mortality to immortality, and about being brought before God to be judged according to our works.

On that day of judgment, if we have **hardened** our hearts against God's words, so we end up **not** knowing them, that's when we'll be in an **awful** state of condemnation.

If we have hardened our hearts against God's words, then our **words, actions,** and even our **thoughts** will **condemn us**, and we will not be found **spotless** before Him.

Note: Proof he had studied the Nephites' records, Alma makes a clear reference to King Benjamin's words, spoken 60 years prior to Alma's time . . .

"But this much I can tell you, if ye do not watch yourselves, and your **thoughts**, and your **words**, and your **deeds**, and observe the commandments of God . . . even unto the end of your lives, **you must perish.**"

And in this awful state, we would not dare look up at our God. We would be **more happy** if we could

command rocks and mountains to fall on us and hide us from His presence.

But this cannot be. We must stand before Him in His glory, power, might, majesty and dominion, and acknowledge to our **everlasting shame** that all His judgments are just--that He is just in all His works, that He is merciful to all His children, and that He has all power to save those who believe in Him and show by their actions that they have repented.

Then a **second death** comes to those who die **in their sins--a spiritual death**, for they will become **dead to righteousness**.

At that time, their torment will be **like** a lake of burning sulfur with flames that go up forever. They will be chained down to

an **everlasting destruction** according to Satan's power of captivity.

They will be as if no redemption had ever been made, for they will **not be worthy to be redeemed** according to God's justice. And in this **awful** state, they **cannot die**, for **all will live forever.**"

When Alma finished speaking, the people were even more astonished. But there was one among them named Antionah, a chief ruler. He said, "**What is this you have said--that we will rise from the dead and become immortal, with a soul that can never die? What about the scripture that says,**

'God placed an angel with a flaming sword near the Garden of Eden to keep Adam and Eve from eating

fruit of the tree of life and living forever.'

If God kept our first parents from becoming immortal, how can we, their offspring, possibly live forever?"

Alma answered, "We believe that Adam and Eve fell by eating of the forbidden fruit. Because of their fall, all their descendants became lost and fallen from God's presence.

At that time, if Adam and Eve had eaten of the fruit of the tree of life, they would have lived forever, and God would have been a liar, for He had told them,

'If you eat of the fruit of the tree of knowledge of good and evil, you will surely die.'

Now we are a fallen people, and we will all die. But we have been given time to repent. This life became a **time of probation**, during which we **prepare** to meet God. It is a time to prepare for that **endless state** after our resurrection from death.

If no **plan of redemption** had ever been made, which was planned **before** the world was created, then there could be no resurrection.

But a plan **was** made and it **will** bring about the resurrection.

If Adam and Eve had eaten of the fruit of the tree of life, they would have been miserable forever, having had **no time** to repent before becoming immortal. The plan of redemption would have had no place,

and God's word would have not been valid.

But God's word **is** valid. This is why all people are born as mortals and then die. After death—the **end** of their probation, they must come to God's judgment, which is **final**.

After God had appointed these things to be, He knew that Adam, Eve and their children had to be **given light and knowledge**. So He sent angels who spoke with them and allowed them to **see** His glory.

From then on, Adam's descendants called upon God, and He **talked** to them and **taught** them the **plan of redemption**. He did this according to their faith, repentance and holy works.

God gave more commands to His children after they were able to choose between good and evil - after Adam and Eve broken the first commands in the garden.

Their descendants inherited the ability to become like God — **to know good from evil** — able to **choose** for themselves, to do good or evil.

After making the **plan of redemption** known to them, God commanded them not to do evil. If they did evil, the penalty was a **second death--an everlasting death — an eternal separation** from righteousness.

According to God's supreme goodness, the **plan of redemption** cannot redeem

those who **choose evil** because His justice cannot be destroyed.

God taught His children the plan of redemption, saying,

*'If you repent and do not harden your hearts, then I will have mercy on you **through** my Only Begotten Son.*

*Therefore, all who repent and do not harden their hearts will be claimed by mercy **through** my Only Begotten Son. They will receive a **remission of their sins** and will enter into my rest.*

*But as for all who harden their hearts and become sinful, I swear in my **anger** that they will **not** enter into my rest.'*

Adam and Eve broke God's first commandments by eating of the forbidden fruit. This **provoked His**

anger, causing our first death (of the body).

And now, if you harden your hearts, your sinfulness will provoke God, who will send down His anger upon you.

This **second provocation** (the first being made by Adam and Eve, which we inherited) will result in the **eternal destruction of your souls** (being cut off from God).

As we realize that these things are true, let us repent and not harden our hearts, nor **provoke** the Lord our God to bring His anger upon us. Let us not break His second commandments--faith, repentance and holy works.

Then we will enter into His rest, which has been

prepared according to His word.

*The valiant are given
the priesthood . . .
(compare Alma, chapter 13)*

Now, my brothers and sisters, let us go forward to the time when the Lord God gave these commandments to His children.

The Lord ordained priests, after His holy order, to teach these things to the people. Those priests were ordained **after the order of His Son** so that the people would **know** that they should look forward to His Son **for redemption**.

This is how they were ordained:

First, because of their great faith and good works, they were called and prepared from the **beginning of the**

world according to God's **foreknowledge**.

Next, they were **placed on earth**, being left on their own to choose good or evil.

After **showing** great faith by **choosing good**, they were **called with a holy calling** according to the Savior's redemption, prepared for them.

They were called to this holy calling because of their **faith**, while others rejected the Spirit of God because of their hard hearts and blindness of mind.

If these others had **not** rejected God's Spirit, then they, too, may have been called.

In other words, in the beginning (premortal existence) they were all equally faithful with their brethren. But this holy

calling was prepared **only** for those who would be cleansed on earth, in and through the atonement of the Only Begotten Son, who prepared Himself to redeem all people.

The reason for being called by this holy calling — for being ordained to the high priesthood of the holy order of God, was to **teach His commandments to all people**, so they might also enter His rest.

This high priesthood is an order that has always existed. It is **without beginning of days or end of years** — being prepared from **eternity to all eternity** according to God's foreknowledge of all things.

After high priests were ordained with a holy ordinance, they took

the **responsibility** of the high priesthood of the holy order upon themselves.

They became **high priests forever**, after the order of the Son — the Only Begotten of the Father, **who is without beginning of days or end of years**, who is full of grace, equity and truth.

Many were ordained and became God's high priests because of their great faith, repentance and righteousness before Him. They chose to repent and work righteousness rather than to spiritually perish. Because of their **correct choices**, they were called after this holy order. **They were sanctified**, and their robes were washed white through the blood of the Lamb.

After they were sanctified by the Holy Ghost — having had their robes made white — having been made pure and spotless before God, these high priests **found sin to be repulsive**, and a great number of them **entered** the **rest** of the Lord their God.

And now my brethren, I hope you will humble yourselves before God and bring forth works of repentance, that **you may also enter that rest**.

Humble yourselves even as the people who lived in the days of Melchizedek. He was also a **high priest** after this same order, who took upon himself the high priesthood forever. It was this **same Melchizedek to whom Abraham paid tithes**,

even ten percent of all he possessed.

Note: Melchizedek was most likely Shem, Noah's son.

"And Melchizedek king of Salem brought forth **bread and wine**: and he was the **priest** of the most **high** God." (**Genesis 14**:18)

"For this **Melchisedec**, king of Salem, a **priest** of the most **high** God, who **met Abraham** returning from the slaughter of the kings, and blessed him; To whom also **Abraham** gave a **tenth part of all**; first being by interpretation King of righteousness, and after that also **King of Salem**, which is, **King of peace**" (**Hebrews 7**:1-2)

"Which **Abraham** received the **priesthood from Melchizedek**, who received it through the lineage of his fathers, even till Noah" (**D&C 84**:14). The "**lineage of his fathers**" refers to the lineage from Adam to Noah, his father.

"And **Adonizedek** (Melchizedek) **king of Jerusalem, the same was Shem**, went out with his men to meet **Abram** (Abraham) and his people, with **bread and wine**, and they remained

together in the valley of Melech. And Adonizedek blessed Abram, and **Abram gave him a tenth from all that he had** brought from the spoil of his enemies, for Adonizedek was a **priest** before God" (**Jasher 16:11-12**)

Now these **ordinances** were given **so that the people might look forward** to the Son of God, it being **His** order. After receiving these ordinances, they looked forward to Him for a **remission of their sins**, and also to the time when they would enter into His rest.

When Melchizedek was **King of Salem**, his people had become very wicked. By using his **mighty faith** (having been ordained to this **high priesthood** according to the holy order of God) he preached repentance to his people, and they repented. He established peace in the

land during his lifetime and was called the **Prince of Peace**, for he was **King of Salem**, reigning under his father.

There were many before Melchizedek, and many after, but **none were greater**. This is why the prophets make **special mention** of him in their writings.

Now I've said enough. The scriptures are before you. If you resist their messages, it will be to your own destruction."

After saying this, Alma stretched out his arm and cried with a mighty voice,

"Now is the time to repent, for the day of salvation is near! Yes, the Lord speaks through His angels, telling all people in all nations to receive the joyful news.

This is why angels have come to us.

Because we of the house of Israel are wanderers in a strange land, these things are declared to us in all parts of the earth, and **in plain terms so that we may understand**. Because of this we are highly favored by the Lord.

Even now, angels are declaring this to many people in our land. They do this to prepare the hearts of the people to receive His word when He comes in His glory. We wait for angels to tell us the joyful news of His coming, which will be soon.

I don't know how soon, but I hope it's during my lifetime. Whether His coming is sooner or later, I will rejoice in it.

When He comes, angels will make it known to just and holy men. This will fulfill the words of our forefathers, who have spoken of Him according to the spirit of prophecy in them.

And now, my brothers and sisters, I desire from the center of my heart with great anxiety, and even pain, that you would listen to my words. **Throw off your sins** and do not put off the day of your repentance.

Humble yourselves before the Lord, calling upon His holy name. Watch and **pray continually** so that you may not be tempted beyond what you can bear.

By doing this, you will be led by the Holy Spirit, and you will become humble,

mEEK, submissive, patient and full of love.

You will have faith in the Lord and you will have hope in receiving eternal life. You will always have **God's love in your heart** and will be lifted up at the last day to enter into His rest.

May the Lord give you repentance so you will not bring down His anger upon you nor be tied down by the chains of hell and suffer the second death."

*The innocent are burned . . .
(compare Alma, chapter 14)*

Alma said many other things not written in this book. Many people believed him and began to repent and search the scriptures.

But most of the people wanted to destroy Alma

and Amulek. They were **angry** with Alma because he spoke so **plainly** to Zeezrom. They said Amulek had lied to them and had reviled their law, lawyers and judges.

They were angry, for Alma and Amulek had **testified plainly** against their wickedness.

They wanted to take the law into their own hands and kill them privately, but instead they tied Alma and Amulek with strong ropes and took them to the chief judge.

These wicked men witnessed against them, testifying Alma and Amulek had reviled their law, lawyers, judges and all the people in the land.

Among many other things, they testified Alma and

Amulek said there was only one God who would send His Son among the people, not to save them, but to throw them into a lake of fire and brimstone.

Zeezrom was astonished when he heard his words being repeated in the men's testimonies. He knew he had caused the blindness of their minds with his lies.

His soul began to be tormented as he realized his own guilt, and he began to be surrounded by the pains of hell. He cried out, "I am guilty, and these men are spotless before God!"

But the men reviled Zeezrom, saying, "Are you also possessed with the devil?"

They spit on him and threw him out. They also threw

out the men who believed Alma and Amulek and sent men to throw rocks at them and chase them out of the city.

Then they brought the believers' wives and children to a fire pit, and all who believed or had been taught to believe in God's word were thrown into the fire. Then they brought their records — the holy scriptures--and threw them into the fire. They took Alma and Amulek to the place of martyrdom to see the women and children burning.

When Amulek saw the pains of the women and children burning in the fire, he was pained, and said to Alma, "How can we witness this awful scene? Let us hold out our hands

and exercise God's power in us to save them."

Alma replied, "The Spirit stops me from holding out my hand. For the Lord receives them up unto Himself in glory. **He allows the wicked to murder according to the hardness of their hearts so that His judgments and anger upon them will be just.** For the blood of the innocent will stand as a witness, and cry mightily against them at the last day."

Then Amulek said to Alma, "Perhaps they'll burn us, too."

Alma replied, "If it's the Lord's will, but our work isn't done yet, so they won't burn us."

After the innocent were burned along with their scriptures, the chief judge

of the land came and stood before Alma and Amulek who were bound. He slapped their faces and said, "After what you've seen, will you preach to us again that we will be thrown into a lake of fire and brimstone?"

You did not have the power to save those in the fire, nor did God save them because they believed in your religion."

The judge slapped them again and asked, "What do you have to say for yourselves?"

This judge was after the order and faith of Nehor, who killed Gideon. Alma and Amulek did not answer the judge, and he slapped them again and then turned them over to the officers to be thrown in prison.

After Alma and Amulek had spent three days in prison, many lawyers came to see them. Many judges, priests and teachers, who were of the profession of Nehor, also came. They asked them many questions, but Alma and Amulek answered none of them. Again the judge stood before them and said, "Why don't you answer these people's questions? Don't you know that I have the power to throw you into the fire?"

He commanded them to speak, but they answered nothing.

They all left, but came again the next day. The judge slapped their faces, and so did many others, while saying, "**Will you stand again and judge this**

people and condemn our law? If you have such great power, then why don't you free yourselves?"

Then with clenched teeth, they spit on them and said, "**How will we look when we are damned?"**

They said all kinds of things like this to them, **mocking** and **abusing** them for many days.

They took away their clothes and gave them no food or water. Alma and Amulek suffered this way, tied up in prison.

By the twelfth day of the tenth month in 82 BC, they had suffered for many days in prison. On this day, the chief judge over the land of Ammonihah went into the prison again along with many teachers and lawyers.

The chief judge slapped them again and said, "If you have power from God, then free yourselves from your ropes. Then we will believe the Lord will destroy this people as you said he would."

One by one, all the teachers and lawyers slapped Alma and Amulek, repeating what the chief judge had said.

At last, when they had all finished, God's power came upon Alma and Amulek,

and they stood up. Alma cried out, "How long will we suffer these great afflictions, oh Lord? Oh Lord, give us strength to be freed according to our faith in Christ!"

Then Alma and Amulek broke the ropes.

When the people saw this, they tried to run, for they were afraid they would be destroyed. They were so afraid, they fell down and could not get out of the prison.



Then the earth shook mightily, and the prison walls broke in half and fell to the earth.

The chief judge and all the lawyers, priests and teachers who had abused Alma and Amulek were crushed to death by the falling walls.

The Lord had given Alma and Amulek power according to their faith in Christ and they walked out of the prison unharmed. Then they walked into the city of Ammonihah.

Multitudes of people who had heard the great noise had run toward the prison to see what had happened. When they saw Alma and Amulek coming out of the collapsed prison they were very afraid and ran from them like a goat with her

young running from two lions.

Zeezrom healed . . .

(compare Alma, chapter 15)

The Lord commanded Alma and Amulek to leave the city, so they went to the land of Sidom. There they found all the people who had been driven out of Ammonihah for believing Alma's testimony.

With great sorrow, Alma told them what had happened to their wives and children. He also told them of his and Amulek's captivity, and of their powerful deliverance.

At that time, Zeezrom lay sick in Sidom with a burning fever caused by the great tribulations of his mind because of his wickedness. He thought Alma and Amulek had been killed because of his

sins. This great sin and many others **tortured his mind** until it had become very sore, **burning** without relief.

When Zeezrom heard Alma and Amulek were in Sidom his heart began to take courage. He immediately sent a message to them, asking them to come.

Alma and Amulek quickly went to his house, to his bedside. When Zeezrom saw them he held out his hand and begged for them to heal him.

Alma took his hand and said, "Do you believe in the power of Christ to save?"

"Yes, I believe all the words that you have taught," answered Zeezrom.

Alma said, "If you believe in the redemption of Christ, then you can be healed."

"Yes, I believe according to your words," replied Zeezrom.

Then Alma cried to the Lord, "Oh Lord our God, have mercy on this man and heal him according to his faith in Christ."

Then to the great astonishment of all the people, Zeezrom leaped to his feet and began to walk.

The news of this miraculous healing spread throughout the land of Sidom.

Then Alma baptized Zeezrom unto the Lord, and from then on Zeezrom preached to the people.

Alma established a church in the land of Sidom and consecrated priests and teachers to baptize unto the Lord anyone who desired baptism.

Many people came from all around the region of Sidom to be baptized.

But the people of Ammonihah **remained very stubborn**. They did **not** repent of their sins, and they credited all the power of Alma and Amulek to the **power of the devil** (for they were of the profession of Nehor, and did not believe in repentance).

Amulek had given up all his gold, silver and precious things in Ammonihah for the word of God. He had been rejected by those who were once his friends, and by his father and relatives.

Alma established the church in Sidom, and the people began to humble themselves before God, assembling to worship Him

before the altar. They watched and prayed continually to be delivered from Satan, death and destruction.

After doing and seeing all these things, Alma took Amulek to his home in Zarahemla, took care of him during his tribulations, and strengthened him in the Lord.

This is how the year 82 BC ended.

*All die in Ammonihah . . .
(compare Alma, chapter 16)*

There had been peace in Zarahemla for several years, but in 81 BC, on the fifth day of the second month, a **cry of war** was heard throughout the land.

The Lamanite armies had come through the wilderness, into the city of Ammonihah, and had

begun to kill the people and destroy the city.

Before the Nephites could raise a sufficient army to drive them out of the land, the Lamanites had **killed all the people in the city of Ammonihah**. They had also killed some Nephites near the city of Noah, and had taken others captive into the wilderness.

The Nephites wanted to free their people who had been taken into the wilderness, and so Zoram, the appointed chief captain over the Nephite armies, and his two sons, Lehi and Aha, knew **Alma was the high priest over the church**. They had heard Alma had the spirit of prophecy, so they went and asked him where the Lord wanted them to go in the

wilderness to search for their brethren.

Alma asked the Lord, and after receiving an answer, he told Zoram and his sons, **"The Lamanites will cross the Sidon River in the south wilderness, up beyond Manti. Meet them on the east side of the river, where the Lord will deliver your brethren who have been taken captive."**

Upon hearing this, Zoram and his two sons led their armies as Alma had instructed.

They attacked the Lamanite armies on the east side of the Sidon River and scattered them into the wilderness. By doing this they reclaimed their brethren, and **not one** of them was lost.

This is how 81 BC ended. The Lamanites had been driven out of the land, and the people of Ammonihah had all been destroyed, along with their great city, which they said God could not destroy because of its greatness.

But **in a single day** it was **left desolate**, and their bodies were mangled by dogs and wild animals from the wilderness.

After many days, their bodies were piled up and covered with dirt. The smell of the dead bodies was so bad, nobody went to Ammonihah for many years.

It was called Desolation of Nehors, for they were of the profession of Nehor, and their lands remained desolate.

The Lamanites did not come again to war against the Nephites until 78 BC.

Meanwhile, the Nephites enjoyed three years of peace throughout the land.

During these three years, Alma and Amulek preached repentance to the people in their **temples, sanctuaries** and synagogues, which were built **like** Jewish synagogues in Jerusalem.

Alma and Amulek continually preached the word of God to all who would listen. They did not favor any person above another. Many others were also chosen to preach the word throughout the land.

Soon the establishment of the church became common throughout all the

surrounding regions,
among all the Nephites.

There was **no** inequality among them, for the Lord poured out His Spirit upon all the people in the land to **prepare their hearts** to receive the words that He **Himself** would soon teach them.

This was done so that they would not reject the word and go on to destruction, but receive it with joy, as a branch being grafted into the true vine, that they might enter into the rest of the Lord their God.

The priests who taught the people preached against lying, deceiving, envying, fighting, stealing, murdering, committing adultery and against every type of evil.

They did this hoping to rid the people of these things completely. They also taught the people about the coming of the Son of God, about His suffering and death, and about the resurrection of the dead.

Many people wanted to know where the Son of God would come. To their great joy, they were told that He would come and appear to them after His resurrection.

When 78 BC ended, the church was established throughout all the land, having won the victory over the devil.

The word of God had been preached in its purity, and the Lord had poured out His blessings upon the people.

*Mosiah's sons return
after 14 years . . .
(compare Alma, chapter 17)*

While Alma was traveling south from the land of Gideon to the land of Manti, to his surprise, he met Mosiah's sons, who were on their way to Zarahemla. These were the friends who were with Alma when the angel first appeared to him.

Alma was very happy to see his brethren and even happier to see they were still his brethren in the Lord. They had become strong in the truth, for they were men of sound understanding and had **searched the scriptures diligently** to know the word of God.

But this is not all. They had **prayed and fasted often**. Because of this, they

had the spirit of prophecy and revelation and were able to teach with power and authority from God.

They had been teaching God's word for 14 years among the Lamanites and had been successful in bringing many to the knowledge of the truth.

By the **power of their words**, many souls had been brought before the altar of God to call upon His name and confess their sins before Him.

Like Alma, Mosiah's sons had suffered many afflictions such as hunger, thirst and fatigue. They had also labored greatly in the spirit.

Fourteen years earlier, in 92 BC, they had refused the kingdom their father, Mosiah, and the people

wanted to confer upon them. They had left Zarahemla, taking their swords, spears, bows, arrows and slings in order to hunt food in the wilderness.

They had gone into the wilderness with others whom they had chosen, heading to the land of Nephi to preach God's word to the Lamanites. They had traveled for many days in the wilderness, fasting and praying for the Lord to give them a portion of His Spirit to stay with them.

They wanted to be instruments in God's hands to bring, if possible, their brethren the Lamanites to the knowledge of the truth — to the knowledge of the baseness of their

forefathers' incorrect traditions.

And they had been comforted, for the Lord had visited them with His Spirit and had said to them,

"Be comforted. Go among your brethren, the Lamanites, and establish my word.

Be patient in your afflictions, showing a good example to them in me, and I will make you instruments in my hands to save many souls."

These words gave Mosiah's sons and their companions courage to go to the Lamanites and declare God's word to them.

After arriving in the borders of the Lamanite land, they had separated, trusting in the Lord they would meet again at the close of their harvest, for

they believed the work they started was great.

And it *was* great, for they had chosen to preach God's word to a wild, hardened and ferocious people — a people who loved to rob and kill Nephites, whose hearts were set upon gold, silver and precious things.

The Lamanites robbed and killed to get things rather than make them with their own hands, for they were a very lazy people. Many of them worshipped idols, and the curse of God had fallen upon them because of the false traditions of their forefathers.

But the **promises** of the Lord were **still extended** to them if they repented. This is why Mosiah's sons had started the work, to perhaps bring them to

repentance and know the plan of redemption.

In order to teach more Lamanites, they had separated and gone among them, every man alone, according to the word and power of God given him.

Ammon had been their chief and had administered to each of them, blessing them according to their callings and needs. Then he left and they took their separate journeys throughout the land.

Ammon went to the land of Ishmael, the land named after the sons of Ishmael, who had become Lamanites.

As Ammon entered the land of Ishmael, the Lamanites captured and bound him. It was their custom to bind all Nephites

who fell into their hands and take them before the king, who would then decide whether to have the Nephite killed, made to be a slave, thrown into prison, or thrown out of the land. So Ammon was brought before the king.

The king's name was Lamoni. He was a descendant of Ishmael and he ruled over the land of Ishmael. The king asked Ammon if he wanted to live in the land among the Lamanites, or return to his own people.

Ammon said that he wanted to live among the Lamanites for a time, and perhaps until the day he died. King Lamoni was very pleased with Ammon and had him untied. Then he offered Ammon one of his daughters to marry.

Ammon responded, "No, but I will be your servant."

So Ammon became King Lamoni's servant and worked among his other servants, watching his flocks.

After serving the king for three days, he and the Lamanite servants were driving their flocks to the waters of Sebus where all the Lamanites drove their flocks for watering.

Along the way, a certain number of Lamanites, who had already watered their flocks, began to scatter the king's flocks.

Then the king's servants became frightened, saying, "Now the king will kill us, just as he killed others whose flocks were scattered by these wicked men."

They began to cry fearfully while saying, "Look, our flocks are already scattered!"

They wept because they did not want to be put to death.

When Ammon saw this, he was filled with joy, thinking to himself, "Now I will show the power of God in me to my fellow-servants by restoring these flocks to the king. Then I will win the hearts of my fellow-servants and lead them to believe in my words."

Ammon encouraged the servants by saying, "My brethren, cheer up. Let us go find the flocks and bring them back here for watering. We will save the flocks and the king will not kill us!"

The servants followed Ammon, running quickly to head off the king's flocks and bring them back to the watering place.

Then their enemies came to scatter their flocks again, but Ammon said to his brethren, "Surround the flocks so they do not get away again, and I will go and contend with these men."

The servants did as they were told, and Ammon went to contend with the many men who stood by the waters of Sebus. The men were not afraid of Ammon, thinking that one of them could easily kill him.

They did not know the Lord had promised Mosiah that He would deliver his sons out of the Lamanites' hands. They did not know

anything about the Lord, and they delighted in seeing their brethren die. This is why they had scattered the king's flocks.

Then Ammon began to **hurl stones** at them with his sling, and with mighty power, he **killed six** of them.

They were astonished at his strength, but they were angry because he had killed some of their men. They were determined to kill Ammon, so after they failed **to hit him** with their stones, they rushed him with clubs to kill him.

As each man raised his club, Ammon cut off his arm with his sword.

The men were astonished and they all ran from Ammon. Ammon had killed six with his sling, and had **killed their leader with his sword**.

He had also cut off every arm lifted against him, and there were many.

After driving his enemies far away, he returned to the king's servants and told them to water the flocks.

Then they returned the flocks to the king's pasture.



The servants went to the king, carrying the arms which had been cut off by Ammon as a testimony of the things he had done.

Lamoni and his servants marvel . . .

(compare Alma, chapter 18)

King Lamoni told his servants to tell him everything they had seen Ammon do.

After the king learned how faithful Ammon had been in saving his flocks, and how great his power was in fighting, he was amazed.

He said, "Surely this is more than a man. This must be the Great Spirit, sending His great punishments upon this people because of their murders!"

The servants answered, "We do not know if he's a

man or the Great Spirit. We do know he can't be killed by your enemies, nor can they scatter your flocks when he is with us because of his skill and great strength.

Because of this, we know he is your friend. He has more power than any man, for he cannot be killed."

Upon hearing this, the king said, "Now I know this is the Great Spirit. He came here to save your lives, so I would not kill you, as I did your brethren. This must be the Great Spirit, of whom our forefathers have spoken."

Lamoni's tradition, which he had received from his father, was to believe in a Great Spirit.

Even though he and his people believed in a Great

Spirit, they thought that whatever they did was right. Even so, Lamoni still began to be afraid, fearing he had done wrong by killing his servants.

Before this time, Lamoni had killed **many** of his servants for allowing other Lamanites to scatter his flocks at the watering place. These Lamanites often came to the waters of Sebus to scatter the people's flocks so they could steal their sheep.

Now Lamoni asked his servants, "Where is this man who has such great power?"

The servants replied, "He is feeding your horses."

Now before the servants had gone to water the sheep, the king had commanded them to

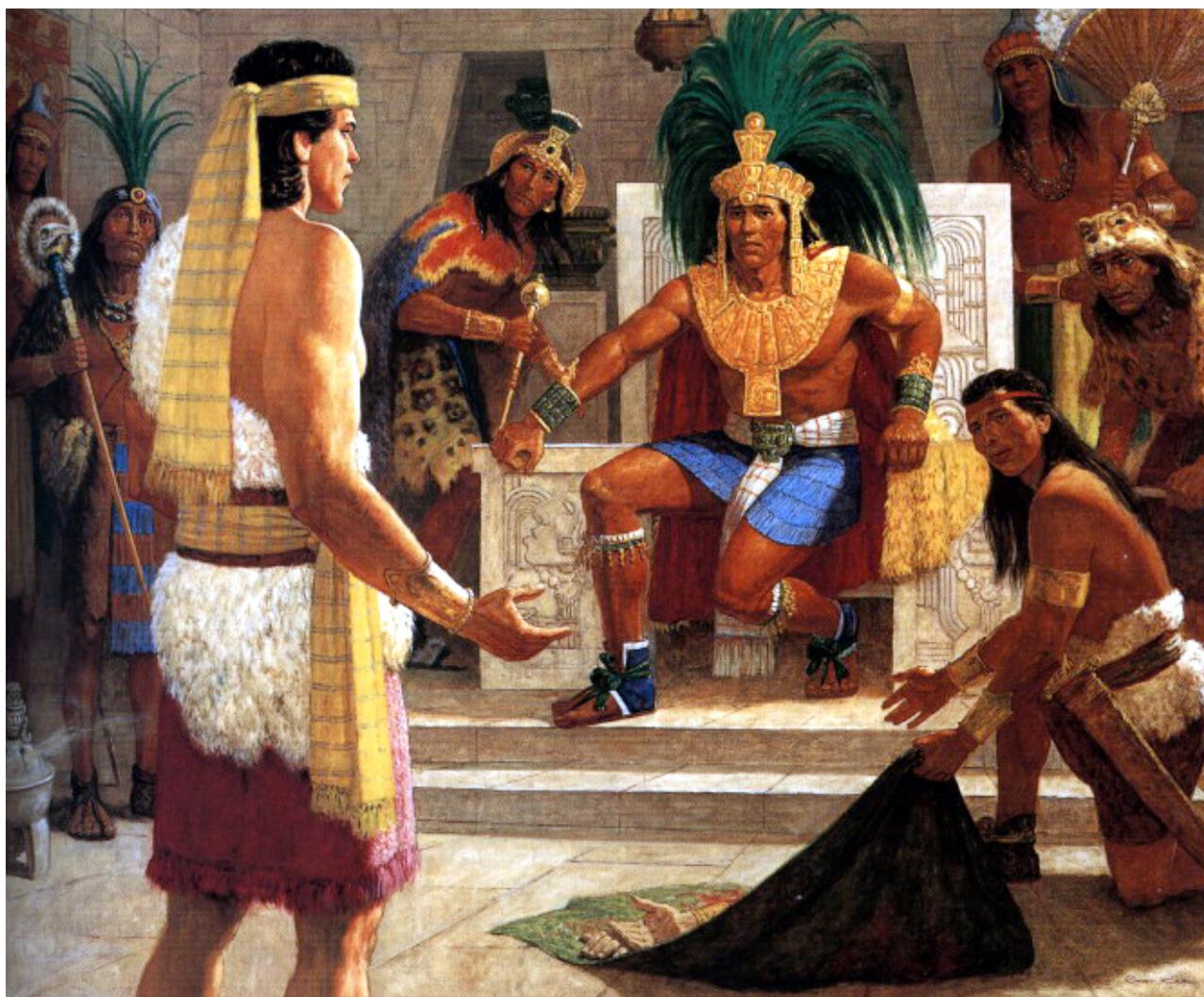
prepare his horses and chariots to travel to the land of Nephi.

Lamoni's father, the king over all the land, was going to hold a great feast in the land of Nephi.

When King Lamoni heard that Ammon was preparing his horses and chariots, he was even more astonished by Ammon's faithfulness, and said, "I have never had a servant as faithful as this man, for he **remembers to carry out all my commands.**

Now I know **for sure** that this is the Great Spirit. I want him to come to me, but I dare not ask him."

When Ammon was finished with the horses and chariots, he went to the king.



Ammon noticed that the king looked different. He was no longer bold, but in deep thought. Seeing this, Ammon thought he should leave the king alone, and he turned to walk away.

But one of the king's servants said to him "Rabbonah (meaning

powerful king), the king wants you to stay."

Ammon turned back to the king, and said, "What would you have me do for you, oh king?"

The king did not answer, but sat silent for an hour, not knowing what to say to Ammon.

Then Ammon asked again, "What would you have me to do?" And the king still did not answer.

Ammon, being filled with the Spirit of God, knew Lamoni's thoughts, and asked him, "Do you wonder because you have heard about what I have done?"

Why do you wonder so much? I'm only a man, and your servant. I will do whatever you want, if it's right."

The king still marveled because Ammon knew his thoughts, but managed to finally ask, "Who are you? Are you the Great Spirit, who knows all things?"

Ammon answered, "No."

The king asked, "How do you know my thoughts? You may tell me boldly.

Also tell me by what power you killed those men and cut off arms of those who scattered my flocks.

If you will tell me, I will **give you anything** you want. I would guard you with my armies if you needed them, but I know you're more powerful than them all."

Now Ammon was wise (cunning--with guile), yet harmless. So he said to Lamoni, "I'll tell you by what power I did these things **if** you will believe **all** my words."

The king answered, "I will believe all your words."

Then Ammon boldly asked the king, "Do you believe in God?"

The king answered, "I don't know what you mean."

Ammon asked, "Do you believe in the Great Spirit?"

"Yes," answered the king.

Ammon said, "The Great Spirit **is** God. Do you believe God created the earth and the heavens?"

"Yes, I believe He created the earth, and all things in it, but I do not know about the heavens," replied Lamoni.

Ammon said, "The heavens is a place where God lives with all His holy angels."

King Lamoni asked, "Is it above the earth?"

"Yes," replied Ammon. "He looks down upon all His children, and He knows all the thoughts and intentions of their hearts, for by His hand they were all created from the beginning."

Then King Lamoni said, "I believe everything you have told me. Did God send you?"

Ammon explained, "I am a man. In the beginning, man was created in the image of God. I was called by His Holy Spirit to teach these things to this people, that they may learn all that is just and true.

A part of God's Holy Spirit is in me, which gives me knowledge and power. This is done **according to my faith** in God and **my desire to serve Him.**"

Then Ammon began to teach Lamoni, starting from the creation of the world and of Adam.

He taught about the fall of man, and about all the records and holy scriptures of the people which had

been spoken by the prophets even down to the time their forefather Lehi left Jerusalem.

Ammon also told the king and his servants about the journeying of their forefathers in the wilderness — how they suffered with hunger and thirst.

He told them about the rebellion of Laman, Lemuel and Ishmael's sons. He explained all the records and scriptures, from the time Lehi had left Jerusalem down to their present time.

This is not all. Ammon explained the **plan of redemption**, which was prepared from the foundation of the world.

He also told them of the **coming of Christ**, and

of **all** the works of the Lord.

King Lamoni **truly** believed everything Ammon said and cried out, "Oh Lord, have mercy on me and my people, according to your abundant mercy you showed the Nephites."

After saying this he **fell down** as if dead.

Then the king's servants carried him to his wife and laid him on a bed. He lay as if he were dead for two days and nights. And his wife, sons and daughters mourned over him in the customary way, greatly lamenting his loss.

*The Queen
believes Ammon . . .
(compare Alma, chapter 19)*

After two days and nights, the king's servants were about to put him in a tomb.

The queen had heard of Ammon's fame, so she sent for him.

Ammon went to the queen and asked her what she wanted him to do.

She said, "My husband's servants told me that you are a prophet of a holy God, and that you have power to do many mighty works in His name.

If this is true, I want you to go to my husband, for he has been on his bed for two days and nights. Some say he isn't dead, but others say he is and want to take him away. As for me, I don't think he is dead."

This is what Ammon wanted to hear, for he knew king Lamoni was under God's power. He knew the marvelous light of God's glory--the **light of everlasting life**--had brought Lamoni **such joy** it



had **overcome his natural body**. The cloud of darkness had left Lamoni, and **he had been carried away in God**.

So Ammon went with the queen to see the king. He told the queen, "He is not dead, but sleeps in God. Tomorrow he will rise, so do not bury him. Do you believe me?"

The queen answered, "I have only your word and the word of our servants, but I do believe my husband will rise as you said."

Ammon replied, "You are blessed because of your great faith--a faith never known among all the Nephites."

The queen sat by her husband all night. In the morning the king awoke, and holding out his hand to the queen, he said, "Blessed is the name of God, and you are blessed too, for as surely as you live, **I have seen my Redeemer.** He

will be born of a mortal woman and will redeem all who will believe in Him."

Lamoni's heart was **so full of joy** that he was overcome again.

The queen was also overpowered by the Spirit, and she, too collapsed.

Seeing the Lord's Spirit being poured out according to his prayers, Ammon fell upon his knees and began to **pour out his soul in thanksgiving** to God for what He had done for his brethren.

Ammon was also overpowered with joy, and he collapsed near the king and queen.

When the servants who had witnessed Ammon's great power saw him on the ground, they began to

pray to God, fearing His power.

As each servant **prayed to God with his might**, he **fell** unconscious.

Soon they had **all** fallen, except one woman named Abish. She had been converted to the Lord many years earlier because of a remarkable vision that her father had received. Abish had never told anyone about her conversion to the Lord.

When she saw all the servants, the queen, the king, and Ammon fallen, she **knew** it was by God's power.

Abish knew this was **her opportunity to help** many

souls believe in God's power, so she ran from house to house, telling the people to come and see what His power had done.

A crowd came to the king's house, and to their astonishment, they saw the king, queen and their



servants lying on the ground as if dead. They also saw Ammon, a Nephite.

Some people said a great **evil** had come upon the king and his house because he had let a Nephite stay in the land.

Others argued, "**The king has brought this evil upon his own house by having his servants killed, whose flocks were scattered at the waters of Sebus.**"

Those men who had scattered the flocks had also gathered with the crowd. They argued with those who said evil had come upon the king for killing his servants.

They were **angry** with Ammon because he had killed seven of their brethren.

The **brother** of their leader, whom Ammon had killed with his sword, was very angry with Ammon. He

drew his sword and rushed over to where Ammon lay, but as he lifted his sword to kill him, **he fell dead.**

Ammon could not be killed, for the Lord had said to Mosiah, his father,

"I will spare him according to your faith."

Because of this, Mosiah **trusted** his son's **safety** to the Lord.

After the crowd saw the man fall dead while trying to kill Ammon, they all became afraid. They dared not touch Ammon, or anyone else who had fallen.

They again wondered what could be the cause of this great power and what these things meant.

Many of them said Ammon was the Great Spirit, while

others said he was sent by the Great Spirit.

Others argued that he was a monster who had been sent from the Nephites to torment them.

Still others said Ammon was sent by the Great Spirit to afflict them because of their sins, and that it was the Great Spirit who had always protected the Nephites by destroying many of their Lamanite brethren.

As the people started to argue sharply with one another, Abish became sad and started to cry.

Then she took the queen by the hand, with the hope of raising her from the ground.

As soon as Abish touched her hand, the queen sat up, stood on her feet, and cried out, "Oh blessed Jesus, who has saved me from an awful hell! Oh blessed God, have mercy on this people!"

And filled with joy, the queen **clasped** her hands and **said many things** to the crowd that they did **not** understand.

Then she took Lamoni's hand, and he sat up and stood on his feet.

Seeing his people arguing, Lamoni quickly went among them to rebuke them and teach them Ammon's words.

Those who listened to the king believed him and were converted to the Lord. But many people would not listen, and went away.

Then Ammon and Lamoni's servants stood and spoke to the people. They all declared the same thing — that their **hearts had been changed** and they had **no more desire** to do evil.

Many of the servants told the people they had spoken **with angels**, who had told them of God and His righteousness.

Many people **believed the servants** and were baptized. They became a righteous people and established a church among themselves.

This is how the Lord's work **began** among the Lamanites, and how He began to pour out His Spirit upon them.

From this we learn the Lord will extend His arm

to **all** who **will repent** and **believe** in Him.

Lamoni and Ammon's confrontation . . .

(compare Alma, chapter 20)

After the Lamanites had established a church, King Lamoni asked Ammon to go with him to the land of Nephi to meet his father.

But the Lord's voice told Ammon,

"Do not go to the land of Nephi, for Lamoni's father will try to kill you.

Instead, go to the land of Middoni, where your brother Aaron, and also Muloki and Ammah are in prison."

Upon hearing this, Ammon said to Lamoni, "My brother and his friends are in prison in Middoni. I must go there to free them."

Lamoni replied, "I know in the strength of the Lord you can do anything. But I will go with you, for the King Antiomno there is a friend of mine. I will flatter him and he will let your brethren out of prison.

And who told you your brethren were in prison?"

Ammon answered, "No one but God, who said to me,

'Go and free your brethren who are in prison at Middoni.'"

Lamoni told his servants to get his horses and chariots ready to go, and then said to Ammon, "I will go with you to Middoni, and I will plead with the king to let your brethren out of prison."

As Ammon and Lamoni were heading to Middoni, they met Lamoni's father,

the king over all the land. He was sharp with Lamoni, and asked him, "Why didn't you come on the day I held a great feast for my sons and my people? And where are you going with this Nephite, a child of a liar?"

Afraid of offending his father, Lamoni answered that he was going to Middoni. He told his father all that had happened in his kingdom — that these things had kept him from coming to the feast.

Lamoni expected his father to be happy with this good news, but to his surprise, his father was angry with him, saying, "Lamoni, why would you want to free these Nephite sons of a liar? Nephi robbed our forefathers, and now his

children have come among us to trick and rob us!"

Then Lamoni's father commanded him not to go to Middoni to free the Nephites, but to go with him back to the land of Ishmael. He also commanded Lamoni to kill Ammon with his sword.

Lamoni refused, saying, "I will not kill Ammon, and I will go to Middoni to free his brethren, for I know they are just men and holy prophets of the true God!"

Upon hearing this, Lamoni's father became **very angry** and drew his sword to kill Lamoni.

But Ammon stepped between Lamoni and his father, saying, "You will not kill your son, but if he did die, it would be better for

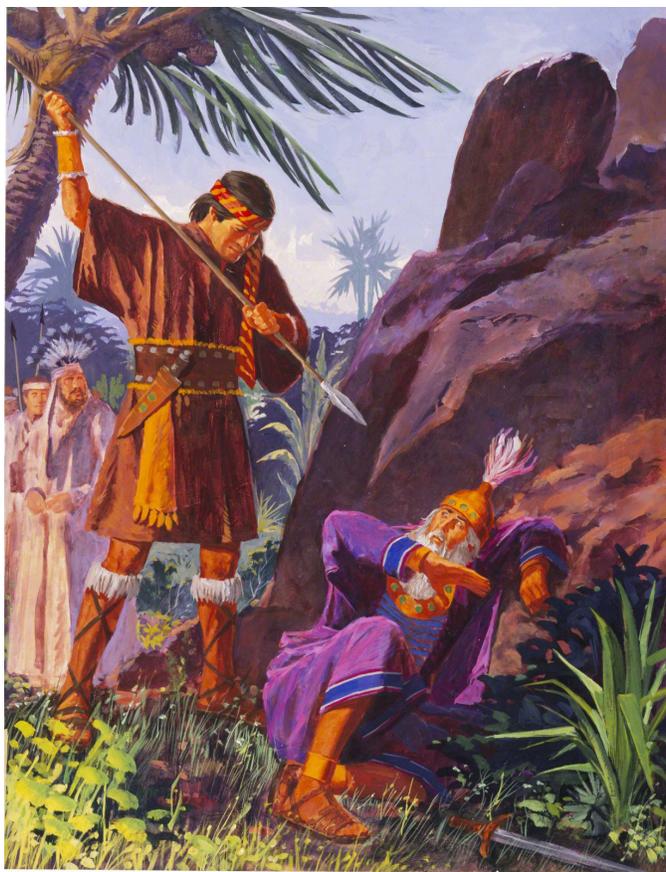
him than you, for he has repented of his sins.

If you were to die now in your anger, your soul could not be saved. For your own sake, do not kill your son, for he is an innocent man, and his blood would cry up from the ground to the Lord his God for vengeance upon you, and perhaps you would lose your soul."

Lamoni's father answered, "**Yes, you're right. If I killed my son I would shed innocent blood. You are the one who has tried to destroy him!**"

He raised his sword against Ammon, who defended the blows. Then Ammon wounded the king's arm so he could not use it.

Helpless, Lamoni's father begged Ammon to spare his life.



But Ammon raised his spear above him, saying, "I will kill you unless you give me authority to let my brethren out of prison!" Afraid for his life, the king said, "You may have whatever you want, even half my kingdom!"

Seeing he had power over the king, Ammon said, "In addition to letting my brethren out of prison, I

want Lamoni to keep his kingdom. You must not be displeased with him, and let him do as he wishes. Unless you promise this, I will kill you!"

Now the king was happy because his life had been spared. He realized Ammon didn't want to kill him, and he was very surprised at Ammon's great love for his son.

He said, "Because all you want is to free your brethren from prison and see Lamoni keep his kingdom, I will grant this, and I will not govern Lamoni again.

Come to my kingdom when your brethren are out of prison, and bring them with you. I want to see you again and learn more about what you and Lamoni have told me today."

Then Ammon and Lamoni continued their journey to Middoni.

Upon arriving, Lamoni was favored by Antiomno, the king of the land, who released Ammon's brethren from prison.

When Ammon saw his brethren he was very sorrowful, for they were naked and had many sores from being tied up. They had suffered from hunger, thirst and all types of afflictions, but they had been patient through it all.

It had been their misfortune to be among a **more stubborn people** who had refused to listen to them.

The people had driven them from house to house, and from place to place. The people had beaten

them, and had driven them away, until at last they had gone to Middoni, the worst place of all. In Middoni, they had been thrown in prison, tied with strong ropes, and kept there for many days before finally being released by Lamoni and Ammon.

*A report from Aaron . . .
(compare Alma, chapter 21)*

When Ammon and his brethren first separated near the Lamanite border, Aaron went toward Jerusalem, named after the old Jerusalem across the ocean. The Lamanites, Amalekites and people of Amulon had built this great city, Jerusalem.

The Lamanites were stubborn, but the Amalekites and Amulonites were even more hardened. They had

influenced the Lamanites to become even more wicked.

When Aaron came into Jerusalem, he started to preach to the Amalekites in their great church buildings, called synagogues. These synagogues were built according to the order of the Nehors, for many of the Amalekites and Amulonites belonged to that order.

As Aaron was preaching, an Amalekite man stood up and argued with him, "What do you mean, you have seen an angel?

Why don't angels appear to us?

Are your people better than we?

You said if we do not repent, we will die. How

do you know if we need to repent?

How do you know if we are righteous or not?

Look around. We have built sacred buildings and have come here to worship God, who we believe will save all men."

Aaron responded to the man by asking, "Do you believe the Son of God will come to redeem mankind from their sins?" The man answered, "We do not believe in these foolish traditions. We do not believe you know the future any more than we believe our forefathers knew the future."

Then Aaron read the scriptures to them about the coming of Christ and the resurrection of the dead — that **no redemption**

could be made **for anyone** unless it were through the death and suffering of Christ, and the atonement of His blood.

The people did **not want to hear** the truth. They wanted to believe they would all be saved **no matter what** they did.

As Aaron explained the scriptures, they became angry and interrupted him with their mocking.

Aaron left their synagogue and went to a village called Ani-Anti. There he found Muloki, Ammah and his brethren preaching to the people, who **also** refused to listen to the truth.

So they all left and went to Middoni. There they preached the word to many, but few believed them.



Aaron and some of his brethren were thrown into prison. The others ran out of the city to other places. In prison, Aaron and his brethren suffered many things until they were freed by Lamoni and Ammon, who fed and clothed them.

After recovering, Aaron and his brethren **went out**

to preach again, going wherever the Lord's Spirit **told** them to.

They preached God's word in every Amalekite synagogue and Lamanite assembly where they were allowed to preach.

The Lord **began to bless them**, for they brought many to the knowledge of the truth.

They **convinced** many people **their lives were sinful**, and their forefathers' traditions were false.

Ammon and Lamoni went to Ishmael, Lamoni's land, and King Lamoni no longer allowed Ammon to be his servant. He had his people **build synagogues** where they could meet together. He rejoiced over them and

taught them many things. He told them they were a **free people** under him, and they would **no longer be oppressed** by his father, the king, who had given him reign over Ishmael, and over all the surrounding land.

Lamoni told everyone under his reign they were **free to worship** the Lord their God **the way they desired**.

Ammon preached about righteousness to King Lamoni's people. He taught them diligently each day, and they listened, for they were **eager** to keep God's commands.

Aaron teaches

Lamoni's father . . .

(compare Alma, chapter 22)

While Ammon was teaching in Ishmael, Aaron and his brethren were **led by the Spirit** to Lamoni's father in the land of Nephi. They went into the king's palace and bowed before him.

Then Aaron said, "Oh King, we are Ammon's brethren, who you let out of prison. Oh King, if you will spare our lives, we will be your servants."

The king answered, "Arise, I don't want to kill you or for you to be my servants. I insist you teach me, for my mind is troubled and confused.

Ammon's words to me were very great and generous. Tell me, why didn't he come with you as I asked him to?"

Aaron replied, "The Spirit of the Lord called him to Ishmael to teach Lamoni's people."

The king then asked, "What do you mean, the Spirit of the Lord? This is what troubles me. And what did Ammon mean when he said,

'If you repent, you will be saved, and if you do not repent, you will be cast off at the last day?'"

Aaron answered, "Do you believe in God?"

The king responded, "I know the Amalekites say there's a God, and I have allowed them to build churches where they worship Him. And if you say there's a God, I will believe you."

When Aaron heard this, his heart rejoiced, and he said,

"As surely as you live, oh King, there *is* a God."

The king asked, "Is God that Great Spirit who brought our forefathers out of the land of Jerusalem?"

"Yes," answered Aaron. "He is that Great Spirit, and He created all things in heaven and earth. Do you believe this?"

"Yes, I believe the Great Spirit created all things," replied the king. "Tell me about these things, and **I will** believe you."

When Aaron saw the king would believe him, he began to **read** aloud **from the scriptures**. He read about the creation of Adam — how God created man in His own image and gave him commandments, and that because of

transgression, man had fallen.

Then Aaron **explained** the scriptures he had read. He explained the fall of man, his carnal state, and the plan of redemption, prepared from the beginning of the world through Christ, **for all who would believe** in Him.

Aaron said that since man had fallen, he could not earn anything for himself, and that only the suffering and death of Christ could atone for sins, through faith and repentance. He said that Christ would break the bands of death, and the grave would have no victory, and the sting of death would be consumed by the hope of glory.

After Aaron explained all this, the king asked, "What must I do to have this

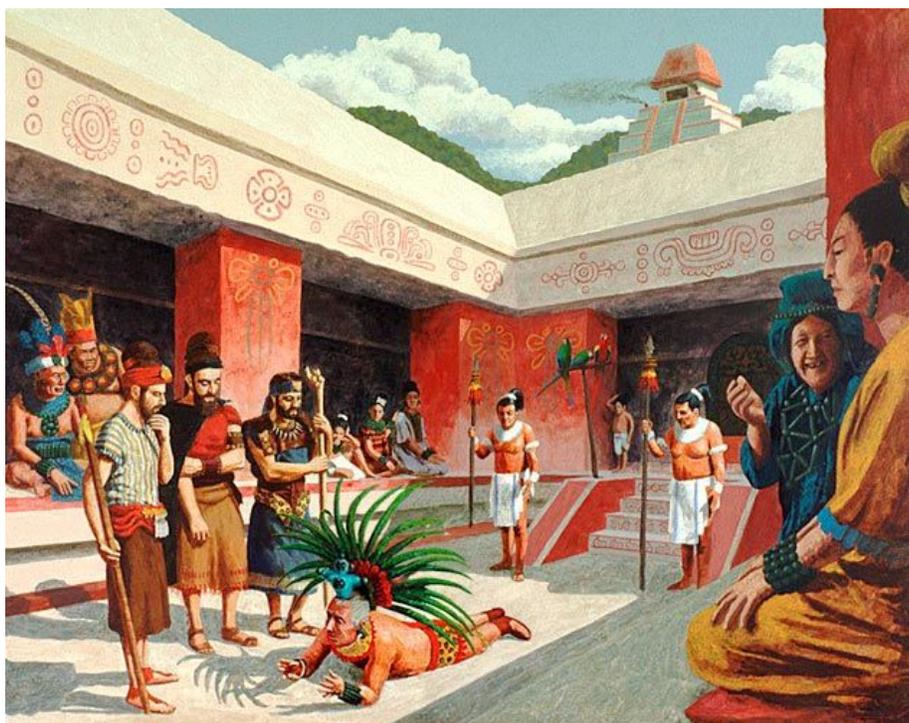
eternal life? What must I do to be born of God--to have this wicked spirit taken from me and receive His Spirit, that I may be filled with joy, and not be cast off at the last day?

I will give up all that I have, even my entire kingdom to receive this great joy!"

Aaron replied, "You **will have** what you **hope** for, oh King, if you will bow down before God and repent of all your sins — if you will call upon His name in faith, believing you will receive."

The king then immediately bowed down on his knees before the Lord, and even laid himself over the

ground. He cried out loudly, "Oh God, Aaron has told me there is a God. If there is a God, and if you are God, then **will you make yourself known** to me? I will **give away all my**



sins to know you, to be raised from the dead and be saved at the last day."

And when the king said this, he was struck as if he were dead.

The king's servants ran and told the queen what had

happened. She came running and saw him lying as if dead. She also saw Aaron and his brethren standing nearby. She was angry with them and commanded the king's servants to kill them.

The servants had seen how the king had fallen and they were afraid to lay their hands on Aaron and his brethren. They pled with the queen, "Why do you command us to kill these men when one of them is mightier than us all and will kill us?"

When the queen saw the servants' great fear, she became very afraid, too. Then she commanded her servants to call the people to come and kill Aaron and his brethren.

Aaron saw the queen's determination to have him

killed. And knowing the unbelief and stubbornness of the people, fearing there would be a great disturbance among them, Aaron took the king's hand and shouted, "Stand."

Then the king received his strength and stood on his feet. When the queen and servants saw this they became fearful, wondering how it was done.

And the king **spoke to his household** until they were **all** converted to the Lord.

Meanwhile, a large crowd had gathered because of the queen's orders, and had begun to conspire against Aaron and his brethren. But the king spoke to the crowd and they calmed down.

The king also told Aaron and his brethren to stand before the people and **preach the word to them.**

Then the king sent a proclamation to all his people throughout his land and all the surrounding areas.

The **Lamanites' land**, which had a **sea** on the **east** and the **west**, was divided from the Nephites' by a **narrow strip of wilderness.** This **narrow strip** of land, which ran from the east sea to the west sea, was **located south** of the land of Zarahemla. It went through the borders of Manti, **near the head** of the Sidon River.

The more idle Lamanites lived in tents near the **western seashore, west** of the land of Zarahemla,

and **west** of the land of Nephi, in the wilderness -- in the place of their forefathers' first inheritance.

Many Lamanites also lived on the eastern shore, where the Nephites had driven them.

Being nearly surrounded by Lamanites, the Nephites had taken possession of all the northern lands, starting from the wilderness at the head of the Sidon River, from the east sea to the west sea. The Nephites' land continued north to the land they called Bountiful.

On the north of Bountiful was Desolation, a land once populated and then destroyed.

Upon landing there in their ships, the people of Zarahemla (the Mulekites)

were the first to discover the bones of this lost civilization (the Jaredites).



Then the Mulekites had gone into the southern wilderness. They called the southern land Bountiful because it was filled with all types of wild animals.

It took a day and a half for a Nephite to travel in an east-to-west direction across the neck of land, the

line on the land Bountiful / Desolation.

And so the lands of Nephi and Zarahemla were nearly surrounded by seas.

Note: Present-day south sea is mostly marshland. This map fits all descriptions of geography and distances traveled. In all cases, distances traveled is mentioned in days, not weeks or months. It's not likely for Nephites and Lamanites prior to 400 A.D. to have covered North, Central and South America.

The Nephites also lived in the land of Bountiful (just north of the neck) from the eastern to the western shores. They were wise to guard the narrow neck (about 35 miles wide) with their armies, which kept the Lamanites from overrunning the northern land. Now I Mormon will continue my account of Ammon, Aaron, Omner Himni and their brethren.

*The king opens the way for preaching . . .
(compare Alma, chapter 23)*

The proclamation the Lamanite king sent among all his people told them not to harm Ammon, Aaron, Omner, Himni or any of their brethren who preached the word of God.

It was forbidden for anyone to bind, imprison or hurt them in any way. They were to have free access to their houses, temples and sanctuaries so God's word could be preached through all the land.

Lamoni's father, the Lamanite king, desired all his people be convinced of their forefathers' wicked traditions. He wanted them to realize they were all brethren, and they should not murder, steal, commit

adultery, or do any kind of wickedness.

The king made this proclamation because he and his household had been converted to the Lord.

After this, Aaron and his brethren went from city to city, from one house of worship to another. They established churches and consecrated priests and teachers throughout the land among the Lamanites. They preached and taught God's word **with great success**.

Thousands were brought to the knowledge of the Lord and to believe in the Nephites' traditions. They were taught about the records and prophecies that had been handed down, even to their present time.

Ammon and his brethren preached **according to the spirit of revelation and prophecy**, and by the **power of God**, which worked **miracles** among the Lamanites.

And as surely as the Lord lives, **all** the Lamanites who were converted to the Lord **never fell away**. They became a righteous people. They **laid down their weapons** and did not fight against their brethren the Nephites nor against God **anymore**.

Now these are they who were converted to the Lord:

The Lamanites in the land of Ishmael, Middoni, Shimlon and Shemlon, and the Lamanites in the cities of Nephi, Lemuel and Shimnilom.

All these Lamanites who were converted laid down all their weapons of war.

Only **one Amalekite** was converted and no Amulonites were ever converted. They hardened their hearts, and also the hearts of the Lamanites who lived in **their** villages and cities.

The king and those who were converted wanted a name to distinguish themselves from those who did not believe. The king consulted with Aaron and many of their priests about the name they would take upon themselves. They decided no longer to call themselves Lamanites, but **Anti-Nephi-Lehies**.

Note: Anti (Ahn-tee) in ancient Israel meant "liken unto". So the name Anti-Nephi-Lehi meant to be as their forefathers Nephi and Lehi had been (faithful to God).

They began to be a very industrious people. They were friendly with the Nephites and openly communicated with them, and **God's curse** no longer followed them.

Note: The record of this Lamanite awakening is **a type for the last days**. Knowing this, Mormon and Moroni's final words were **directed to latter-day Lamanites** — words beckoning them to **use their faith** to come to **know their covenant status**.

See [Mormon 7:1-4.10](#)
[Moroni 10:1.33](#)

*Former Nephites stir up the Lamanites . . .
(compare Alma, chapter 24)*

Then the unconverted Amalekites, Amulonites and Lamanites in the surrounding lands were stirred up **by the wicked** Amalekites and Amulonites to be **angry** with their brethren.

Their hatred grew, and they began to rebel against their king (Lamoni's father). They did **not** want him to be their king any longer, so they took up arms against the Anti-Nephi-Lehies.

During this time, the king conferred the kingdom upon his son (Lamoni's brother) and gave him the new name . . .

Anti-Nephi-Lehi

Then the king died in the same year the Lamanites were preparing for war against God's people.

When Ammon, his brothers, and those who had come up with him realized the unconverted Lamanites were preparing for war, they all met at Midian. From there they went to Ishmael to hold a council with Lamoni and

his brother, Anti-Nephi-Lehi, to discuss what they should do to defend themselves against the Lamanites.

None of the Lamanites who had been converted to the Lord would **take up arms** against their brethren. They would not make **any** preparations for war. Their king Anti-Nephi-Lehi also commanded them not to take up arms.

He said to his people, "I thank my God, my beloved people, that our great God has in His goodness sent our brethren, the Nephites, to preach to us — to convince us of the wickedness of our forefathers' traditions.

I thank my great God that He has given us a portion of His Spirit to soften our hearts, and that we have

opened a correspondence with these brethren, the Nephites. And by this correspondence, we have been convinced of our sins and of the many murders we have committed.

I also thank my God, my great God, for giving us the chance to repent of these things, for He has forgiven us of our many sins and murders we have committed, and He has taken away the guilt from our hearts through the merits of His Son.

And in our lost condition, it was all we could do to repent of our sins and murders we had committed so God would take the guilt from our hearts, and also take away our stains.

My **best beloved brethren**, since God has taken away

our stains, and our swords have become bright, **let us not stain them again** with the blood of our brethren. For perhaps if we stained our swords again, they could **not be washed bright** through the blood of the Son of our great God, which will be shed to atone for our sins.

The great God has had mercy on us, and has made these things known to us so we would not perish. He has given us a knowledge of His Son before He comes, for He loves our souls as well as the souls of our future children.

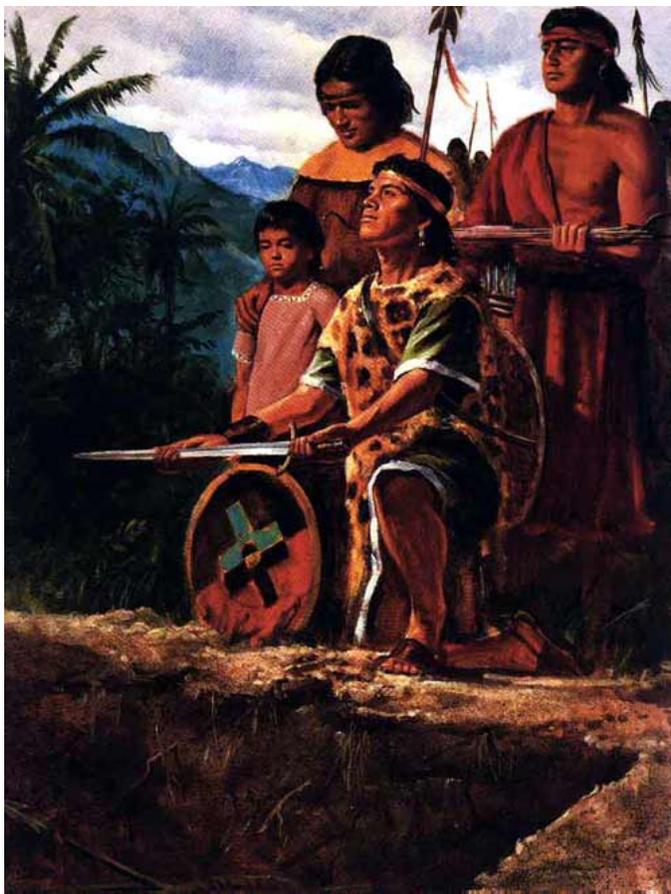
This is why, in His mercy, **He visits us by His angels**, who **teach** us the plan of salvation, which is to be known by us as well as by our future generations.

Oh, how merciful is our God! Since we have done all we can do to have our stains removed, and our swords have been made bright, let us hide them away, that they may be kept bright.

Then on the **last day**, when we are brought before God to be judged, our bright swords will **be a testimony** that we did **not** stain them with the blood of our brethren after He gave us His word, which word enabled us to repent.

And now, even if our brethren seek to kill us, we will now bury our swords deep in the earth, that they may be kept bright as a **testimony at the last day** that we never used them. And if our brethren do kill us, we will go to our God and be saved."

After the king said this, the people buried all



their swords and weapons deep in the earth.

This was their testimony to God, and also to men, that they would never use their weapons again. They covenanted with God that rather than kill their brethren they would give up their own lives --

that **rather than take** from a brother **they would give** to him — rather than **waste** their time in idleness they would **work** productively with their own hands.

From this we see when Lamanites are brought to believe and know the truth, **they are firm** and would rather die than commit sin, for they buried their weapons of war to have peace.

Then the wicked Lamanites came to the land of Nephi to kill the king and replace him with another, and to kill the people of Anti-Nephi-Lehi.

When the converted Lamanites saw them coming, they went out to meet them, bowed to the earth before them, and

called on the name of the Lord.

They continued to do this as the Lamanites began to fall upon them and kill them with their swords.

Without meeting any resistance, the Lamanites killed **1,005** of them, and we know they have gone to **live with their God and are blessed.**

Soon the Lamanites realized their brethren would not run from the sword nor resist, but would rather lie down and die, **praising God** while being killed.

Many stopped their killing and repented of what they had done, for their hearts had swollen for those who had fallen.

Many Lamanites **threw down their weapons** and

would not take them up again. They became like their brethren, relying upon the mercies of those **who then** raised their arms to **kill them.**

More Lamanites joined the people of God that day than the number of those killed. Not one of the 1,005 killed was a wicked man, and **more than that** were brought to the knowledge of the truth.

From this we learn the Lord works in **many ways** to save the souls of His people.

Most of the Lamanites who killed their brethren were Amalekites and Amulonites, after the order of Nehor. And **not one of them** joined the people of God. Only Lamanites joined.

From this we can plainly discern that when people fall away into sin, **after having been enlightened** by the Spirit of God, they become **more hardened**, and their spiritual condition **becomes worse** than if they had never been enlightened.

*Abinadi's prophecy is fulfilled . . .
(compare Alma, chapter 25)*

Because they had killed so many of their own men, the Amalekites and Amulonites became even more angry. They swore vengeance upon the **Nephites** and stopped killing Anti-Nephi-Lehies.

Because they had sworn this vengeance, they took their armies into Ammonihah and killed **everyone** in that city. And after this, they lost

many battles with the Nephites.

Almost all of Amulon's descendants, and the descendants of Noah's other priests, were killed by the Nephite army.

Those who were not killed ran into the eastern wilderness and usurped power and authority over the Lamanites, **killing many of them by fire** because of their **belief** in the Lord.

After so much suffering and loss, many Lamanites remembered the preaching of Aaron and his brethren in their land. They began to disbelieve the traditions of their forefathers and believe in the Lord — that He gave great power to the Nephites.

By their faith, many were converted to the Lord while in the wilderness.

Now it was Amulon's descendants who were killing the converted Lamanites by fire. This martyrdom made many other Lamanites very angry, and **they hunted and killed Amulon's descendants** as they ran into the east wilderness.

Even to **this day**, those Amulonites are still hunted by Lamanites.

This is how **Abinadi's words were fulfilled**, for he said the **descendants** of the priests who killed him would be hunted down and killed.

Abinadi said, "Your children will be hunted, captured, and suffer death by fire."

Abinadi was the first to die by fire because of his belief in God. He had told Noah's priests their descendants **would burn many people after him**, and they in turn would be scattered, hunted and burned by their enemies.

Now when the Lamanites realized they could not overpower the Nephites, they went back to their own land. Many of them came to live in the land of Ishmael and land of Nephi and joined the people of God . . .

the Anti-Nephi-Lehies.

They, too, buried their weapons as their brethren had done and began to be a righteous people. They also walked in the ways of the Lord, keeping His statutes and commandments.

They **kept** the law of Moses which was necessary to do, for it had **not yet been fulfilled**.

Even though they kept the law of Moses, they **looked forward** to the coming of Christ, understanding the law of Moses was a **type** of His coming.

They believed they had to keep those **outward performances** until Christ **revealed** Himself to them. They knew that salvation **did not** come by the law of Moses, but it served to strengthen their **faith in Christ**.

This is how they kept their **hope . . .** through their faith in an **eternal salvation**, relying on the spirit of prophecy, which spoke of things to come.

Now Ammon, Aaron, Omner, Himni and their brethren rejoiced greatly over their success among the Lamanites, seeing the Lord had answered their prayers and had also verified His word to them down to the last detail.

*The missionaries rejoice . . .
(compare Alma, chapter 26)*

Ammon said to his brethren, "We have great reason to rejoice. For how could we have known when we left Zarahemla God would have given us such great blessings?

And what are these great blessings? Our brethren the Lamanites were in the most terrible darkness, but now many have been brought to see the marvelous light of God!

This is the great blessing given us, that we have been instruments in God's hands to do His great work.

Thousands of Lamanites now rejoice, having come into the fold of God. The field was ripe, and now you are blessed, for you reaped with your might, working all the day.

Now look at your harvest which will not be lost! They will not be lost at the last day, when storm and whirlwind come, but will be gathered together where the storm cannot harm them, where enemies will have no power over them.

They are in the hands of the Lord of the harvest. They are His, and He will raise them up at the last day. Blessed be the name of our God! Let us sing His praise! Let us give thanks to His

holy name, for His works are righteous forever!

Had we not come from Zarahemla, these Lamanites, our dearly beloved brethren, who have so dearly loved us, would still hate us and be strangers to God."

After Ammon said this, his brother Aaron rebuked him, saying, "Ammon, I'm afraid you're so carried away with joy you're boasting."

Ammon replied, "I'm not boasting of my own strength or wisdom. My heart is filled with joy, and **I rejoice in my God!**

I know I am nothing. I am weak, and I do not boast of myself, but of God, for in His strength I can do all things!

We have performed many mighty miracles in this land for which we will praise His name forever.

See how many thousands of our brothers God has freed from the pains of hell? They have been brought to sing redeeming love because of the power of His word, which is in us.

Isn't this a great reason to rejoice? Yes, we have great reason to **praise Him forever**, for He is the Most High God and has freed our brethren from the chains of hell.

Not long ago they were surrounded by eternal darkness and destruction. But God has brought them into His everlasting light and salvation!

Now they are surrounded by the matchless bounty of

His love, and we have been instruments in His hands by doing this great and marvelous work!

So let us glory and rejoice in the Lord, for our joy is full. We will praise our God forever, for **who can glory too much** in the Lord? **Who can say too much** about His great power, mercy and long-suffering toward His children?

I cannot express the smallest part of what I feel!

Who could have thought that our God would be so merciful as to snatch us from our awful, sinful and polluted state? We were angrily going about threatening to destroy His church.

So why didn't God just consign us to an awful destruction — letting the

sword of His justice fall upon us and doom us to eternal despair?

My soul cowers at the thought. God did not exercise His justice upon us, but in **His great mercy**, He carried us over that everlasting gulf of death and misery, and **saved** our souls.

And what natural man or woman can know these things? None, unless they repent.

Those who repent and exercise faith, who do good works and always pray, are **given the knowledge of God's mysteries**.

They will be given the power to reveal that which has never been revealed before. They will be given the power, even as we have been given, to bring

thousands of souls to repentance.

Remember how our brothers in the church at Zarahemla laughed at us when we told them we wanted to preach to the Lamanites in the land of Nephi? Remember how they scorned us, saying,

'Do you really think you can convert the Lamanites to the truth and convince them that their forefathers' traditions are wrong?

The Lamanites are stubborn. They delight in bloodshed, and they spend their time doing the most wicked things. Let us go to war against them, and destroy them and their iniquity before they overrun and destroy us.'

But we ignored our brethren in Zarahemla and

went into the wilderness, hoping to perhaps save a few souls. When we were depressed and about to turn back, the Lord comforted us and said,

'Go among your brethren, the Lamanites. Bear your afflictions patiently and I will give you success.'

And now we have returned after having been among them. We patiently suffered every deprivation. We went from house to house, relying upon God's mercy. We taught them in their homes, on their streets and hills, and in their temples and synagogues.

We were thrown out, mocked, spit on, and slapped in the face. We had rocks thrown at us, and were tied with strong ropes and thrown in prison.

And by **God's power and wisdom** we have once again been delivered.

We suffered all this to perhaps be the means of saving some soul. We thought our joy would be full **with even a few** converts.

But are the fruits of our labors few? No, they **are many!** And we know they are sincere, seeing their love for each other and us.

They would rather sacrifice their own lives than take the life of an enemy. They have buried their weapons deep in the earth because they love their brethren.

Has there ever been such great love in all the land? No, not even among the Nephites, for they would take up arms against their

brethren and not allow themselves to be killed.

But over 1,000 Lamanites have laid down their lives. And we know they have gone to their God because of their love for their brothers and hatred of sin.

Do we have great reason to rejoice? Yes, since the world began, no men have ever had greater reason to rejoice than us!

My joy is carried away, even to boasting in my God. For He has all power, wisdom and understanding. He comprehends all things, and He is a merciful Being who saves those who will repent and believe in Him.

Now if this is boasting, then I boast, for God is the source of my life and light, my joy and salvation, and my redemption from an

everlasting curse. He has been mindful of this people — **a branch of the tree of Israel**, who are lost from their roots and wander in a strange land.

My brethren, we see God is **mindful** of every people **no matter where they live**. He numbers **all** His people and shows His mercy over **all the earth**.

This is the reason for my joy and great thanksgiving, and I will give thanks to my God forever!"

The time just before the reunion of the missionaries (compare Alma, chapter 27)

Now, as I, Mormon, said before, when the Lamanites who had gone to war against the Nephites realized that they could not destroy them, they

returned to the land of Nephi.

The Amalekites were very angry for having lost so many of their people, and when they could not take revenge on the Nephites, they stirred up the wicked Lamanites to be angry enough to begin killing their brethren, the Anti-Nephi-Lehies, once again.

And having made a covenant with the Lord not to fight, many of the Anti-Nephi-Lehies were killed by their enemies. They treated Ammon and his brethren like angels sent from God to save them from everlasting destruction.

So when Ammon and his brethren saw them being killed, they were moved with compassion and said to their king, "Let us gather

this people of the Lord and take them to our brethren, the Nephites, in the land of Zarahemla. Let us escape from our enemies and not be killed."

The king replied, "The Nephites will kill us because of the many murders and sins we have committed against them."

Then Ammon said, "I will go and ask the Lord, and if He tells us to leave, will you leave?"

The king answered, "Yes, if the Lord tells us to leave, then we will go to our brethren and be their slaves until we have made restitution for the many murders and sins we have committed against them."

Ammon replied, "Slavery is against our law established by my father, Mosiah. So

let us go and rely upon their mercy."

The king said, "Ask the Lord, and if He tells us to go, we will. Otherwise, we will die in this land."

Ammon went and asked the Lord, who said to him,

"Get this people out of this land, so they will not be killed, for Satan has a great hold upon the hearts of the Amalekites. They have stirred up the Lamanites to be angry enough to kill their brethren, so take them out of this land.

This generation of people are blessed, for I will preserve them."

Then Ammon told King Anti-Nephi-Lehi everything that the Lord had told him.

Then they gathered all the people of the Lord with

their flocks and herds and left the land.

They made their exodus into the wilderness that divided the land of Nephi from the land of Zarahemla, and they came near Zarahemla's border.

Then Ammon said to King Anti-Nephi-Lehi, "My brethren and I will go into Zarahemla to see if our brethren there will allow you and your people to come into their land. You wait here with your people until we return."

It was when Ammon was going toward Zarahemla with his brethren that he and his brethren met Alma.

Ammon's joy was so full that he was consumed by the joy of his God, and he lost his strength and fainted. Now wasn't this

great joy? This is the joy only the **truly repentant** and **humble seekers of happiness** receive.

Alma, Aaron, Omner and Himni also had great joy, but not so much that they lost their strength like Ammon.

Ammon was revived, and Alma led him and his brethren back to his own house in Zarahemla.

They went to tell the chief judge everything that had happened to them in the land of Nephi among the Lamanites.

Then the chief judge sent a proclamation throughout all the land, asking the people how they felt about allowing their brethren, the Anti-Nephi-Lehies, to come into their land.

The answer came, "We will give them the land of **Jershon** as an inheritance (the land near the east shore, adjacent to the southern border of Bountiful).

We will protect them with our armies because they have refused to fight, fearing to commit sin again. We will post our armies between the land of Jershon and the land of Nephi to guard them from their enemies.

We will do this for our brethren on condition they give us some of their supplies to help maintain our armies."

When Ammon heard this, he and Alma went to the Anti-Nephi-Lehies, who were camping in the wilderness, and told them the good news. Alma also

told them how he had been converted with Ammon and his brothers.

This caused great joy among them, and they went and took possession of the land of Jershon.

From then on, the Nephites called those converted Lamanites "Ammon's people." They were numbered among the Nephites and God's church.

They were known for their zeal toward God and men, for they were **perfectly honest** and upright in **all** things. They were firm in the faith of Christ throughout their lives.

They looked upon shedding the blood of their brethren with the greatest abhorrence.

They never did fight their brethren, nor did they fear

death because of their hope in Christ and His resurrection, for they knew that Christ would have victory over death.

Rather than take up the sword, many of them died in the most aggravating and distressing manner that could be inflicted by their brethren, the Lamanites.

Ammon's people were zealous, beloved, and highly favored by the Lord.

Mormon recounts

92 to 77 BC...

(compare Alma, chapter 28)

A church was established among them and a Nephite army guarded the land of Jershon.

The army was guarding the Zarahemla border when a Lamanite army came into the land. They had

followed the converted Lamanites into the wilderness.

The Nephite army fought them in a tremendous battle, **like no other battle fought before** in the promised land, and **tens** of thousands of Lamanites were killed and scattered throughout the land.

The Nephites also suffered tremendous loss, but the Lamanites were driven away and scattered, after which the Nephites went back to their lands.

This was a time of great mourning and lamentation throughout the land.

Widows mourned for their husbands, fathers for their sons, sisters for their brothers, and sons for their fathers.

Surely this was a sorrowful day — a time of soberness, of much fasting and prayer.

This is how 77 BC ended -- the 15th year of the Nephite judges' reign.

This is the account of Ammon and his brethren, and their travels in Nephi, of their suffering, and of their incomprehensible joy.

It is an account of the reception and safety of the Lamanites who inherited Jershon. And may the Lord, the Redeemer of all mankind, bless their souls forever.

This is also the account of the wars the Nephites fought among themselves, and also with the Lamanites through the year 77 BC. Over this fifteen year period, from 92 BC to 77 BC, many thousands of

lives were lost in awful scenes of bloodshed.

Many thousands were buried, and many thousands were not buried, but piled up in heaps on the ground.

Many thousands mourned the loss of their relatives, having reason to fear they had been cursed forever according to the Lord's promises.

Many other thousands also mourned the loss of their loved ones, yet they rejoiced in their knowledge according to the promises of the Lord, that their loved ones would be raised to live at the right hand of God, in a state of never-ending happiness.

From all this we realize how great the inequality of people is because of sin.

We also see the devil's great power, which he gains through his cunning plans to capture people's hearts.

We see the Lord calls His servants to labor diligently in His vineyard.

And we see great reason for sorrow and rejoicing -- sorrow over mortal death and separation, and joy for those who live in Christ's light.

*Alma wishes he
were an angel . . .
(compare Alma, chapter 29)*

Because of all these things, Alma exclaimed, "If only I were an angel. If only I could have the wish of my heart, to shake the earth with my voice, crying repentance to all people! I would declare repentance and the plan of redemption to every soul with the voice

of thunder, so that they would repent and come to our God.

Then there would be no more sorrow throughout the entire world!

But I am a man, and I sin in my wish, for I should be content with what the Lord has given me. I should not want anything but the firm judgments of a just God, for I know He rewards men and women according to their desires.

I also know that His judgments, which cannot be changed, result in spiritual and temporal salvation or death.

I know that good and evil come to all, and that those who do not know right from wrong are innocent. But those who know good from evil are given what

they choose--good or evil, life or death, joy or remorse of conscience.

Since I know this, why should I want to do more than what I have been called to do? Why should I want to be an angel, speaking to all the ends of the earth? For in His wisdom, justice and truth, the Lord gives portions of His words to people in all nations, **in their own language.**

I glory in knowing what the Lord has commanded me to do, for perhaps I may be an instrument in His hands to bring some soul to repentance, and this is my joy.

When I see so many of my brethren truly repenting and coming to the Lord their God, my soul is filled with joy. Then I remember

how the Lord heard my cry and extended His merciful arms toward me.

I also remember the captivity of my father, Alma, and of his people. I know that the God of Abraham, Isaac and Jacob delivered them out of bondage and established His church among them.

I have always remembered that the same God who delivered my father also delivered my ancient forefathers out of the Egyptians' hands.

That same God established His church among my people and gave me a holy calling to preach the word to them. And He gave me great success, in which my joy is full! I do not rejoice in my own success alone.

My joy is greater because of my brethren's success in the land of Nephi. They worked very hard, harvesting much fruit, and their reward will be great! When I think of their success, my joy is so great that my soul is carried away, as if separated from my body!

May God reward my brethren to sit down in His kingdom with all those who are the fruit of their labors, never to leave again, but to praise Him forever. May God grant this according to my words. Amen."

*Korihor begins to preach
(compare Alma, chapter 30)*

After Ammon's people were established in Jershon, and the Lamanites were driven out, the Nephites buried their dead.

The year was 76 BC. So many Lamanites and Nephites had died they were not counted.

And after they were buried, and after the days of fasting, mourning and prayer, there was continual peace throughout the land.

The people kept the Lord's commandments, strictly observing God's ordinances according to the law of Moses, for they were taught to keep it until it was fulfilled.

There were no disturbances during all of 76 BC.

During most of 75 BC, the 17th year of the judges' reign, there was peace also. But toward the end of that year, a man came into the land of Zarahemla, who was Anti-Christ, for he preached against the

prophecies of the coming of Christ.

There was no law against one's beliefs, for passing a law that regulated one's beliefs was strictly forbidden by God's commands. For the scriptures say,

"Choose for yourself who you will serve."

If a man wanted to serve God, it was his privilege to serve Him. But if he did not believe in Him, there was no law to punish him for not believing.

Murder was punishable by death, and those who committed robbery and adultery were also punished for their wickedness, for the law judged and punished only according to the crimes committed.

But there was no law against a person's beliefs, for the equality of the people's right to believe was upheld.

This Anti-Christ, named Korihor, who could not be restricted by the law, began to preach that there would be no Christ. He said,

"Oh you who are bound down under a foolish, vain hope. Why do you burden yourselves with such foolish things?

Why do you look forward to a Christ when no one knows the future?

What you call prophecies -- things you say have been



handed down by holy prophets — are simply your forefathers' foolish traditions. How do you know they are really true? You cannot know about things you do not see, so you cannot know there will be a Christ.

You look ahead, saying you see a remission of your sins. But this is the effect of a frenzied mind. Your derangement comes from your forefathers' traditions, which lead you away to believe in things that are not true."

Korihor said many other things, telling the people an atonement could not be made for the sins of men because every man prospered according to his own genius, conquering according to his strength,

and that whatever he did was no crime.

This is how he preached and led many hearts away, and inspired them to be proud in their wickedness.

Korihor led away many women and men to commit sexual sins — telling them that it did not matter because death was the end of life.

He went over to Jershon to preach to Ammon's people — the converted Lamanites — but they were more wise than many of the Nephites. They tied him and took him before Ammon, their high priest.

Ammon had Korihor taken out of Jershon. Then Korihor preached in Gideon with no success, for he was bound again and taken before both the high

priest and the chief judge
over the land.

The high priest, Giddonah,
asked Korihor,

"Why do you distort the
Lord's ways?

Why do you interrupt this
people's rejoicing by
teaching them that there
will be no Christ?

Why do you speak against
all the prophecies of the
holy prophets?"

Korihor replied, "I do this
because I do not teach your
forefathers' foolish
traditions. I do not teach
this people to bind
themselves down under
foolish ordinances and
performances given by
ancient priests to get power
and authority over the
people, and to keep them in
submission and ignorance.

You say these people are
free, but I say they are in
bondage.

You say those ancient
prophecies are true, but I
say you do not know they
are true.

You say these people are
guilty, a fallen people,
because of some long ago
transgression of a parent.
But I say that a child is not
guilty of anything his
parents do.

You also say that Christ
will come and be killed for
the sins of the world, but I
say you do not know this.

This is how you lead these
people away with your
forefathers' foolish
traditions, according to
your own desires.

You keep them down like
slaves, to glut yourselves
on their labors, so that they

do not dare boldly claim and enjoy their rights and privileges. They do not dare use what is theirs for fear of offending their priests, who burden them as they desire.

Their priests bring them into submission by convincing them to believe in their own traditions, dreams, whims, visions and made-up mysteries.

The priests tell the people that if they do not obey them, that they will offend some unknown being, whom they say is God--a being who never has been seen or known, who never was nor ever will be."

When Giddonah and the chief judge realized how hard Korihor's heart was--that he would revile even against God--they made no reply. They had him bound

and delivered to the officers, who took him to Zarahemla to be brought before Alma and the chief judge, the governor over all the land.

Standing before Alma and the chief judge, Korihor blasphemed as he had in Gideon. Korihor reviled against the priests and teachers, accusing them of leading the people away after their forefathers' silly traditions in order to glut themselves on the labors of the people.

When Korihor was finished, Alma said to him, "You **know** we do not glut ourselves on the labors of this people. I myself work with **my own hands** for my support, and have worked even from the beginning of the reign of the judges until now.

I work even though I travel around the land to declare God's word to my people.

In spite of the many labors I have performed in the church, I have never received so much as a senine, nor have any of my brethren, except those in the judgment-seat. And even then, we have only been paid for our time, according to the law.

Now, if we do not receive anything for our labor in the church, how do we profit other than by rejoicing with our brethren?

So why do you say that we preach to get gain, knowing that we receive no pay? Do you really believe that these people have such joy in their hearts because we have deceived them?"

"Yes," answered Korihor.

Alma then asked, "Do you believe there is a God?"

Korihor answered, "No."

Alma asked him, "Will you deny again that there is a God, and also deny the Christ? For I know there is a God, and I know that Christ will come.

What evidence do you have that there is no God, or that Christ will not come? You only have your word, but I **have all things as a testimony** that these things are true, and **so do you**.

Will you still deny them?

Do you believe that what I say is true? I know you do, but you are possessed with **a lying spirit**, for you have put off the Spirit of God so that He has no place in you.

The devil has power over you, and he carries you about, working his devices to destroy God's children."

Korihor replied to Alma, "If you show me a sign to convince me there's a God and that He has power, then I will believe."

Alma responded, "You've had enough signs. Will you tempt your God when you have the testimony of all your brethren, and of all the holy prophets?"

The scriptures are laid before you, and **all things witness** that there is a God.

Even the earth and all things upon it, its motion, and all the planets that move in their regulated times, **all witness** together there is a Supreme Creator.

With all these witnesses, will you deny them and continue to go about leading people away, testifying that there is no God?"

Korihor answered, "Yes, I will deny these things, unless you show me a sign."

Then Alma said, "I'm sorry your heart is so hard. You will resist the spirit of the truth until your soul is destroyed. But it's better for your soul to be lost than for you to bring **many** souls down to destruction by your lying and flattery.

So if you deny God again, He will strike you so that you will not be able to speak again to deceive this people."

Korihor then said, "I do not deny a God may exist.

I simply do not believe in Him. I also say you do not **know** there's a God. So unless you show me a sign, I will not believe."

Alma said, "I'll give this sign to you according to **my words**. In the name of God, you will never speak again." After Alma said this, Korihor could not speak.

When the chief judge saw this, he wrote to Korihor, "Are you now convinced of God's power?

To whom did you expect Alma to show his sign?

Did you want Alma to afflict others with a sign?

Now that he has shown you a sign, will you continue to dispute?"

Korihor then wrote, "I know I cannot speak, and

that nothing but God's power could have brought this upon me.

I always knew there was a God, but the devil deceived me. He appeared to me as an angel, saying, '**Go and reclaim this people, for they have all gone astray after an unknown God, for there is no God.**'

The devil taught me **what** to say. I taught his words because they were **pleasing** to my carnal mind.

I taught them until I had great success, **believing myself** they were **true**. This is why I withstood the truth, even until I have brought this great curse upon me."

Then Korihor begged Alma to ask God to take away his curse, but Alma replied, "If this curse were taken away,

you would again lead hearts of this people away. So it will remain upon you as the Lord wills it."

The curse was **not** taken from Korihor, and he was sent out to wander from house to house, begging for food.

What happened to Korihor was **immediately published** throughout the land.

A proclamation was sent forth by the chief judge to all the people in the land, declaring to those who had believed Korihor, they must speedily repent or the **same judgment** would come upon them.

The people were convinced of Korihor's wickedness and were reconverted to the Lord. The sins Korihor

had taught the people to commit came to an end.

As Korihor went begging among the Zoramites (people who had separated themselves from the Nephites), he was run over and trampled to death.

From this we see the **reward** for those who **distort** the Lord's ways.

We learn the devil will **not support** his children in the **end**, but quickly drags them down to hell.

The word more powerful than the sword . . .

(compare Alma, chapter 31)

Not long after the days of Korihor, Alma's heart **grew sick** again, for he heard the Zoramites were distorting the Lord's ways, and their leader Zoram was leading his people to bow down to dumb idols.

Alma's heart was **very sorrowful** because of the separation of the Zoramites from the Nephites.

The Zoramites had gathered in a land they called Antionum. It was east of Zarahemla, close to the east sea, and south of Jershon.

Their land bordered the southern wilderness, which was full of Lamanites. The Nephites were afraid the Zoramites would form an alliance with the Lamanites and cause great loss among them.

And since **preaching had a more powerful effect** on the minds of the people than the sword, Alma felt that he and his brethren should use the virtue of God's word to benefit the Zoramites.

So he took Ammon, Aaron and Omner, leaving Himni in charge of the affairs of the church in Zarahemla.

From the land of Melek, Alma also took Amulek and Zeezrom.

Alma left his oldest son, Helaman, but took his two younger sons, Shiblon and Corianton.

Now the Zoramites were **dissenters** from the Nephites, for at one time they had been taught God's true words.

They had fallen into great error, for they would not keep God's commandments and statutes according to the law of Moses. Nor would they observe the performances of the church — to always ask God each day to protect them from the devil's temptations.

They had **distorted** the Lord's ways. This is why Alma and his brethren went to preach to the Zoramites.

The Zoramites had built a high platform in the center of their synagogue. Atop the platform was room for one person to stand.



One day a week, which they called the Lord's day, the Zoramites met in their synagogues. To their astonishment, Alma and his brethren saw the Zoramites worshipping in a way they had never seen before.

Anyone who wanted to worship had to stand on top of the platform, hold up his arms toward heaven, and cry with a loud voice:

"Holy, holy God, we believe that thou are God, and we believe that thou are holy, and that thou was a spirit, and that thou art a

spirit, and that thou will be a spirit forever.

Holy God, we believe that thou has separated us from our brethren. We do **not believe** in the traditions of our brethren, which were handed down to them by the childishness of their forefathers.

We believe that thou has elected us to be thy holy children, and has made it known to us that **there will be no Christ**. But thou are the same yesterday, today and forever. And thou has elected **us to be saved**, while all those around us have been elected to be thrown by thy anger down to hell.

For this holiness, oh God, we thank thee. We also thank thee for saving us from the foolish traditions of our brethren, which bind

them down to a belief of Christ, leading their hearts to wander far from thee, our God. And again we thank thee, oh God, that **we are a chosen and holy people**. Amen."

After hearing this prayer, Alma, his brethren and his sons were astonished beyond measure, for every man went and offered up this **same exact prayer!**

They called this high stand Rameumptom, which means, "holy stand."

From the top of the stand, they offered this same prayer, thanking their God that they were chosen by Him, for not leading them away after their brethren's traditions, and that their hearts were not stolen away to believe in things to come, which no one knew of anyway.

After all the people had offered up thanks in this way, they returned to their homes, never speaking of their God again until they gathered to the holy stand the next week to offer up this same prayer.

When Alma saw this, his heart was grieved, knowing they had become a wicked, perverse people. He realized that their hearts were set upon gold, silver and **all types of fine things**. He saw their **great pride** as they lifted up their hearts to boast.

And Alma lifted up his voice to heaven, crying,

"Oh Lord, **how long** will allow your servants to live here below in the flesh, to **witness** such great wickedness among people?

Oh God, they cry to you, and yet their **hearts** are consumed with **pride**.

Oh God, they cry to you with their mouths, while lifting themselves up in great pride because of their **love** of the **vain things** of the world.

Oh my God, their hearts are set on their fine clothing, jewelry and ornaments made of gold and **precious things**, with which they **adorn themselves**. Yet they cry,

'We thank Thee, oh God, for we are a chosen people unto Thee, while others will perish.'

They say you made it known to them there will be no Christ. Oh Lord God, **how long** will you suffer such wickedness and

unfaithfulness to be among this people?

Oh Lord, **give me strength to bear** my pain, for seeing such wickedness among this people **pains my soul**.

Oh Lord, my heart is very sorrowful. Will you **comfort** my soul in Christ?

Oh Lord, will you give me **strength to patiently suffer** the afflictions that will come upon **me** because of the **iniquity** of this people?

Oh Lord, will you **comfort my soul** and give me success, and also my fellow laborers with me, Ammon, Aaron, and Omner, Amulek, Zeezrom and my two sons?

Oh Lord, **comfort their souls in Christ**.

Will you also give them **strength to bear** the afflictions that will come upon them because of the iniquity of this people?

Oh Lord, will you give us success in **bringing them back** to you through Christ? Their souls are precious, and many are our brethren.

So give us, oh Lord, **power and wisdom** to bring our brethren to you **again**."

After Alma prayed to God, he **laid his hands on** all those with him, and they were **filled with the Holy Spirit**.

Then they separated, **not concerned** about **what** they would eat, drink or wear.

The Lord **provided** their food and drink. He also gave them strength so any **physical afflictions** would

be **consumed in the joy of Christ**.

This was done **according to** Alma's prayer because he prayed in **faith**.

Alma compares truth (the word of God) to a seed . . . (compare Alma, chapter 32)

Then Alma and his brethren **began** to preach God's word to the people in their synagogues, houses and streets.

After expending great effort, they began to **have success** among the **poor class** of people who had not been allowed to go into their synagogues because they could not afford fine clothes.

Because their fellow Nephites had not allowed them to worship God in their synagogues, considering them to be

worthless and unworthy, the poor people had become poor in heart and were **humble and teachable**.

As Alma was teaching some of the Zoramite people on Onidah Hill, a large crowd of these poor people came near him.

Their leader said, "We are despised, especially by our priests, because we are so poor. Our priests have banned us from our synagogues, even though **we built them** with our own hands. Now we have no place to worship our God. What should we do?"

When Alma heard this, he turned around to face the man. With great joy, Alma realized their afflictions had truly **humbled** them --

that they were **now prepared to hear** the word.

Alma stopped speaking to the other group and stretched out his hand to the humble, crying out, "I see you are lowly in heart, and if so, you are blessed.

Your brother asked me what you should **do now**, not allowed to go into your synagogues to worship your God.

Do you think you cannot **worship God unless you are in a synagogue**? And do you think you should **only worship God once a week**?

It's **good** you have been **cast out** from your synagogues because of your poverty, for **now** you are humble enough to learn wisdom.

Because you have been **compelled** to be humble, you are blessed, for sometimes the humble seek repentance.

And surely, whoever repents will find mercy. And whoever finds mercy and continues in righteousness throughout their life will be saved.

You are **blessed** because you are compelled to be humble.

But can you see, those who truly **humble themselves because of the word** are blessed even **more**? Yes, those who truly humble themselves, who repent of their sins and continue in righteousness throughout their lives **will be blessed much more** than those who are compelled by their poverty to be humble.

Blessed are those who humble themselves **without** being compelled, who **believe** in the word of God and are baptized without stubbornness of heart.

Many say, 'If you show us a sign from heaven, then we'll know for sure and believe.'

But is this faith? No, for if you **know** something, you have **no need** of **faith**.

Those who **know** God's will and do not **do it** are cursed much more than those who only **believe** God's word and then fall into transgression.

Judge for yourselves, for there is a **reward** for those who **know**, and a **reward** for those who only **believe**, and everyone will be judged and rewarded

according to what they did with their **knowledge**, or with their **faith**.

Faith is **not** a perfect knowledge.

If you have faith, you **hope** for something true, but which you **cannot see**.

Remember, God is merciful to **all** who believe in His name.

First of all, He wants you to believe His **word** He gives **through angels to men and women**.

And many times **little children** have words given them that **confound** the wise and well-educated.

My beloved brothers and sisters, just because you have asked me what to do in your poverty and affliction, do **not** think I judge **all** of you have been

compelled to be humble. I believe some of you would have humbled yourselves regardless of circumstance.

Now, as I was saying about faith . . . it's **not** a perfect knowledge. You cannot know perfectly what I am saying is true, for that's **not** faith.

But if you will listen and **try an experiment** with

make a **small place** for my **words** in your **heart**.

*Let us compare
the word to a seed.*

If you **make a place** to plant a seed in your **heart**, and **if** the seed is good, or true, and if you do not **discard it by your unbelief**, or by **resisting** the Lord's Spirit, **then** it



my words, using just a **little** faith (even if you have only the desire to believe), then let your **desire work within you**, until you can

will begin to grow.

When you **feel it growing** in your heart you say, 'The seed (**word**) must be good

because it's starting
to **enlarge my soul**.

It's beginning to **enlighten
my understanding**.

It's starting to **satisfy my
soul**.

Now does this experience
increase your faith? **Yes**,
but your knowledge of the
word is **not yet** perfect.

As the seed continues to
grow and sprout, bringing
joy to your **heart**, you **feel**
it is good, and that feeling
strengthens your faith
even more.

After having these feelings,
are you sure the seed is
good. **Yes**, you are sure, for
only a good seed would
grow.

If a seed doesn't grow,
it's **not** good and you
throw it out.

Because you have tried this
experiment — planting the
seed — **you felt it grow**
and sprout. And **now**
you know it's a **good** seed.

Is your **knowledge**
perfect now? Yes! Your
knowledge in that
particular **thing is perfect**.
You don't use faith
anymore because you
know the seed (word) has
enlarged your soul,
sprouting up and
enlightening your
understanding, expanding
your mind.

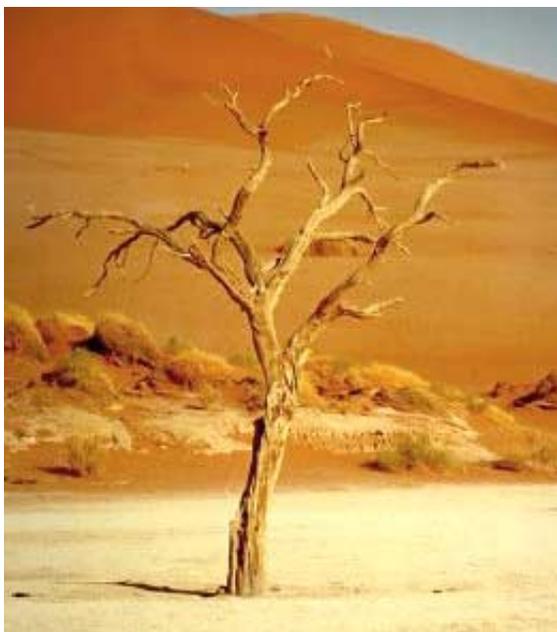
Is this **real**? Yes, because
it's light, which is real and
good because you can
discern (feel, experience,
see) it, so you **know it's**
good.

Now **after** you have felt
this light, do you have
a **perfect knowledge** of the
word?

No, you only know the **word** is good, so keep using your faith.

As the seed becomes a tree, and as your knowledge increases, **keep using your faith** by nourishing the tree with **great care** (study and prayer). Allow your tree to **establish roots**, to grow to maturity and **bear fruit**.

If you **neglect** the tree, it will **not take root**. When trials and temptations come, **your tree**, your understanding of the word, **will falter** without **strong roots**.



And when the Lord of the harvest comes to His vineyard, your understanding, and thus your life, will be as a barren tree, worthy only to be **pulled out and burned**.

If this case, you will not be pulled out because your seed was not good, or because you did not want to be harvested. You'll be pulled out **because you didn't nourish the tree**. You will not have borne the fruit **you could have tasted** (God's love).

Remember, **if you do not nourish** the word by your **faith**, looking forward to the fruit, **then you will never taste** it.

But if you **prove to be diligent** by using the **little faith** you **have**, and patiently heed His words each day, looking forward

to living with your Heavenly Father again, then your faith **will become stronger and stronger**, until at last you are **reunited** with Him.

If you use diligence, faith and patience in nourishing the seed (His word), allowing it to **take root in you**, eventually you will taste His fruit, which is **most** precious, sweet and pure **above all else**.

You will feast upon this fruit **until filled** and **never** hunger or thirst again.

Then, my brothers and sisters, you will receive the **great, eternal** reward for using you faith, diligence and patience with God's word."

*How to use faith
and how to worship . . .
(compare Alma, chapter 33)*

When Alma finished speaking about faith, the people asked **how they should believe** in God, how they should **plant** the seed in their hearts, and **how they should begin** to exercise their faith.

Alma answered, "You told me you cannot worship God because you've been banned from your synagogues.

If you think you cannot worship God without a synagogue you are **greatly mistaken** and **need to read the scriptures**.

And if you think scriptures teach this, you **don't understand** them.

Do you remember reading what **Zenos** the prophet of old said about prayer or worship? He said,

'You are merciful, oh God, for you **heard my prayer**, even when I was **in the wilderness**.

You were merciful when I prayed for my enemies, and you softened them toward me.

Oh God, you were merciful to me and heard me when I prayed **in my field**.

And again, oh God, when I went **into my house** and **private room**, you heard my prayer. You are merciful to your children when they cry to you, to be heard **by you** and **not by men**, and you will **hear** them.

Oh God, you have been merciful to me and heard

my cries in the middle of your congregations. You also heard me when I was cast out and despised by my enemies.

You heard my cries and were angry with my enemies, visiting them in your anger with speedy destruction.

And you heard me because of **my afflictions** and **my sincerity**. Because of your Son, you have been merciful to me.

Therefore, I will cry to you **during** all my afflictions, for in you is my joy. For you have turned your judgments **away from me** because of your Son."

After reading this, Alma asked the poor people, "Do you believe these scriptures written by prophets of old?"

If you do, then you also believe Zenos said,

'You have turned away your judgments because of your Son.'

Now my brothers and sisters, have you read the scriptures? If you have, how can you not believe in the Son of God? For Zenos was **not** the only prophet who spoke of the Son of God. **Zenock** also spoke of Him. He said,

'You are angry, oh Lord, with this people, because they will not understand your mercy on them because of your Son.'

Now my brothers and sisters, a **second prophet** of old testified of the Son of God. And because the

people refused to understand his words, they stoned him to death.

These two prophets were not the only ones who spoke of the Son of God. **Moses** also spoke of Him. A symbol of the Son of God, a **brass snake**, was held up by Moses, so whoever would look upon it would live. And many who had been bitten by



poison snakes looked up and were healed.

But many did not understand the meaning of the brass snake because

they were stubborn. They did not believe they would be healed by simply looking up at the brass snake, and they died.

Oh my brothers and sisters, if you could be **healed** by simply looking up, **would you not look up quickly?** Or would you rather harden your hearts in unbelief, being slothful and refusing to look up, and perish?

If you do not look up, curses will come upon you. If you do look up, then believe you will see the Son of God coming to redeem His people. Believe He will suffer and die to atone for your sins.

Believe He will rise again from the dead and bring to pass the resurrection, so all people will stand before Him to be judged at the last

day according to their works.

Plant this word in your hearts. As it begins to grow nourish it with your faith until it becomes a tree, springing up in you **unto everlasting life.**



Then may God make your burdens light through the joy of His Son."

*Alma and Amulek
preach of Christ . . .
(compare Alma, chapter 34)*

When Alma finished speaking he sat on the ground.

Then Amulek stood and began to teach. He said, "My brothers and sisters, I think it is **impossible for you to be ignorant** of the coming of Christ, who we have been taught is the Son of God.

For I know you were taught a great deal about Him before you broke away from us in Zarahemla.

Because your afflictions have now made you **humble**, you have asked my beloved brother what you should do. To prepare your minds, he called on you to have faith and

patience, even if you only have enough faith to plant the word in your hearts to see if it's good.

We know your great question,

*'Will the word **testify** of the Son of God, that He will come?'*

In many ways my brother has proven to you the word **does** testify of Christ's salvation.

He has quoted the words of **Zenos** and **Zenock**, that redemption comes through the Son of God. He also reminded you of what **Moses** did to prove these things are true.

Now I Amulek will **testify to you** these things are **true**. I **know** Christ **will come** among the children of men to take the transgressions of His

people upon Himself. He will **atone** for the sins of the world, for the Lord God has spoken it.

It is **essential** that an atonement is made, for

not of man, beast or fowl, but an **infinite and eternal sacrifice**.

No **man's** blood can atone for the sins of his brother, for if a man commits



according to the great plan of the Eternal God, there must be an atonement, or else **all** mankind would perish. For all are hardened, fallen and lost and would perish unless an atonement is made.

It is necessary for a great, **last sacrifice** to be made,

murder, will our just law take his brother's life? No, the law requires the life of the murderer.

Therefore, **only** an **infinite** atonement is **sufficient** to atone for **all** the sins of **the world**.

An **infinite** atonement is the **one** great, **last** sacrifice. After it is made, there will be no more blood sacrifices.

Then the law of Moses will be fulfilled. This atonement is the whole **meaning** of the law, for every aspect of it points to that great, last sacrifice — the Son of God, who **is** infinite and eternal.

This is **how** He will bring salvation to **all who believe** in His name.

The purpose of this last sacrifice is to bring about **mercy**, which **overpowers justice**, and introduces a **way** for people to have faith, repent, and to be forgiven.

This is **how mercy can rescue us from the demands of justice**, and encircle us in the arms of safety.

But those who do **not** use faith and repentance are **exposed to the whole law — to all the demands of justice**. Only those who have faith and repent are redeemed by this great, eternal plan.

May God grant you mercy, my brothers and sisters, as you use your faith to repent and **call** upon His holy name.

Cry to Him for mercy, for He is mighty to save.

Humble yourselves, and continue to pray to Him.

Cry to Him to bless all your flocks when you are in your fields.

Cry to Him in your homes, to bless all your household, morning, mid-day and evening.

Cry to Him to protect you against the power of your enemies, and against the devil, who is an enemy to all righteousness.

Cry to Him to bless your crops and your flocks, that you may prosper in them.

But this is not all. Pour out your souls in your closets and **secret places**, and in your **wilderness**.

And when you do not cry to the Lord, let your hearts be full — drawn out in prayer to Him continually for your welfare, and also for the welfare of those around you.

But after you do this, if you turn away **the needy** and the ill-clothed, if you do not **visit the sick and afflicted**, and if you do not give your substance to those who

need it, **then your prayers are vain** and will **not** profit you, for you will be hypocrites who deny the faith.

If you don't remember to be charitable, you're of no value to God's kingdom.

Note: King Benjamin first spoke of **charity** (**Mosiah 4:17-18**)
Having read the words of Benjamin, Alma spoke of charity. Having read the words of both Benjamin and Alma, Moroni spoke of **charity** (**Moroni 7:44**)

Now that you've been given so many witnesses and know the holy scriptures testify of these things, you must show your repentance. Do not be stubborn, for the time of your salvation is now.

If you repent, the **great plan of redemption** will be brought upon you **immediately**.

For in **this life** we prepare to meet God by doing His work.

Now that you've had so many witnesses, do not delay your repentance. For after this day of life (which is given to us to prepare for eternity), if we have not improved ourselves, then night comes, **when no work** may be done.

If you are brought to that **awful crisis**, you cannot say you **will** repent and return to God, for the spirit possessing your body when **you die** will have power to possess your body **in the eternal world**.

If you **put off** the day of your repentance all your life, then when you die, you will **become subject to the devil's spirit**, who will **seal** you his. The Lord's Spirit will have left

you, and the devil will have **full power** over you.

This is the **final state** of the wicked. I know this because the Lord said **He will not live in** unholy temples, but only in the **hearts** of the righteous. They will sit down in His kingdom, **never** to leave again, and their robes will be **made white** through the blood of the Lamb.

My brothers and sisters, I want you to remember these things and to **work out your salvation with fear before God**, no longer denying the coming of Christ.

Do **not resist** the Holy Ghost, but **receive** Him, and take the name of Christ upon yourselves.

Humble yourselves, **even to the dust**. Worship

God **wherever you are**, in spirit and in truth.

Live in **thanksgiving daily** for the **many** mercies and blessings He gives you.

I urge you to **pray continually** so you won't be led away by the devil's temptations--that he may not **overpower you** and that you may not become his subjects at the last day. For he will **never** reward you with anything good.

I also call upon you to have **patience** while bearing all types of affliction.

Do not argue with those who cast you out because of your extreme poverty, or you might become sinners like them.

Have patience, and bear your afflictions with a firm

hope that you'll one day rest from them all."

Zoramites become angry with believers . . . (compare Alma, chapter 35)

When Amulek was through speaking, he and Alma left the crowd and went over to the land of Jershon. After the rest of his brethren had preached the word to the Zoramites, they joined Amulek and Alma in Jershon.

Then the more popular Zoramites consulted with one another about what had been preached, and they became angry, for it **destroyed their priestcraft**. This is why they had not listened to the words.

Then they assembled all the people in the land and

asked them what they thought of the preaching.

The rulers, priests and teachers did not let the people know their plan, so the people expressed their opinions openly.

By this deception, the rulers, priests and teachers **identified** those who were in favor of the preaching, and **then exiled them** from the land.

The many people who were exiled came over to the land of Jershon. In Jershon, Alma and his brethren ministered to them.

The Zoramites remaining in Zoram were angry with Ammon's people for taking in their outcasts. Their wicked chief ruler sent an order to Ammon's people, telling them to send away the Zoramites who had

come into their land. He threatened Ammon's people, but they were not afraid of his words. They received all the poor Zoramites that came to them. They fed and clothed them, gave them lands for their inheritance, and administered to them according to their **wants**.

This made the Zoramites very angry with Ammon's people, and they stirred up the Lamanites to also become angry.

By the end of 75 BC, the Zoramites and Lamanites began to prepare for war against Ammon's people and the Nephites.

Ammon's people left the land of Jershon and went to the land of Melek, allowing the Nephite army to occupy the land of Jershon. Then a war between the

Lamanites and Nephites began in 74 BC.

Note: The account of this war continues in **Alma 43**.

Alma and his two sons (Shiblon and Corianton), Ammon, and their brethren returned to the land of Zarahemla, having been instruments in God's hands to bring many Zoramites to repentance.

And those who had been exiled were **given lands** in Jershon. There they took up arms to defend themselves, their wives, children and lands.

Alma was very sad, and his heart sorrowed over his people's sinfulness, wars, bloodshed and contentions.

Alma had declared the word, or had sent others to declare it, in every city. But now the people's **hearts**

were growing hard, and they were **offended** by the strictness of the word.

Alma gathered his sons, Helaman, Shiblon and Corianton to give each of them instructions about righteousness.

Alma instructs his son Helaman...
(compare Alma, chapter 36)

I Mormon now include an account of Alma's instructions, taken from his own record:

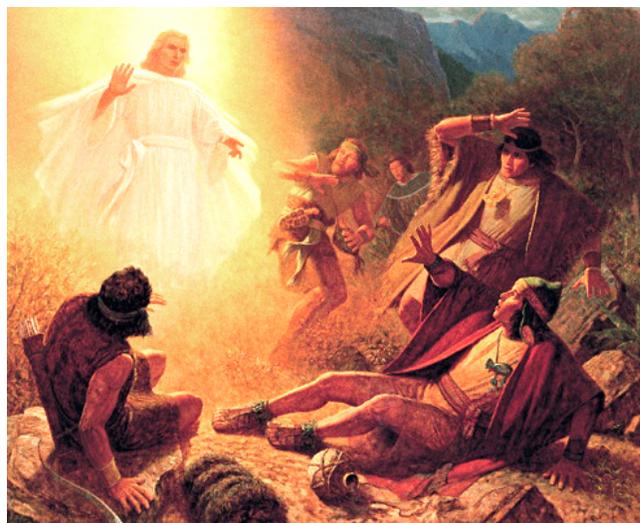
"Listen my son Helaman, for I promise you if you keep God's commands, you will prosper in the land. Remember our fathers' captivity. They were in bondage and no one could deliver them except the God of Abraham, Isaac and Jacob.

And He surely delivered them from their afflictions. You are still young, so I plead with you to listen to me and learn.

I know all those who put their trust in God will be supported in their trials, troubles and afflictions, and will be lifted up at the last day.

I would not want you to think I know this by my carnal and temporal mind, for **this knowledge is spiritual** — from God. If I had not been **born of God** I would not know these things.

Through His holy angel, God made these things known to me, and **not** because I was worthy. For I went about with Mosiah's sons, trying to destroy God's church.



And God sent His holy angel to stop us. The angel spoke to us with a voice of thunder. The earth shook beneath our feet and we fell down, fearing the Lord.

Then the angel said,

'Get up!'

I stood up and saw him, and he said to me,

'You may destroy yourself, but stop trying to destroy God's church!'

After the angel left, I could not speak or move for three days and nights.

The angel said more things to me I did not hear, but Mosiah's sons heard them, for when the angel said, 'You may destroy yourself, but stop trying to destroy God's church,' I was so afraid of being destroyed I fainted.

Then I was tortured with eternal torment, for my soul **could remember all my sins** in the greatest detail.

I **remembered everything** I had **done** and I was tormented with the pains of hell. I **clearly saw** I had rebelled against God and had not kept His holy commandments.

I had murdered many of his children by leading them away to destruction. My sins were so great the **very thought** of coming into the presence of my

God struck my soul with **inexpressible horror**.

I remember wishing, 'If only I could be banished and become extinct, both body and soul, so I would not have to stand in the presence of my God to be judged for my deeds.'

For three days and nights I was tortured with the pains of a damned soul. During this torment, I remembered my many sins. I also remembered my father's prophecies to the people about the coming of one **Jesus Christ, the Son of God**, to atone for the sins of the world.

As my mind caught hold of this thought, I cried within my heart,

'Oh Jesus, Thou Son of God, **have mercy on me**, for I am in the middle of great bitterness,

surrounded by the everlasting chains of death.'

As soon as I thought this, I could no longer remember my pains, for the memory of my sins no longer tortured me. And oh, what joy, and what marvelous **light I saw!** My soul was filled with as much joy as it had been with pain!

My son, nothing could have ever been so exquisite and so bitter as my pain! And on the other hand, nothing could ever be so exquisite and so sweet as my **joy!**

Like our forefather Lehi, I thought I saw God sitting on his throne, surrounded by countless hosts of angels singing and praising their God, and my soul longed to be there with them. My limbs received strength again, and I stood on my

feet and witnessed to all I had been born of God.

Ever since that time, I have **never stopped working** to bring souls to repentance — to bring them to taste the great joy I had tasted, that they might **also** be born of God and be filled with the Holy Ghost.

Now my son, the Lord gives me great joy in the fruit of my labors. Because of the word He has given me, many have been born of God, have tasted the joy I have, and have been given understanding. They know the things I have told you, and their knowledge also comes from God.

I have been supported under every kind of trial, trouble and affliction. God has delivered me from prison, from bonds, and from death.

I still put all my trust in Him, for He will **yet** deliver me. I know He will **raise me up** at the **last day** to live with Him in glory.

I will praise Him forever, for He brought our forefathers **out of Egypt** and commanded the Red Sea to swallow up the Egyptians. He also led our forefathers by His power into the promised land, and He delivered them out of captivity many times.

He also brought our forefathers **out of Jerusalem**, and He delivered them **out of bondage** many times by His everlasting power, even until today. I have always remembered our forefathers' captivity, and so should you.

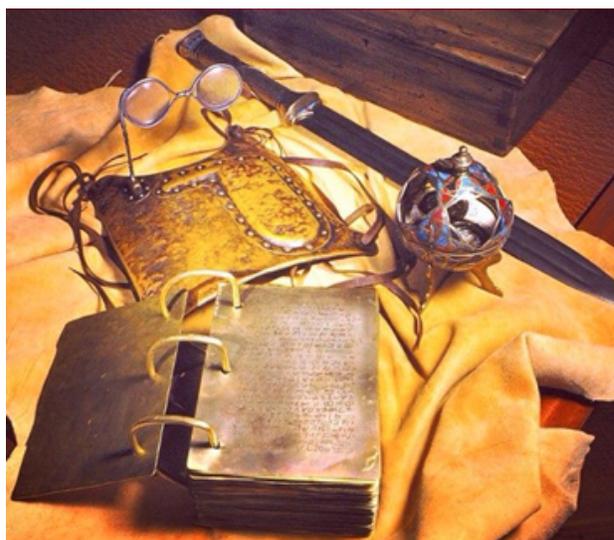
But this is not all, my son. You should know, as I do,

that if you keep God's commandments, you will prosper in the land. Otherwise, you will be cut off from His presence according to His word."

*Alma continues to instruct his son Helaman . . .
(compare Alma, chapter 37)*

"My son Helaman, I command you to take the plates entrusted to me. I also command you to engrave a record of this people as I have done, upon Nephi's large plates.

Preserve **all** these sacred things (Laban's sword, the Liahona, the interpreters)

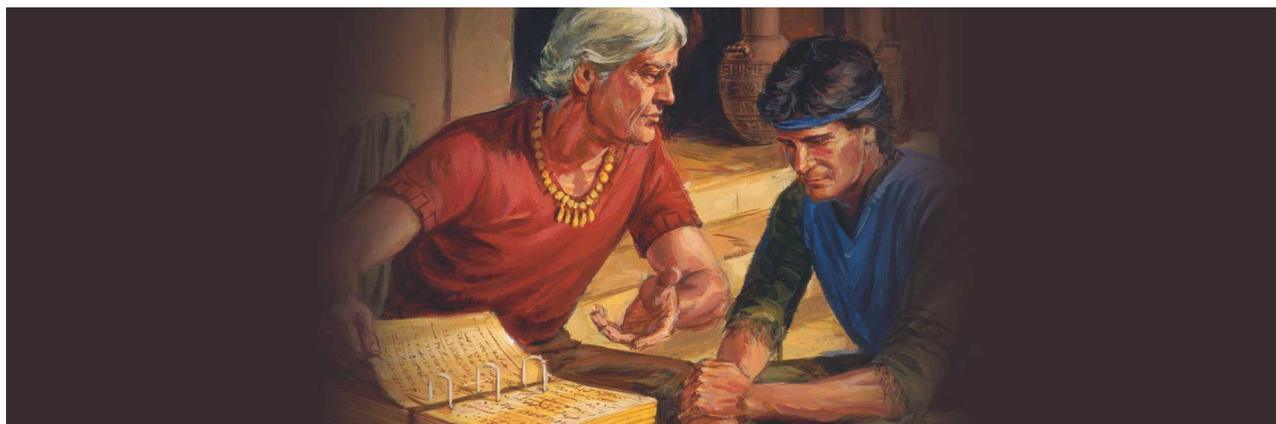


as I have, for these things are kept for a wise purpose. These brass plates contain the records of the holy scriptures and the genealogy of our forefathers back to Adam and Eve.

Our forefathers prophesied

The brass plates, and all other plates that contain holy writings, will be preserved and always retain their brightness.

You may think me foolish to say these things, but I know **by small and simple things great things** are

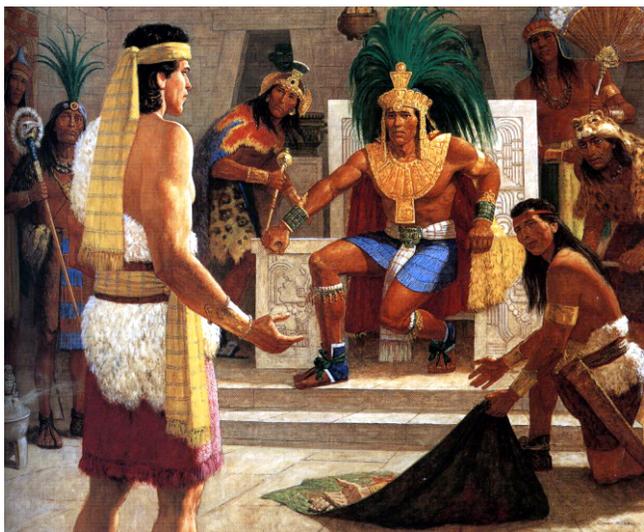


the **brass plates** would be handed down from one generation to another. They will be preserved by the hand of the Lord until they are **read by all people in every nation**. All people will read them **in their own language** and come to **know the mysteries** contained in them.

brought to pass. At many times, small things confound the wisdom of the world.

This is how the Lord God works, using **very small means** to bring about His great, eternal purposes, confounding the wise while bringing His salvation to many souls.

God has shown His wisdom in preserving these things, for they have reminded this people of their forefathers and have given them a knowledge of their God. The words engraved on them have convinced many of their sinful ways, bringing them to repentance and the salvation of their souls.



If not for these **records**, Ammon and his brethren could not have convinced thousands of Lamanites that their forefathers' traditions were false. The **words** of these records

brought them to repentance — to the knowledge of the Lord their God, so they may rejoice in Jesus Christ, their Redeemer.

Because of these plates, who knows how many more thousands of Lamanites will be converted, or how many thousands of our stubborn fellow Nephites will be brought to know their Redeemer?

Now these mysteries are not yet fully made known to me, so I won't speculate further. It's enough to say these plates **will be preserved** for wise purposes known by God.

For He counsels in wisdom over all His works. His paths are straight and His course **one eternal round** (a continuing cycle).

Oh remember, remember,
my son Helaman, how
strict God's commands are.
He has said,

*'If you keep my commands,
you will prosper in the
land. Otherwise you will
be cut off from my
presence.'*

Remember, God has
trusted you with these
sacred things He will
preserve for His wise
purposes, to show His
power to future
generations.

I tell you by the spirit of
prophecy, if you transgress
God's commands, these
sacred things will be taken
from you by His power,
and you will be delivered
to Satan, who will then do
with you as he pleases.

But if you obey God's
commands, and always ask
the Lord what to do with

these sacred things, then no
power of earth or hell can
take them from you, for
God is powerful in the
fulfilling of all His words.

He will fulfill all His
promises to you, just as He
fulfilled the promises He
made to our forefathers. He
promised them He would
preserve these sacred
things for His wise
purposes — to show His
power to future
generations.

He has already fulfilled one
wise purpose by restoring
thousands of Lamanites to
the knowledge of the truth.
He has shown the
Lamanites His power and
will show His power to
their descendants in order
to preserve them.

This is why I command
you Helaman to be diligent
in fulfilling all my words,

and to be diligent in keeping God's commands as they are written.

Keep these interpreters and these 24 gold plates so that the existence of the Jaredites' mysteries, secret works of darkness, murder, robbery, plunder and wickedness may be made known to our people. For when the Lord saw His people beginning to work in darkness, to commit secret murders and abominations, He said,

'If they do not repent, they will be destroyed off the face of the earth. I will prepare for my servant, Gazelem, a stone that will shine and bring what is in darkness into the light. Then my people who serve me will know their brethren practiced secret works of darkness.'

And now, my son Helaman, these interpreters were prepared to fulfill God's word, which is:

'I will bring all their secret works of darkness into the light. And unless they repent, I will sweep them off the face of the earth, and then bring a knowledge of all their secret sins to every nation that will live in this land.'

We know the Jaredites did not repent, and that's why they have been destroyed. So far, God's word has been fulfilled, for their secret abominations have been brought out of darkness and made known to us.

And now my son, I command you to keep **all** their oaths, covenants, agreements, and secret abominations, as well as their signs and wonders,

hidden from our people.

For if our people were to use them, they would fall into darkness and be destroyed.

For there is a curse upon all this land, that when people are fully ripe, destruction will come upon all their workers of darkness, according to God's power. And I do not wish for this people to be destroyed.

So keep these secret plans, oaths and covenants away from this people, and only tell them about the wickedness, murders and abominations of those who have gone before them. Teach them to abhor these things, and that all the people on the face of this land were once destroyed **because** of such things.

For the Jaredites murdered all the Lord's prophets who

told them of their sinfulness. And the murdered prophets cried to the Lord their God for vengeance upon their murderers. Then God's judgments came upon these workers of darkness and secret combinations.

This land is forever cursed to those who work in darkness and **secret combinations**, even to their destruction, unless they repent before they become fully ripe.

Remember my words Helaman. **Do not** give those secret plans to our people, but teach them an everlasting hatred against sin and iniquity.

Preach **repentance and faith in the Lord Jesus Christ**. Teach them to humble themselves, to become meek and lowly in

heart, and to resist every temptation of the devil **by their faith** in the Lord Jesus Christ.

Teach them to never be weary of good works, but to be meek and lowly in heart, for such will find rest to their souls.

Remember all these things, my son. Learn to be wise — to obey God's commands while you're still young. Pray to God for all your support.

Wherever you go, let all you do be for the Lord. Let all your thoughts and affections of your heart be toward the Lord forever.

Counsel with Him in all you do and He will direct you for good. At night pray to the Lord, that He may watch over you in your sleep. And when you arise in the morning, let your

heart be full of thanks to God. If you do these things, you will be lifted up to Him at the last day.



I want to tell you about the Liahona (Lee-ah-ho-nah), which the Lord made, which means,

A Compass

No mortal could make anything like the Liahona. It was made to show our forefathers which way to go in the wilderness.

It worked **according to their faith in God**, and its spindles pointed the way they should go.

Day by day, this and many other miracles were shown to them. Even though these miracles were performed in small ways, our forefathers were shown **God's marvelous power**.

When they **forgot to use their faith and diligence**, those marvelous works stopped, and they did not progress in their journey.

When they transgressed, they did not travel in a straight course, which caused them to suffer from hunger and thirst.

I want you to understand my son, that a lack of faith in this **temporal thing**, the Liahona, is a **symbol** of a lack of faith in **spiritual**

things. For it's **just as easy** to follow **Christ's words**, which point a straight course toward eternal bliss, as it was for our forefathers to follow the **directions of this compass**, which pointed a straight course for them toward the promised land.

This Liahona was an **example** for us. For just as surely as it brought our forefathers to this promised land, **Christ's words will carry us beyond this vale of sorrow into a far better land of promise**.

Oh my son, let us **not be careless or take things too lightly because the way is easy** as it was for our forefathers. All they had to do was look and they would live. So it is with us. The way is prepared, and if

we **look to Christ** we
will **live forever** with Him.

And now my son,



see that you take care of these sacred things. See that you look to God and live. Go among this people and declare the word. Be careful and serious minded. Farewell, my son."

*Alma instructs
his son Shiblon . . .
(compare Alma, chapter 38)*

Listen my son Shiblon. I will tell you what I told Helaman, that if you obey God's commands you will

prosper in the land. Otherwise you will be cut off from His presence. I trust I will have great joy in you because of your steadiness and faithfulness to God.

I hope when you are older you will continue looking to the Lord your God by obeying His commands, for whoever continues in righteousness throughout his life is blessed.

I have had great joy in you already because of your faithfulness, diligence, patience and long-suffering among the Zoramites. I know you were in prison and had rocks thrown at you for preaching. You have suffered all this with patience because the Lord was with you.

And you know it was the Lord who delivered you.

Remember, if you put your trust in God, you will be delivered out of your trials, troubles and afflictions, and you will be exalted on the day of judgment.

Now, my son, do not think that I know this on my own, for it is God's Spirit in me that makes these things known to me. For if I had not been born of God, I would not have known these things. But in His great mercy, the Lord sent His angel to tell me to stop the work of destruction among His people. I saw the angel face to face, and he spoke to me. His voice was like thunder, and it shook the earth beneath my feet.

For three days and nights I was in the most bitter pain and anguish of soul. Only after I cried out to the Lord

Jesus Christ for mercy did I receive a remission of my sins and peace to my soul.

My son, I tell you this so you may learn wisdom from me, that there is **no other way or means that can save anyone other than Christ**. He is the life and light of the world. He is the word of truth and righteousness.

Continue to teach the word and be diligent and temperate in all things. Do not be lifted up in pride, boasting in your own wisdom or strength. Be bold, but not overbearing.

Control your passions so you may be filled with love. Do not be idle. Do not pray like the Zoramites, for you have seen how they pray to be heard by others and to be praised for their wisdom. Do not say,

'Oh God, I thank Thee that we are better than our brethren,' but rather say,

'Oh Lord, forgive my unworthiness and remember my brethren in mercy.'

Acknowledge your unworthiness before God at all times.

May the Lord bless your soul and receive you at the last day into His kingdom, to sit down in peace.

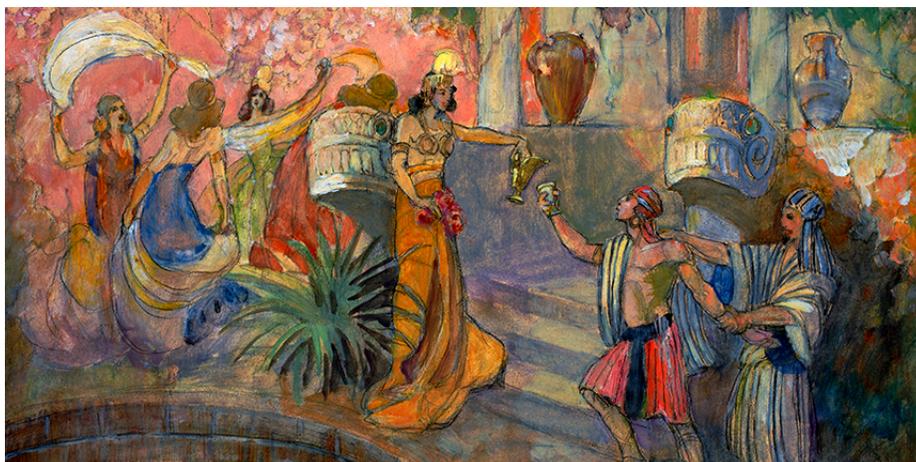
Now go my son, and teach the word to this people. Be serious minded. Farewell."

Alma instructs his son Corianton (compare Alma, chapter 39)

And now my son Corianton, I have more to say to you than I said to your

brothers, for you have not followed their good examplea — their faithfulness and diligence in obeying God's commands. You have **not** listened to my words as your brothers did when we were among the Zoramites. I speak against your boasting in your own strength and wisdom.

This is not all. You did what was grievous to me. You **left the ministry** and went to the land of Siron, near the Lamanite border, **after the harlot, Isabel**. She stole away many hearts, but that's no excuse for you, my son.



You should have attended to the ministry with which you were entrusted.

My son, what you did is a very serious sin in the Lord's sight — even the worst sin, except for murder or denying the Holy Ghost. For if you deny the Holy Ghost after He once had a place in you, and **you know you deny Him**, this sin is unpardonable.

And anyone who murders against the light and knowledge of God is not easily forgiven.

And now my son, I would to God that you had not been guilty of so great a crime.

I would not dwell upon your crimes, to harrow up your soul, if it were not for your own good. But you

cannot hide your crimes from God. And unless you repent, they will stand as a testimony against you at the last day.

I advise you to repent and forsake your sins, and no longer seek after the lust of your eyes, but deny yourself these things.

Unless you do this, you can never inherit God's kingdom. Oh remember, and **take upon yourself the responsibility to repent.**

I command you to counsel with your older brothers in whatever you do, for you are young and you still need their counsel.

Do not let yourself be led away by any vain or foolish thing. Do not let the devil lead away your heart again after those wicked harlots. What a great sin you have brought upon the

Zoramites, for when they saw your conduct, they would not believe my words.

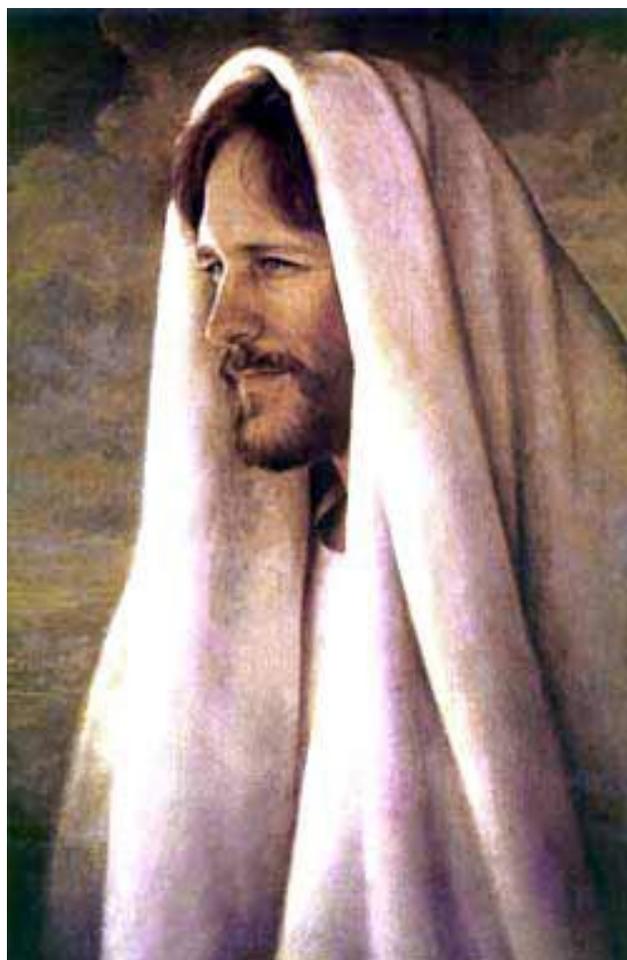
The Spirit of the Lord says to me, 'Command your children to do good, or they may lead away the hearts of many people to destruction.'

This is why I command you, my son, in the fear of God, to stop your sinfulness. Turn to the Lord with all your mind, might and strength. Stop leading others to sin.

Go back to them and admit to them your faults and wrong-doing. Do not seek riches or vain things of this world, for **you cannot carry them with you.**

And now my son, I will speak to you about the coming of Christ. He will

surely come to take away the sins of the world. He



comes to declare glad news of salvation to His people.

This was the ministry to which you were called — to declare this glad news to our people, that salvation might come to them, and that they may prepare their

children to hear the word when Christ comes.

I will explain this subject to you, for you wonder why these things need to be known so far ahead of time. Is not a soul just as precious to God now as it will be when He comes? Is it not just as important for the plan of redemption to be known by this people as it will be for their children?

Yes, and it is just as easy for the Lord to send His angel to declare this glad news to us as it will be for Him to send His angel to declare it to our children.

*Alma continues to instruct his son Corianton . . .
(compare Alma, chapter 40)*

Now my son Corianton, I sense you're worried about how the resurrection works, so let me explain it

to you. People will not be resurrected **until after Christ comes**, for only He brings to pass the resurrection of the dead.

Now I will explain a mystery to you. There are many mysteries known only by God, so I have prayed intently about the resurrection to **gain my own knowledge of it from Him**.

There's a time appointed, known only by God, when all people will come forth from the dead. It does not matter if there is a first, second, or third time when people come forth from the dead, for God knows all these things. It's enough to know **all will rise**.

There's a period between the time people die and when they are resurrected. I have prayed and asked,

'What happens to people's spirits after they die, and before they are resurrected?'

Again, it does not matter if people are resurrected at different times, for they do not all die at the same time. Everything that happens may as well occur in one day to God, for **time is only measured by people on earth**. So a time is appointed for all people to rise from the dead, and there is a period of time between death and the resurrection.

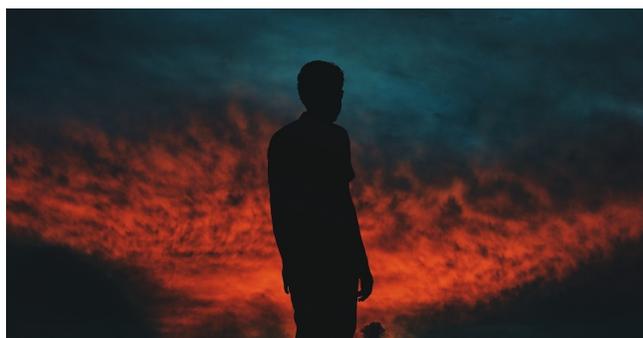
When the time comes to rise, all will **know** God knows their appointed time to rise. It has been made known to me by an angel, that when people die, their spirits, all men and women, are taken home to God who

gave them life. This is the case for **both** the good and the evil.



Righteous spirits are received into a state of happiness, called paradise — a state of rest and peace, where they rest from all their troubles, cares and sorrow.

On the other hand, the spirits of the wicked will be sent into outer darkness. In that place, there will be weeping, wailing and clenching of teeth over their own sinfulness — having been led captive by the devil's will.



They are evil, having no part of the Lord's Spirit because they chose evil works rather than good, and the devil's spirit entered them.

The wicked remain in this dark state, fearfully waiting for God's fiery anger to come upon them, while the righteous remain in

paradise until the time of their resurrection.

Some people think this state of happiness or misery after death is a first resurrection. It could be called a resurrection — the raising of the spirit to a consigned state of happiness or misery.

Others believe the first resurrection is when everyone who lived before Christ is resurrected along with Him. Perhaps this is true, but in any case, the first resurrection is certainly more than the spirit being assigned to a state of happiness or misery.

The first resurrection is the **reuniting of spirits with their bodies**, from Adam and Eve's time to the resurrection of Christ. I do not know whether or not

the spirits of the wicked and the righteous are resurrected all at once. It is enough to say those who have died, from the time of Adam to the resurrection of Christ, will be resurrected **before** those who live after Christ's resurrection.

I do not say they will all be resurrected along with Christ, for it is my opinion the righteous who lived before Christ will be resurrected with Him when He ascends into heaven.

Whether they will be resurrected at that time or not, I do not know.

I only know there's a time between death and the resurrection — a state of happiness or misery — for all spirits while they wait, according to God's appointed time, to be reunited with their bodies

— to then be brought to stand before God and judged according to their works.

This brings about the restoration of those things mentioned by the prophets. The soul will be restored to the body — to every limb and joint. Not even a hair of the head will be lost, for every part of the body will be restored perfectly.

My son, this is the restoration of which the prophets have spoken. At that time, the righteous will shine forth in God's kingdom.

But an awful death comes upon the wicked, who die as to things having to do with righteousness, being unclean. And since no unclean thing can inherit God's kingdom, they are cast out and must taste the

fruits of their labors, or their works, which have been evil — and their fruit will be bitter.

Alma further instructs his son Corianton . . .

(compare Alma, chapter 41)

My son Corianton, because some people have **not read the scriptures**, they have gone far astray and do not understand the plan of restoration. I sense you worry about this, so I'll explain it to you.

God's justice requires **everything** to be properly **restored** to its own order, according to the power and resurrection of Christ — that each spirit will be restored to its body, and that each part of each body be restored to itself.

God's justice also requires us to be judged according

to our works. If our works were good in this life, and the desires of our hearts were good, then at the last day we will be restored to what is good.

If our works were evil, then we will be restored to what is evil.

This is how all things will be restored to their proper order. First, every imperfect mortal body becomes immortal and perfect.

Then every immortal body is joined to its spirit — resurrected — to receive endless happiness and inherit God's kingdom or to receive endless misery and inherit the devil's kingdom.

One is raised to happiness and good according to his desires, while the other is

raised to evil according to his desires, for those who desire evil during their lives will have their reward of evil when they die.

All who repent of their sins, desiring righteousness until the end of their days, will be rewarded with righteousness.

All these are redeemed by the Lord — taken out and delivered from an endless night of darkness. This is how we will stand or fall, being able to judge for ourselves whether to do good or evil.

God's decrees cannot be changed, and the way is prepared for the righteous to be saved.

My son, **do not risk one more offense** against your God upon these points of doctrine, which you have

already risked by sinning. Do not think because I have spoken about a restoration you will be restored from **sin to happiness**, for wickedness cannot be changed to happiness.

My son, all men and women are in a carnal, natural state, bound by sins, full of bitterness. They are without God in this world, going against His nature — the nature of happiness.

The word restoration does not mean to take something in a natural state and change it to an unnatural state, opposite to its nature. Restoration means **bringing back** evil to what is evil, carnal to what is carnal, and devilish to what is devilish. It means bringing goodness back to what is good, righteousness

to what is righteous, justice back to what is just, and mercy to what is merciful.

Knowing this plan, be merciful to your brethren, my son. Deal justly, judge righteously and do good continually.

If you do all these things, then you will receive your reward and have mercy, justice, righteousness and good restored to you.

For what you send out will return and be restored to you. This is how the plan of restoration fully condemns, rather than justifies, the sinner."

Alma instructs his son Corianton even more . . . (compare Alma, chapter 42)

Alma continued, "My son Corianton, I sense you are

still worried because you don't understand how God's justice punishes the sinner. You think it's not fair for sinners to be in a place of misery, so I'll explain this to you.



The Lord God sent our first parents out of the east end of the Garden of Eden to till the earth. Then He placed an angel, wielding a flaming sword, to guard the tree of life.

At that time, (by eating fruit from the tree of knowledge of good and evil), Adam and Eve had become like God, knowing good from evil. If they had eaten fruit from the tree of life, they would have become immortal and lived forever in their sins.

But instead, Adam and Eve became mortal — subject to death. The time of their mortality became a time of probation — a time for them to repent and learn to serve God.

According to God's word, if they had eaten of the fruit of the tree of life before being sent out of the garden, they would not have had a time to repent. Then God's word would have been void, and the great plan of salvation

would have been frustrated.

But men and women were appointed to die. So just as they were cut off from the tree of life, they would be cut off from the face of the earth. In this natural state, they and their children were lost and fallen from God forever, being cut off from His presence, both temporally and spiritually.

This is how we became beings who follow after our own will. In their fallen state, it was not necessary for Adam and Eve to be spared from a temporal death, for that would have destroyed the great plan of happiness.

But since their souls were immortal, and their fall had cut them off from the Lord's presence, it was essential for them to be

spiritually reclaimed. And since they had become carnal, sensual and devilish by nature, their lives became a period to prove themselves. A time to prepare and repent.

Remember my son, if not for the **plan of redemption**, then as soon as we die our souls would be miserable, being cut off from the Lord's presence forever.

Adam and Eve had no way to save themselves from their fallen state — a state they brought upon themselves and their descendants by disobeying God.

Without an atonement, mercy alone could not have redeemed Adam and Eve, for mercy could

only redeem them after they repented and relied on the atonement. Otherwise, mercy would have destroyed justice (which cannot be destroyed), and God would have ceased to be God.

Now we see that Adam, Eve and all their descendants were in the grasp of God's justice, which required them be cut off from His presence forever.

But the **plan of mercy** could save them if an atonement were made. This is why God Himself atones



for the sins of the world — to bring about the plan of mercy — to appease the demands of justice, that God might be a perfect, just and merciful God.

Now, there would be no need for men and women to repent unless their eternal happiness were threatened by an eternal punishment, for the life of the soul is eternal. People can only repent after they sin, which is to break a law that requires the sinner to be punished.

These punishments are affixed to just laws, and breaking just laws bring feelings of guilt.

For example, if there was no law that said a murderer would be put to death, then potential murderers would have no fear of death.

With no laws against sin, there would be no fear of sinning. And with no laws, justice and mercy would have no purpose, and there could be no misery nor happiness.

This is why laws are given to man by God.

Punishments are given by justice while repentance is granted by mercy. Otherwise, everyone would be punished, for without perfect justice, God would cease to be God.

But God lives, and because of His atonement, His mercy claims those who repent. His atonement also makes possible the resurrection, which brings us all back into His presence, to be judged by our works, according to the law and justice (the application of the law).

For justice exercises all its demands and mercy claims all those worthy of it. This is why only those who **truly repent** will escape spiritual death.

Do you think mercy can rob justice? No, not one bit. If so, God would cease to be God, for His justice brings about His great, eternal purposes, prepared before the world was created.

Through God's justice, all are resurrected and either redeemed **from** their sins or condemned **in** their sins.

Remember my son, **all** who come may **drink** the waters of life **freely**. Those who will not come are not forced, but when they are resurrected at the last day, their works will be restored to them. If they wanted to do evil and never repent

during their mortal lives, then evil will be restored to them by God's justice.

My son, do not let these things trouble you any longer. Only let your sins trouble you until they **bring you to repentance**.

Do not make the smallest excuse for your sins, for doing this denies God's justice. Instead, let a realization of God's **justice**, and **mercy** and **patience** fill your heart and bring you to the depths of humility.

Oh my son, you are called of God to preach the word to this people. Now **go do this** in truth and in soberness. May you **bring souls to repentance**, that the great plan of mercy may claim them, and claim you. May God grant this according to my words."

*The wicked Zoramites
create war . . .*

(compare Alma, chapter 43)

After Alma spoke to his sons they went to declare the word among the people. Alma could not rest, so he also went out to declare the word.

Alma and his sons preached truth according to the spirit of prophecy and revelation in them.

According to the **holy order of God**, by which they were called.

Now I Mormon return to an account of the wars between Nephites and Lamanites during 74 BC.

The wicked Zoramites had become Lamanites and prepared to fight Nephites. Seeing this, the Nephites gathered armies in the land of Jershon. Then thousands

of Lamanites came into the Zoramite land of Antionum, led by Zerahemnah.

Since the Amalekites and Zoramites were of a more wicked and murderous disposition, Zerahemnah appointed them to be chief captains over the Lamanites. He did this to keep hatred strong toward Nephites.

Zerahemnah used the Lamanites' anger for his own designs — to conquer the Nephites and make them his slaves.

All the Nephites wanted was to protect their lands, houses, wives and children from their enemies. They also wanted to preserve their rights, privileges and liberty to worship God according to their desires. They knew if they fell to

the Lamanites, then all those who worshipped the true and living God in spirit and in truth would be killed.

The Nephites knew of the Lamanites' hatred toward them and toward the people of Anti-Nephi-Lehi, or Ammon's people — those who would not take up arms, having made a covenant which they refused to break.

If Ammon's people were to fall into the Lamanites' hands, they would all certainly die, so the Nephites had given them protection and lands for their inheritance.

Ammon's people gave much of what they had to support the Nephite armies, which were compelled to fight the Lamanites alone. Yet the

Lamanites were joined by the Nephite dissenters — the Amalekites, Zoramites and the descendants of Noah's wicked priests (the Amulonites).

The Lamanites and the dissenters were almost as numerous as the Nephites, who had no choice but to fight their brethren.

As the Lamanites gathered in the land of Antionum, the Nephite army was prepared to meet them in Jershon.

The chief captain over the entire Nephite army was Moroni, age 25. He and his army met the Lamanites at the Jershon border, armed with swords, scimitars and all types of weapons.

The Lamanites saw Moroni's army wearing breastplates, arm-shields,

helmets and thick clothing. Zerahemnah's army did not have such protection. They only had swords, scimitars, bows, arrows, stones and slings, and only wore loin cloths, except for the Zoramites and Amalekites.

Because the Nephites were so well protected, the Lamanites were afraid to attack them, even though they greatly outnumbered them. So the Lamanites did not dare come to the Jershon border. They left the land of Antionum and went into the wilderness, going around the Nephite army, near the head of the Sidon River, to take the land of Manti. They thought Moroni's army would not know where they had gone.

As soon as they went into the wilderness, Moroni sent

spies to watch their camp. Moroni also knew Alma's prophecies, so he sent men to ask Alma to find out from the Lord where his army should go to defend themselves against the Lamanites.

The word of the Lord came to Alma, who informed Moroni's men the Lamanite army was marching around them into the wilderness, heading toward the land of Manti, to attack their weaker fortifications.

Upon receiving this message, Moroni left part of his army in Jershon and took the other part into the land of Manti.

Moroni then had all the people in Manti gather to battle against the Lamanites — to defend their lands, country, rights and liberties.

Moroni hid part of his army in a valley near the west bank of the Sidon River, and then sent out spies to discover when the Lamanites would come. He knew it was the Lamanites' intention to kill their brethren, or to make them slaves and establish a kingdom for themselves over all the land. He also knew the Nephites only wanted to defend their lands, liberty and church. This is why Moroni did not feel it was wrong to use spies to find out which way the Lamanites were heading.

Moroni used the strategy of dividing his army, hiding part of them in a valley on the east side of the Sidon River, just south of Riplah Hill. He kept the rest hidden in the valley near the west bank the Sidon

River, which ran down toward the Manti border. Having placed his armies according to his desire, Moroni was prepared to meet the Lamanites.

Then, coming from the north side of Riplah Hill, the Lamanite army passed by the hill, and came into the valley where part of Moroni's army was hiding. As they passed through the valley and began to cross the Sidon River, part of Moroni's army, led by Lehi, attacked the Lamanites from behind.

When the Lamanites saw the Nephites coming from behind, they turned and fought Lehi's army. Men on both sides died, but it was more dreadful for the Lamanites. Their bare skin was exposed to the heavy blows of the Nephite

swords and scimitars, which brought death at almost every stroke.

A Nephite fell only now and then, having lost too much blood from sword wounds. Their more vital parts were protected by breastplates, arm-shields and helmets, so it was mostly the Nephites who carried on the work of death among the Lamanites.

Seeing this slaughter, the Lamanites became frightened and started to run toward the Sidon River. Lehi and his men chased them into the river and then waited on the bank while the Lamanites crossed over to the west side.

Then Moroni and his army met the Lamanites in the valley on the west side of

the river and began to kill them. The Lamanites ran toward the land of Manti, but were again met by Moroni's army. Then the Lamanites fought with more strength and courage than they had ever fought before, even from their beginnings.

They were inspired by Zerahemnah and their Zoramite and Amalekite chief captains and leaders. They fought with fierce anger, like dragons, killing many Nephites by slicing many of their helmets in half, by piercing many of their breastplates, and by cutting off many of their arms.

But the Nephites were inspired by a better cause. They were not fighting for kingship or power, but for their homes, liberties,

wives, children, church and rites of worship. They were doing what they felt was their duty to God, for the Lord had said to them and their fathers, "If you are not guilty of the first or second offense, you must **not** allow yourselves to be killed by your enemies. You will **defend** your families even if you must kill."

When Moroni's men saw the Lamanites' fierce anger, they were about to run from them. But seeing the situation, Moroni sent word among them to inspire their hearts — to remind them that they were fighting for their lands, their liberty, and their freedom from bondage!

After hearing this, the Nephites turned on the Lamanites, crying with one

voice to the Lord their God for their liberty and freedom from bondage. They began to stand against the Lamanites with power during the same hour they had cried to the Lord for their freedom, and they drove many Lamanites into the Sidon River.

The Lamanites outnumbered the Nephites two to one, yet the Lamanites were rounded into one group in the valley near the west bank of the Sidon River. They were surrounded by Moroni's army on the west and by Lehi's army on the east side of the river.

When Zerahemnah's army realized their precarious situation, they were struck with terror. Seeing this,



Moroni commanded his men to stop killing them.

*Moroni demands an oath
(compare Alma, chapter 44)*

Then Moroni said to Zerahemnah, "You know you are in our hands, but we do not want to kill you and become men of bloodshed. We have not come to battle to kill you, or to make you our slaves, but **this is exactly why you have come against us**. You are angry with us because of our religion.

But now you see the Lord is with us and has delivered you into our hands. I want you to understand this is done because of our religion and our faith in Christ, which you now realize you cannot destroy.

You must now realize this is the **true faith of God**, and He will support and preserve us as long as we are faithful to Him. The Lord will never allow us to be destroyed unless we fall into transgression and deny our faith.

And now Zerahemnah, I command you, in the name of that all-powerful God who has strengthened our arms so that we have gained power over you -- by our faith, religion, rites

of worship, church and sacred support, which we owe to our wives and children — by that liberty which binds us to our lands and our country — by the maintenance of God's sacred word, to which we owe all our happiness, and by all most dear to us --

I command you, by all the desires you have for life, to give up your weapons! If you do this and go your way, and do not come to war against us again, then we will spare your lives. Otherwise, I will command my men to kill you. Then we will see who will have power over people and who will be brought into bondage."

When Zerahemnah heard this, he came forward and delivered up his sword,

scimitar and bow to Moroni, and said,

"These are our weapons of war. We will deliver them up to you, but we will not make such an oath to you -- an oath that we know we and our children will break. Take our weapons and allow us to depart into the wilderness. Otherwise we will keep our swords, and perish or conquer.

We are not of your faith, and we do **not believe a God delivered us into your hands**. We believe your cunning, your breastplates and shields have preserved you from our swords."

When Zerahemnah finished speaking, Moroni gave him back his sword and other weapons, and said, "We will end the conflict, for I cannot recall my words. As the Lord

lives, you will not leave here without making an oath that you will not return to war. Now as you are in our hands, we will spill your blood upon the ground, or you will submit to the conditions I have made."

Upon hearing this, Zerahemnah was so angry with Moroni he rushed



forward to kill him. But as he raised his sword, one of Moroni's soldiers struck it, breaking it off near the handle. Then the soldier struck Zerahemnah, cutting off his scalp, which fell to the ground. And Zerahemnah withdrew into the midst of his soldiers.

Then Moroni's soldier put Zerahemnah's scalp on the point of his sword, held it up high, and shouted "Even as the scalp of your cheif has fallen to the earth, **so will all of you fall**, unless you give up your weapons and depart with a **covenant** of peace!"

Many who heard this and saw the scalp on the sword were struck with fear. They came forward, threw down

their weapons at Moroni's feet, and entered into a covenant of peace. Those who entered into a covenant were allowed to depart into the wilderness.

Now Zerahemnah was very angry. He stirred up the rest of his soldiers to fight even more powerfully against the Nephites.

Seeing this stubbornness, Moroni became angry and commanded his people to kill those who had kept their swords. The Lamanites' bare skin and heads were exposed to the Nephites' sharp swords. They were pierced and stricken, and quickly fell before the Nephites, being swept down as Moroni's soldier had foretold.

When Zerahemnah finally realized they were all about to die, he cried out loudly

to Moroni, promising if they were spared, he and his people **would covenant never again to come to war against them.**

Then Moroni commanded his men to stop the killing them, and to take away their weapons.

After they had all entered into a covenant of peace, they were allowed to depart into the wilderness.

So many of the Lamanites had died they were not counted, and the losses of both Nephites and Lamanites were very great. The dead were thrown into the Sidon River, which carried the bodies out to the depths of the sea.

Then Moroni's army returned to their houses and lands. This is how 74 BC, the 18th year of the

judges' reign over the Nephites, ended. This is the end of what Alma wrote on Nephi's large plates.

*War ends and Alma questions Helaman . . .
(compare Alma, chapter 45)*

The Nephites were very happy because the Lord had delivered them from their enemies again. They thanked the Lord their God, fasted and prayed often, and worshipped Him with great joy.

In 73 BC, the 19th year of judges' reign, Alma visited his son Helaman and asked him, "Do you believe what I said about the records that have been kept?"

Helaman answered, "Yes, I believe."

Alma then asked, "Do you believe in Jesus Christ, who will come?"

"Yes, I believe all the words you have spoken," answered Helaman.

Alma asked, "Will you obey my commands?"

Helaman answered, "Yes I will, with all my heart."

Then Alma said, "You are blessed, and the Lord will prosper you in this land. I have a prophecy to tell you, but don't tell it to anyone, for it must not be known until it is fulfilled. For now, only write it down. This is the prophecy:

I perceive this very people, the Nephites, (according to the spirit of revelation in me), will falter in unbelief 400 years after Jesus Christ shows Himself to them. At that time, they will have wars, pestilences, drought and bloodshed — even until they become extinct!

This will happen after they receive great light and knowledge, for not even four generations will pass before they become unbelieving, working in darkness, full of all types of sinfulness.

When that great day comes, the time is near when our descendants will no longer be counted with the Nephites.

Our Nephite descendants who survive that great and dreadful day will be counted with the Lamanites, and will become like them, except for a few . . . the Lord's disciples, all of whom the Lamanites will hunt down and kill. And because of great sinfulness, this prophecy will be fulfilled."

After Alma spoke to Helaman, he blessed him, and also his other sons.

Then Alma blessed the earth for the sake of the righteous. He said, "The Lord God says,

'This land will be cursed to every nation, tribe, tongue and people — even to destruction, who become fully ripe in wickedness.'

It will be as I have said, for this is God's cursing and blessing upon the land. The reason for this curse is the Lord cannot allow any degree of sin to be acceptable in His sight."

After blessing the earth, Alma blessed those in the church who would stand firm in the faith from that time forward. Then Alma left the land of Zarahemla

and went toward the land of Melek. He was never heard of again, and we know nothing of his death or burial.

We know he was a righteous man. Among the church members, it was widely believed Alma was taken up by the Spirit, or buried by the hand of the Lord, like Moses.

In the beginning of 73 BC, Alma's son Helaman went among the people to declare God's word to them. Because of their wars with Lamanites, and because of many little dissensions and disturbances among the people, it became necessary for God's word to be declared, for the church to be regulated.

Helaman and his brothers established the church once

again, appointing priests and teachers in every city throughout all the Nephite lands.

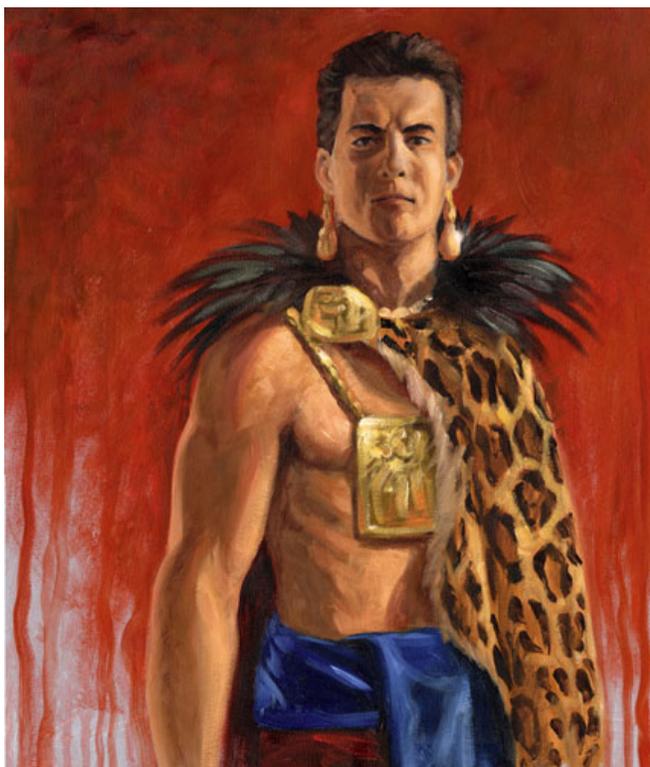
But after the church was established, a dissension arose among those who refused to listen to Helaman or his brethren.



They grew proud, lifting themselves up **because of their great riches**. They grew rich in their own eyes and would not listen to God's words nor walk uprightly before Him.

*Church members led
away by flattery . . .
(compare Alma, chapter 46)*

Those who would not listen to Helaman and his brothers gathered against them, determined to kill them. The leader of these angry apostates was



Amalickiah. He was a large, strong man. He and his followers wanted him to become king.

Most lower judges of the land had become angry apostates, desiring more and more power. They were led along by Amalickiah's flattering words, who promised them ruling positions over the people if they helped him become king.

This is how Amalickiah led dissensions in spite of the preaching of Helaman and his brethren, who as high priests, took great care of the church. But many church members believed Amalickiah's flattery and left the church.

Because of this situation, Nephite affairs became very precarious and unstable, even though they had just been victorious over the Lamanites, and had greatly rejoiced in being delivered by God.

From this we learn just **how quickly people forget the Lord their God** and return to sin, being led away by the evil one. We also learn how just **one man** can cause great wickedness among people.

For Amalickiah alone led many hearts away by his cunning plans and flattery, seeking to destroy God's church and the foundation of liberty — a blessing God had sent upon the land for the benefit of the righteous.

When Moroni, chief commander of the Nephite army, heard about these dissensions, he was very angry with Amalickiah. He tore a piece of his coat off to make a flag, and on it he wrote,

*"In memory of our God,
our religion, our
freedom, our peace, our
wives and our children."*

Then he fastened the flag to the end of a pole.

After putting on his helmet, breastplate, shields and armor, Moroni took his flag, which he called

The Title of Liberty

and bowed to the earth.

He prayed mightily to his God for the blessings of liberty to rest upon his brethren as long as a band of Christians was left in the land. All true believers of Christ who belonged to God's church were called **Christians** by non-believers.

Those who belonged to the church, who truly believed in Christ, were faithful to Him. They gladly took on

the name Christians because they believed in Christ who would come.

Moroni prayed for the Christians' cause and for freedom in the land to be favored.

After he had poured out his soul to God, he named all the land that was south of Desolation, both the northern and southern parts, "A chosen land, the land of liberty."

Then Moroni said, "Surely God will not allow us, who are despised because **we take the name of Christ upon us**, to be trodden down and destroyed, until

we bring it upon ourselves by transgression."

Then Moroni went among the people, holding his flag in the air for all to see its message.



He shouted, "Whoever would maintain this title upon the land, come forward in the strength of the Lord and **enter a covenant with Him** to maintain your rights and religion, that the Lord God may bless you!"

When he had proclaimed this, the people came running, wearing their armor and tearing their coats as a covenant that they would not forsake the Lord their God. In other words, if they transgressed God's commandments, and became ashamed to be called Christians, then the Lord would justly tear them, as they had torn their coats.

As they threw their coats at Moroni's feet, they said, "We covenant with our God that we will be destroyed like our brethren in the northern land (the Jaredites) if we fall into transgression. May God throw us at the feet of our enemies, as we have thrown our coats, to be trampled under foot, **if we fall into transgression!**"

Then Moroni said, "We are descendants of Jacob (Israel), father of Joseph of old, whose coat was torn into many pieces by his brothers.

Now let us remember to obey God's commands, or our coats will be torn by our brethren, and we will be thrown in prison, sold or killed.

Let us preserve our liberty as descendants of Joseph of old. Let us remember the words of his father Israel, who before his death, saw a **remnant of his son's coat** had been preserved.

He said, 'Even as this **remnant** of my son's coat has been preserved, a **remnant** of my son's **descendants** will be preserved by God's hand, to be taken to Himself. The **rest** of Joseph's

descendants will **perish**, just as the rest of Joseph's coat has perished. This brings sorrow to my soul, but my soul has joy in my son, Joseph, because of **the part** of his descendants that will be taken to God."

Moroni then speculated, "Perhaps the remnant of Joseph's descendants that will perish, like his coat, are those who have dissented from us. Surely we will be part of the destroyed remnant if we do not stand firm in the faith of Christ."

After saying this, Moroni went out himself, and also sent letters to all parts of the land where there were dissensions. In this way, he gathered all who wanted to maintain their liberty by standing against Amalickiah and his

dissenters, called Amalickiahites.

When Amalickiah saw that Moroni's people outnumbered his followers, and that his followers also had doubts about the justice of their cause, he was afraid that they would not prevail. So he took his faithful followers and headed toward the land of Nephi to join the Lamanites.

Moroni did not want the Lamanites to gain any more strength. He knew that he had to bring back Amalickiah and his followers and put Amalickiah to death. Otherwise, they would stir up the Lamanites to become angry and to battle against them in order to obtain their own purposes.

Moroni knew he had to take his army, who had entered into a covenant to keep the peace, and stop Amalickiah in the wilderness. Moroni acted on this, and marched his army into the wilderness to head off Amalickiah's army. Upon seeing Moroni's army, Amalickiah ran away with a few of his men. The rest of his army fell into Moroni's hands and were taken back to the land of Zarahemla.

Moroni had been given authority over the Nephite army by the chief judges, who in turn had been elected by the people. With this authority, Moroni had every Amalickiahite put to death who would not enter into a covenant to support the cause of freedom and a free government.

Only a few would not enter this covenant of freedom.

Moroni ordered *The Title of Liberty* to be raised on **every tower** in all the land, thereby planting a standard of liberty among the Nephites. They had peace in the land until the end of 73 BC.

Helaman and high priests maintained order in the church for four years, during which they had peace and rejoicing. Many went out of the world rejoicing, firmly believing their souls were redeemed by the Lord Jesus Christ.

Some died from the seasonal fevers, but not many, for they were healed by the **excellent qualities of plants and roots** God had prepared to remove the *cause* of their diseases.

Note: Herbs are also recommended in [D&C 42:43](#)

Many died of old age, and we must suppose those who died in the faith of Christ are happy with Him.

Amalickiah gains power
(compare Alma, chapter 47)

Now we will return to our record of Amalickiah and of those who ran into the wilderness with him. They joined the Lamanites in the land of Nephi, and as Moroni had predicted, they made the Lamanites angry with the Nephites. The Lamanite king sent a message throughout all his land, telling his people to prepare for war against the Nephites.

When the Lamanites heard this message, they were very afraid to displease the king, yet they were also

afraid to fight the Nephites. Most of them decided not to obey the king's command.

This made the king very angry. He gave Amalickiah command of those who would fight and told him to force the other Lamanites to fight. This is exactly what Amalickiah wanted the Lamanite king to do, for he was cunning and had an evil plan to take the king's throne and become king himself.

As commander of part of the Lamanite army, Amalickiah had a plan to gain the support of the Lamanites who had refused to obey the king's orders. He and his army went to Onidah, a place where the weapons were kept. All the rebelling Lamanites had gone there, thinking that

Amalickiah's army was coming to kill them.

The rebels had appointed Lehonti as their own king, and were determined not to be forced to fight the Nephites. They prepared to defend themselves from the top of Mt. Antipas.

Amalickiah had no intention of fighting the rebels as the king had commanded him to do. He wanted to gain favor with all the Lamanite men, and thereby obtain an army to take the throne and take control of the kingdom.

Amalickiah had his army camp in the valley near Mt. Antipas. By night,

Amalickiah sent a secret embassy to the top of Mt. Antipas, asking the rebels' leader, King Lehonti, to come down and talk with

him. Lehonti would not dare go down, so Amalickiah sent another message to him, again asking him to come down.

Lehonti refused again, and also a third time. Seeing that Lehonti would not come down, Amalickiah went up near Lehonti's camp and sent his fourth message to him, asking him to come down, and to bring his guards with him.

Lehonti finally came down with his guards. Amalickiah told Lehonti that if he brought his army down that night and surrounded the men under his command, he would deliver them into Lehonti's hands, providing that he, Amalickiah, would be made second in command.

Lehonti came down with his men and surrounded

Amalickiah's army before they awoke. When the men saw that they were surrounded, they begged Amalickiah to allow them to join their brethren, and not be destroyed. This was exactly what Amalickiah wanted them to do. He delivered his men, contrary to the commands of the Lamanite king, as part of his plan to dethrone him.

Now according to Lamanite custom, if their chief leader was killed, the second in command was made chief leader. So Amalickiah had a servant give small doses of poison to Lehonti, until he died. Amalickiah was appointed to be their leader and chief commander.

Then he marched with his armies to the land of Nephi--to the capital city of

Nephi. The king came out to meet him with his guards, thinking that Amalickiah had fulfilled his commands by gathering this great army to go against the Nephites. As the king came out to meet him, Amalickiah sent his servants ahead. They bowed before the king, as if to reverence him because of his greatness.

The king held out his hand to raise them. This custom--a token of peace--had been taken from the Nephites. As the king raised the first servant, that servant stabbed him in the heart, and the king fell dead.

Frightened, the king's servants ran away, and Amalickiah's servants shouted,

"The king's own servants have stabbed him and have run away. Come and see!"

Amalickiah commanded his army to go and see what had happened to the king. When they found the king dead, Amalickiah pretended to be angry, and said, "Whoever loved the king, let them chase his servants and kill them."

Then all those who loved the king chased the king's servants. When the servants saw an army pursuing them, they were frightened again and ran into the wilderness. They went into the land of Zarahemla and joined Ammon's people.

The Lamanite army returned, having pursued the servants in vain. This is how Amalickiah, by his

fraud, gained the confidence of the people.

The next day he entered the city of Nephi with his armies and took possession of it. Amalickiah sent an embassy to the queen informing her that the king had been murdered by his servants, and that he had chased them with his army but had not caught them.

When the queen received this message, she sent a message to Amalickiah, asking him to spare the people of the city. She also wanted him to come to her with witnesses to testify of the king's death.

Amalickiah brought the same servant who had stabbed the king, and the others who were with him, and went to the queen.



They all testified to her the king was killed by his own servants, whose guilt was proven by the fact they had run away.

The queen was satisfied with their story.

Then Amalickiah sought the favor of the queen and married her. This is how by his fraud, and by the assistance of his cunning servants, he obtained the kingdom. He was acknowledged as the king throughout **all the land**, among all the Lamanites, which included Lemuelites,

Ishmaelites and all the Nephite dissenters since the days of Nephi.

Now these dissenters had been taught about the Lord. But it is strange to relate that not long after they dissented, they became

more stubborn, unrepentant, wild, wicked and ferocious than the Lamanites. They embraced the Lamanites' false traditions and gave way to all type of sins, completely forgetting the Lord their God.

Amalickiah seeks total power . . .

(compare Alma, chapter 48)

Just as soon as Amalickiah had obtained the kingdom, he began to inspire the Lamanites to hate the Nephites. He appointed men to speak from their

towers against the Nephites.

By the end of 73 BC, having accomplished his plans so far, Amalickiah sought to reign over all the people, Nephite and Lamanite.

After blinding their minds and making them angry, he gathered a numerous host of Lamanites to battle against the Nephites.

Amalickiah was determined (knowing how numerous his people were) to overpower the Nephites and bring them into bondage.

He appointed Zoramites as chief captains, for they were the most acquainted with the Nephite strongholds and the weakest parts of their cities. The chief captains led the Lamanite armies into the

wilderness toward the land of Zarahemla.

While Amalickiah had been obtaining power by fraud and deceit, Moroni had been preparing his people to be faithful to the Lord their God. He had also been strengthening the Nephite armies by ordering them to build small forts, to pile up banks of dirt around them to enclose his armies, and to build stone walls around their cities and the borders of all their lands.

Moroni placed the greatest number of men in the cities with the weakest fortifications. He was preparing to support their liberty, lands, wives, children and peace, so they might live to serve the Lord their God and maintain

what their enemies called, "the Christians' cause."

Moroni was strong and mighty. He had a perfect understanding and did not delight in bloodshed. His soul rejoiced in the liberty and freedom of his country.

His heart swelled with thanksgiving to his God for the many privileges and blessings that He had bestowed upon his people, and he worked hard for their welfare and safety.

He was firm in the faith of Christ, and he had sworn an oath to defend his people, their rights, country and religion, even to the loss of his own blood.

The Nephites were taught to defend themselves against their enemies, shedding blood if

necessary. They were also taught never to begin an offense, and only to raise the sword against an aggressor in defense of their lives. They believed that if they were faithful in obeying God's commands, He would prosper them in the land and warn them to run or to prepare for war according to their danger.

They also believed God would tell them where to go to defend themselves against their enemies, and by doing so, He would deliver them.

This was Moroni's belief. His heart did not glory in the victories of warfare, but rather in doing good, in preserving his people, in obeying God's commands, and in resisting sinfulness.



If all men had been or would be like Moroni, **the very powers of hell would have been shaken forever**, and the devil would have had no power over any heart.

Moroni was like Ammon, and also like Mosiah's other sons. He was also like Alma and his sons, for they were all men of God.

Helaman and his brethren's service to the Nephites was just as important as Moroni's service, for they preached God's word and baptized unto repentance all those who would listen to the gospel. Because of their words, the people humbled themselves.

They were highly favored of the Lord and were free from internal wars and contentions for four years.

But as I said, toward the end of 73 BC, in spite of their peace among themselves, they were reluctantly compelled to fight their brethren, the Lamanites.

Although they were very reluctant to fight, their wars with Lamanites lasted many years. They were sorry to take up arms because they did not delight in war. They were sorry to be the means of sending so many of their brethren out of this world to an eternal world, not ready to meet their God.

But they could not lay down their own lives and allow their wives and children to be massacred by the barbaric cruelty of those apostates. They could not allow the Lamanites to rejoice in killing them as long as any of them kept God's commandments, for the Lord's promise was if they obeyed His commands they would prosper.

*An inspired
system of defense . . .
(compare Alma, chapter 49)*

On the tenth day of the eleventh month of 73 BC, the Lamanite armies were seen approaching the land of Ammonihah. A city partly rebuilt, near where Moroni had stationed an army near its border. They had piled up banks of dirt around the city, which protected it from stones and arrows — the main Lamanite weapons.

Because the Lamanites had once destroyed Ammonihah, they thought they could easily destroy it again, not knowing they had been allowed to destroy it before because the people there had been so very wicked.

The Lamanites were greatly disappointed, for the bank of dirt around the city was so high that they could not hit the Nephites with their stones and arrows. The only way they could come in was through a single entrance. The Zoramite chief captains were very surprised by the Nephites' wisdom in preparing their places of security. They had thought their great numbers would allow them to easily conquer Ammonihah again.

They had also prepared themselves with shields, breastplates and thick clothing. They thought they would be able to overpower the Nephites, and kill and capture them as they pleased. But to their complete astonishment, the Nephites were prepared for them in a way never before

known among Lehi's descendants, having prepared for battle according to Moroni's instructions.

If King Amalickiah had come out of the land of Nephi at the head of his army, perhaps he would have ordered the Lamanites to attack the city of Ammonihah, for he did not care how many Lamanites died in battle. But Amalickiah had not come to battle, and the Zoramite chief captains dared not attack the city of Ammonihah. Moroni had changed the Nephites' tactics, and the Lamanites were disappointed in their desire to conquer because of the Nephite strongholds.

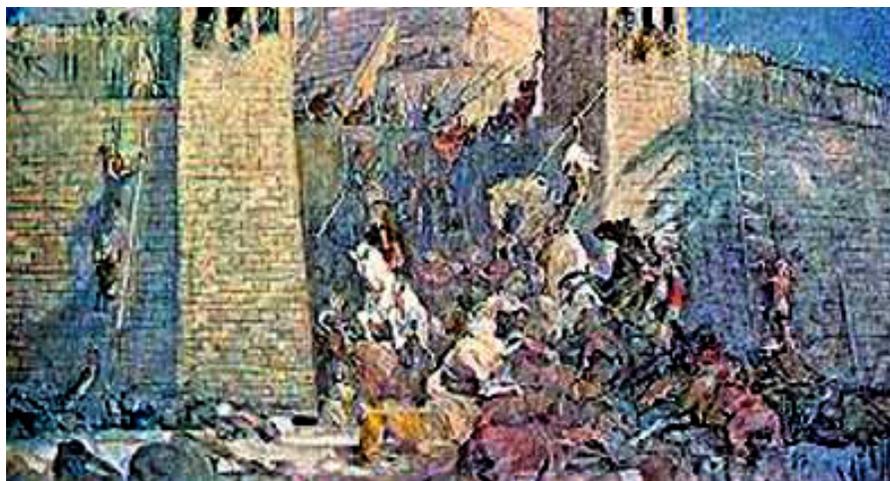
The Lamanites retreated into the wilderness and marched toward the land of

Noah, thinking it was the next best place to attack the Nephites. They did not know Moroni had fortified every city in all the land, so they marched with firm determination. Their chief captains came forward and took an oath that they would destroy the people in the next city.

Upon arriving, they were astonished to see the city of Noah, once a very weak place, now a stronger fortification than Ammonihah! This had been done according to Moroni's wisdom. He knew the Lamanites would be frightened upon seeing the city of Ammonihah, and then would come to the city of Noah, which had once been the weakest city in the land.

Lehi, whose army had fought the Lamanites in the valley east of the Sidon River, was appointed by Moroni to be chief captain over the men in the city of Noah. When the Lamanites learned Lehi commanded the city, they were disappointed again, for they were very afraid of Lehi. But their chief captains had sworn with an oath to attack the city, so they advanced anyway.

The only way the Lamanites could penetrate the fort was through the entrance, as the bank of dirt was too high, and the ditch too deep, except at the front entrance. From atop the bank, Nephites were ready to shoot arrows and sling rocks down on anyone attempting to climb up to enter their fort away from the entrance.



Nephite stones and arrows.

The Lamanites tried to fill up the ditches by pulling down the dirt, but instead the

Within the entrance, the Nephites had placed their strongest men, armed with swords and slings, to strike down any who attempted to come through.

When the Lamanite captains ordered their armies to attack the entrance, they were driven back again and again with an immense slaughter.

When they realized that they could not get through the pass, they started to dig down the dirt banks to make a pass for their armies. As they did this, they were swept off by

ditches were partly filled with their dead and wounded bodies.

The Nephites had complete power over their enemies, who continued to make attempts to take their stronghold until all their chief captains were dead.

Over 1,000 Lamanites were killed, but not a single Nephite was killed.

The Nephites had been protected by their shields, breastplates and helmets. However, about fifty Nephites had been wounded in their legs, some very severely, having

been exposed to Lamanite arrows through the pass.

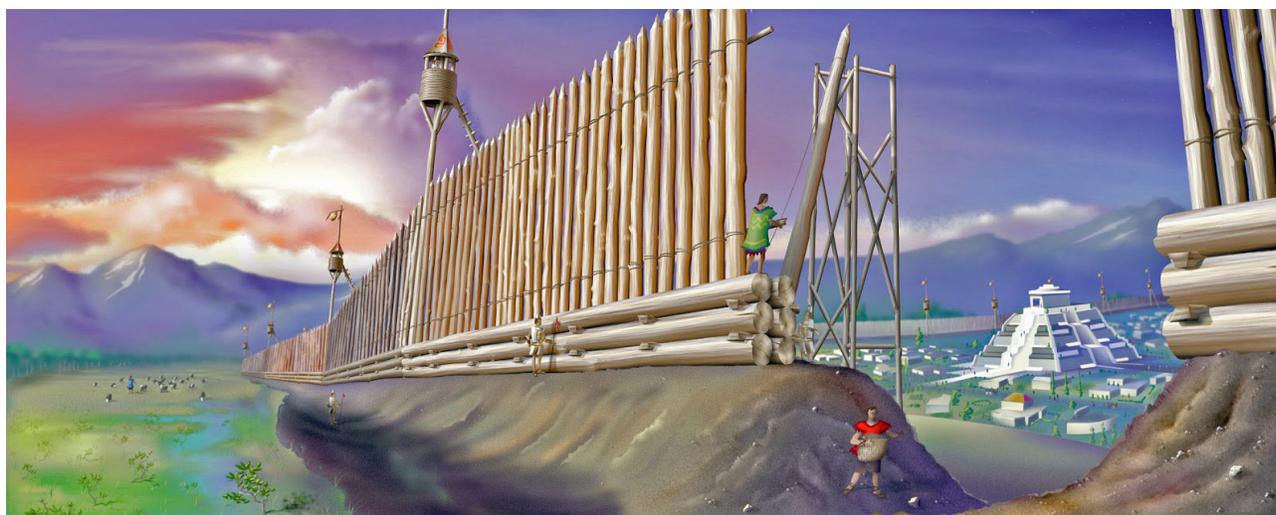
After their chief captains had all been killed, the Lamanites ran away into the wilderness. They returned to the land of Nephi and told their king, Amalickiah, a Nephite by birth, about their great loss. He was very angry with his people for not obtaining his desire to subject the Nephites with the yoke of bondage. He cursed God and cursed Moroni, swearing with an oath he would drink Moroni's blood!

On the other hand, the Nephites thanked the Lord their God because of His matchless power in delivering them from the hands of their enemies. This is how 73 BC ended.

The Nephites enjoyed continual peace and great prosperity in the church, for they had diligently obeyed God's word declared to them by Alma's sons, Helaman, Shiblon, and Corianton, by Ammon and his brethren, and by all who had been ordained by the holy order of God, who had been baptized unto repentance and sent forth to preach among them.

*Nephites drive
out the Lamanites . . .
(compare Alma, chapter 50)*

It was now 72 BC, and Moroni continued to have his people pile up banks of dirt around all the Nephite cities. Atop these ridges surrounding the cities, walls of timber were built as high as a man.



Then sharp stakes were attached to the tops of these strong, high walls of timber.

Moroni also had secure towers built from which the Nephites could see over their walls and still be safe from Lamanite stones and arrows. The towers were positioned so that stones could be slung down upon any who would attempt to approach the city walls.

This is how Moroni had his people build strongholds in every city in all their lands.

After doing this, Moroni took his armies into the eastern wilderness and drove all the Lamanites there back into their own lands, which were south of the land of Zarahemla. The border of the Lamanite lands ran directly from the east sea to the west sea.

After driving all the Lamanites out of the eastern wilderness, which was north of the Lamanite lands, he allowed his people of Zarahemla to occupy the eastern wilderness all the way to the eastern seashore.

Then Moroni placed armies on their southern borders and had them build fortifications. By doing this, the Lamanite strongholds from the eastern wilderness to the west were cut off.

The border between the Nephites and Lamanites, which ran from west to east, south of Zarahemla, was now completely controlled by the Nephites.

The Nephites possessed all the northern land and also all the land north of the land of Bountiful.

Moroni's armies grew larger every day because the men felt assured of protection within all the fortifications.

Moroni and his armies weakened the Lamanites and cut them off from the Nephite lands in the north.

Then the Nephites began to build a city named Moroni. It was on the south, near the eastern seashore, and bordered the Lamanite land.

The Nephites also began to build a city named Nephiah between the city of Moroni and city of Aaron, which joined their borders.

The construction of many cities in the north began that year. One of these cities, named Lehi, was located near the eastern seashore.

This is how 72 BC ended. During the following year, the 21st year of the judges' reign, the Nephites continued to prosper. They were a very rich people, quickly populating and growing strong in the land.

From this we see the Lord's mercy and justice in fulfilling all His words to His people. Now these words He spoke to father Lehi were verified:

"You and your children are blessed, and they will continue to be blessed if they obey my commands. But remember, if they will not obey my commands, they will be cut off from my presence."

From this period of Nephite history we learn these promises were verified. For it was not the Lord, but their internal quarreling, contention, murders, plundering, idolatry, sexual impurity and other great sins that brought on Nephite wars and destruction.

Those among them who were faithful in obeying the

Lord's commands were delivered at all times, while thousands of their wicked brethren were consigned to bondage or death, or to falter in unbelief and mix with the Lamanites.

There was never a happier time among the Nephites since the days of Nephi than in the days of Moroni in 71 BC.

The years 70 and 69 BC were also peaceful for the Nephites.

Sixty-eight BC was a peaceful year except for some internal disputes that arose over the lands of Lehi and Morianton, which bordered the land of Lehi. The people who possessed the land of Morianton claimed part of the land of Lehi. This caused some serious fighting, for the people of Morianton took

up swords against their brethren and were determined to kill them. But the people in the land of Lehi ran to Moroni's camp and begged for his assistance, for they were not in the wrong.

When the people of Morianton, led by him, heard the people of Lehi had run to Moroni's camp, they were very afraid Moroni's army would come and destroy them. So Morianton planned with his people to run to the northern land, a land covered with large lakes, and take possession of it.

This plan would have been carried out and caused great sorrow had it not been for Morianton's bad temper. He was angry with one of his maid servants and beat her badly.

She then ran to Moroni's camp and told him what



Morianton had done to her, and that he was planning to run away into the northern land.

Moroni was afraid the people in Bountiful would listen to Morianton and unite with him, taking control of the northern land and jeopardizing his people's freedom. Because of this threat to their freedom, Moroni sent an army to head off Morianton, to prevent his people from going into the northern land.

Moroni's men headed them off at the border of the land of Desolation, near the narrow pass that led to the northern land, with a sea on the west and the east.

The Nephite army Moroni sent was led by a man named Teancum. He killed Morianton during the battle which broke out (for Morianton's flattery had made his people stubborn enough to take up the sword). Teancum took Morianton's people as prisoners and returned to Moroni's camp.

This is how 68 BC ended -- the 24th year of the judges' reign over the Nephites.

After Morianton's people were brought back, and after they covenanted to keep the peace, they were restored to the land of Morianton. They became

united with Lehi's people, who were also restored to their lands. That same year, the second chief judge, Nephihah, died. He had filled the judgment-seat with perfect uprightness before God. However, he had refused to take possession of the plates and sacred things, so Alma conferred them upon his son Helaman.

Nephihah's son Pahoran was appointed to fill the judgment-seat as chief judge and governor over the people. With an oath and sacred ordinance, Pahoran covenanted to judge righteously, to keep the peace and freedom of the people, to allow them their sacred privileges to worship the Lord their God, to support and maintain the cause of God all his days, and to bring

the wicked to justice according to their crimes. He began his reign toward the end of 68 BC.

Freeman vs. Kingman
(compare Alma, chapter 51)

67 BC began with peace in the Nephite lands. But soon the people had internal political disputes because some people wanted to change parts of the law. Pahoran ignored those who had sent him their petitions and would not allow the law to be changed.

Those who wanted the law to be changed were angry with him and wanted him to give up the judgment-seat. They caused some heated arguing, but no bloodshed. Those who wanted to get rid of Pahoran were called Kingmen, for they wanted

to overthrow the free government and establish a king over the land.

Pahoran's supporters called themselves Freemen. They covenanted to maintain their rights and the privileges of their religion by a free government.

The matter was settled by a vote, and the majority was in favor of the Freemen.

Pahoran retained the judgment-seat, over which the people of liberty rejoiced.

The Kingmen were silenced and dared not oppose, and were obliged to maintain the cause of freedom.

Those in favor of kings were of high birth (descendants of Nephite kings) and they wanted to be kings themselves. They were supported by those

who wanted power and authority over the people.

This was a critical time for the Nephites to be having internal contentions, for Amalickiah had stirred up the hearts of the Lamanites to come against the Nephites again. He was gathering soldiers from all parts of his land and diligently arming them, for he had made an oath to drink Moroni's blood.

We will see that Amalickiah's oath was foolish, and yet he prepared his armies to go to battle against the Nephites. His armies were not as great as they had once been, because thousands of his men had been killed by the Nephites. But in spite of their great losses, Amalickiah gathered such

a great army that he was not afraid to come to the land of Zarahemla.

In 67 BC, just as the Nephites had settled the matter concerning Pahoran, Amalickiah led his Lamanite army toward the land of the Nephites. When the Kingmen heard the Lamanites were coming to battle against them, they were glad in their hearts and refused to take up arms.

When Moroni saw this, and saw that the Lamanites were marching toward their borders, his soul was filled with anger toward the Kingmen. He was angry because they had become so stubborn after he had worked so hard to preserve their liberty.

Moroni sent a petition to Pahoran, the chief judge and governor of the land, which voiced Moroni's and the people's desire. He asked to be given the power to compel the Kingmen to defend their country or be put to death.

Moroni's first priority was to put an end to the internal disputes and dissensions among the Nephites, which had caused all their previous destruction. And according to the voice of the people, Moroni was granted the power to compel the Kingmen.

Then Moroni commanded his army to go against the Kingmen and pull down their pride and nobility, leveling them to the earth unless they took up arms to

support the cause of liberty.

As the Kingmen lifted their weapons against Moroni's army, they were leveled to the earth. 4,000 dissenters were killed by the sword, and their leaders who had not been killed were put in prison. There was no time for their trials, for the Lamanites were coming.

Rather than be killed, the rest of the Kingmen were compelled to raise *The Title of Liberty* on their towers and in their cities, and to take up arms in defense of their country.

This is how Moroni put an end to those Kingmen and to the stubbornness and pride of those who professed noble blood. They were brought down to humble themselves like their brethren, and to fight

valiantly to maintain their freedom from bondage.

While Moroni was dealing with these internal contentions and making regulations to prepare for war, the Lamanites came into the land of Moroni near the eastern seashore.

The Nephites in the city of Moroni were not strong, so Amalickiah killed many of them and drove them out. Amalickiah took possession of the city and all of its fortifications. Those who ran out of the city of Moroni came to the city of Nephihah. The people in that city, and also in the city of Lehi, gathered and made preparations to battle the Lamanites.

Amalickiah had not attacked with all of his men. He had left many of them in Moroni to maintain

and defend it while he marched on to other cities. He took many east coast cities, including Nephihah, Lehi, Morianton, Omner, Gid, and Mulek.

By Amalickiah's cunning, and with his numberless hosts, he took the strongly fortified cities for the Lamanites. Then he and his army marched north to the borders of the land Bountiful, driving the Nephites before them and killing many. Then he met Teancum's army.

Teancum headed off Amalickiah, preventing his army's advance into the northern lands, just as he had previously headed off Morianton's rebellion.

Teancum's men were great warriors. Each of them was stronger than any Lamanite and more skillful in

warfare. They distressed and killed the Lamanites until nightfall. Then Teancum and his men pitched their tents inside the land of Bountiful while Amalickiah's men pitched their tents near the beach.

That night, on the eve of the new year, Teancum and his servant went into Amalickiah's camp. The whole army was asleep, worn out from fighting during the heat of the day.

Teancum sneaked into Amalickiah's tent and put a javelin through his heart, killing him instantly so he could not wake his servants.

Then Teancum went back to his camp, woke his men and told them what he'd done. They made themselves ready for the Lamanites in case they had awakened and were coming to attack them.

This is how 67 BC ended.



*Teancum and Moroni
fight separately . . .
(compare Alma, chapter 52)*

On the first day of 66 BC the Lamanites awoke and found Amalickiah dead in his tent. They also saw Teancum's army, ready for another day of battle. All of this frightened them so they retreated to the city of Mulek, seeking protection from within its walls.

Then Amalickiah's brother Ammoron was appointed king over the Lamanites. He commanded his people to maintain the cities they had taken at the cost of so many of their men.

When Teancum saw their determination to maintain cities they had taken, and saw their enormous numbers, he decided not to attack them in their forts. He kept his men nearby,

making preparations for war and building their own protective walls. Teancum's men continued to make their preparations while they waited for Moroni to send reinforcements.

Moroni sent orders for Teancum to take prisoners as a ransom for the many Nephite prisoners taken by the Lamanites. He also sent orders to fortify the land of Bountiful and secure the narrow pass that led into the northern land.

Otherwise, the Lamanites would obtain that pass and have power to torment them on every side.

Moroni wrote to Teancum, telling him to be faithful in maintaining that part of the land while he, Moroni, did everything in his power to regain their cities and

fortify cities not fallen to the Lamanites.

Moroni wrote, "I would have come to your assistance, but the Lamanites are upon us in the borders near the west sea. I must go against them, so I cannot come to your assistance at this time."

King Ammoron left the land of Zarahemla, and told the Lamanite queen that Amalickiah had been killed. Then he gathered a large number of men and marched against the Nephites near the west sea.

King Ammoron wanted to harass the Nephites and draw away part of their forces to the west sea while his forces in the conquered cities harassed the Nephites near the east sea, to take possession of as much land as they could. Because of

Ammoron's tactics, the Nephites were in a dangerous position by the end of 66 BC.

In 65 BC, Moroni had established armies to protect the southern and western borders. Then he began his march toward the land of Bountiful to assist Teancum's army in retaking their east coast cities.

Teancum had received orders to attack the city of Mulek and retake it if possible. As he prepared to attack Mulek, he realized it would be impossible to overpower its fortifications. So he gave up his plans and went back to the city of Bountiful to wait for Moroni's reinforcements.

Toward the end of 65 BC Moroni and his army

arrived in the land of Bountiful.

In the beginning of 64 BC, Moroni, Teancum and many chief captains held a war council to decide how to draw the Lamanites out of their stronghold. They decided to send an embassy to Jacob, the leader of the Lamanite army in the city of Mulek. They asked him to come out with his armies and meet them upon the plains between the two cities. But when Jacob, a Zoramite, received their message, he refused to come out with his army.

With no hope of meeting them on neutral ground, Moroni made a plan to lure the Lamanites out of their strongholds. He sent Teancum with a small number of men to the

beach on the east side of Mulek. That night, Moroni and his army went into the wilderness on the west side of the city. The next day, when the Lamanite guards saw Teancum and his men, they ran and told Jacob.

Then the Lamanite army came out against Teancum's men, thinking they could easily destroy them because of their small numbers. But Teancum and his men ran north along the coast. When the Lamanites saw this, they became overconfident and chased them vigorously.

While Teancum was leading away the Lamanites, pursuing them in vain, part of Moroni's army took possession of Mulek, and Lamanites in Mulek who would not surrender were killed.

Meanwhile, Moroni and the rest of his army marched out to meet the Lamanites that would return from pursuing Teancum. As the Lamanites chased Teancum, they came close to the city of Bountiful and met Lehi and his small army, who had been left to protect that city.

When the Lamanite chief captains saw Lehi coming with his army, they panicked and ran back toward the city of Mulek. They were afraid of being overtaken before they could get back to the safety of Mulek, for they were tired and Lehi's men were fresh.

The Lamanites didn't know they were heading straight toward part of Moroni's army. All they feared were

Lehi and his men, (who did not want to overtake them until they had met Moroni's army).

The Lamanites had not retreated far when they were surrounded by Nephites — Lehi on the north and Moroni on the south, all fresh and full of strength. The Lamanites were very tired, having marched long and hard. Moroni commanded his men to attack them until they surrendered.

Their Zoramite leader Jacob had an unconquerable spirit. He led the Lamanites to battle with great fury against Moroni.

Jacob was determined to kill Moroni's men and cut his way back to Mulek, but Moroni and his men were more powerful.

Both sides fought with great fury. Moroni was wounded and many Nephites and Lamanites were killed, including Jacob. Then from behind, Lehi and his strong men attacked with such fury the Lamanites in the rear gave up their weapons. The rest of them were so confused, they did not know which way to go or strike.

Seeing their confusion, Moroni shouted, "If you will give up your weapons, we will not kill you."

Upon hearing this, the Lamanites' remaining chief captains threw down their weapons at Moroni's feet and commanded their men to do the same. Many would not, so their weapons were taken from them and their hands were tied. Then they were forced

to march with their brethren to the land of Bountiful.

The number of prisoners taken was greater than the number of those who had been killed on both sides. Moroni placed guards over the Lamanite prisoners and forced them to bury all the dead Nephites and Lamanites.

*Nephites prepare
amidst dissent . . .
(compare Alma, chapter 53)*

Moroni gave Lehi command of the city of Mulek. Lehi had been with Moroni in nearly all his battles. He and Moroni were much alike, and they rejoiced in one another's safety. They loved each other and the Nephites loved them.

When the Lamanites finished burying the dead, they were marched back into the land of Bountiful.

Moroni ordered Teancum to force them to dig a ditch around the city of Bountiful. On the city side of the ditch, the Lamanites were forced to build a strong, high retaining wall of timber. After this was done, Bountiful became a great stronghold, and the Nephites guarded the Lamanite prisoners within its walls.

Moroni had to make the Lamanites work because it required fewer men to guard them while they worked, and he needed most of his forces to attack the Lamanites.

Moroni had gained a victory over a great Lamanite army, had

regained the city of Mulek — a great Lamanite stronghold, and he had built a stronghold in Bountiful to retain his prisoners. He did not attempt to battle with the Lamanites again that year, but instead had his men prepare for war by making fortifications and growing food, which kept their women, children and armies from suffering.

And now, while Moroni went to settle more internal dissensions, the Lamanite army took possession of a number of cities in the southern land near the west sea. And because of their own sinfulness, dissensions and intrigue, the Nephites were again placed in the most dangerous of circumstances.

Now I Mormon have something to say about Ammon's people (the Anti-Nephi-Lehies), who in the beginning were Lamanites then converted to the Lord by His power and word:

Ever since they had come to the land of Zarahemla, they had been protected by the Nephites. Because of their oath never to kill again, they had not taken up arms against their Lamanite brethren. And because of their oath, they would have been killed if Ammon and the other Nephites had not had pity on them and a great love for them.

And because of their love for them, the Nephites had brought them into the land of Zarahemla and had protected them. But when Ammon's people saw the

danger, and the many afflictions and tribulations that the Nephites bore for them, they were moved with compassion and wanted to take up arms to help defend their country.

They were about to break their oath but were convinced by Helaman and his brethren not to do that.

Helaman feared if they took up arms they would lose their souls. Those who had entered this covenant had been compelled to watch their brethren go through afflictions and dangerous circumstances, while they could do nothing to help them.

But they had many sons who had not entered into this covenant. The sons who were able, gathered together and took up arms. They called themselves

Nephites and entered into a covenant to fight for the Nephites, to protect the land with their lives and never give up their liberty. 2,000 young men made this covenant and took up their weapons to defend their country.

Before this time, Ammon's people had not been a burden to the Nephites, yet they could not help them fight. But now, at this time of Nephite dissent, they were a great help to the Nephite cause.

Their sons took up their weapons, and they asked Helaman to be their leader.

They were all young men, all valiant, courageous, full of energy and strength. They were also true to all with which they were entrusted. They were serious minded, for they

had been taught to obey God's commands and to walk uprightly before Him.

Helaman marched at the head of his 2,000 young



soldiers in the cause to support the people in the southern border near the western sea. And this is how 64 BC ended.

*Moroni's reply to
Ammoron's letter . . .
(compare Alma, chapter 54)*

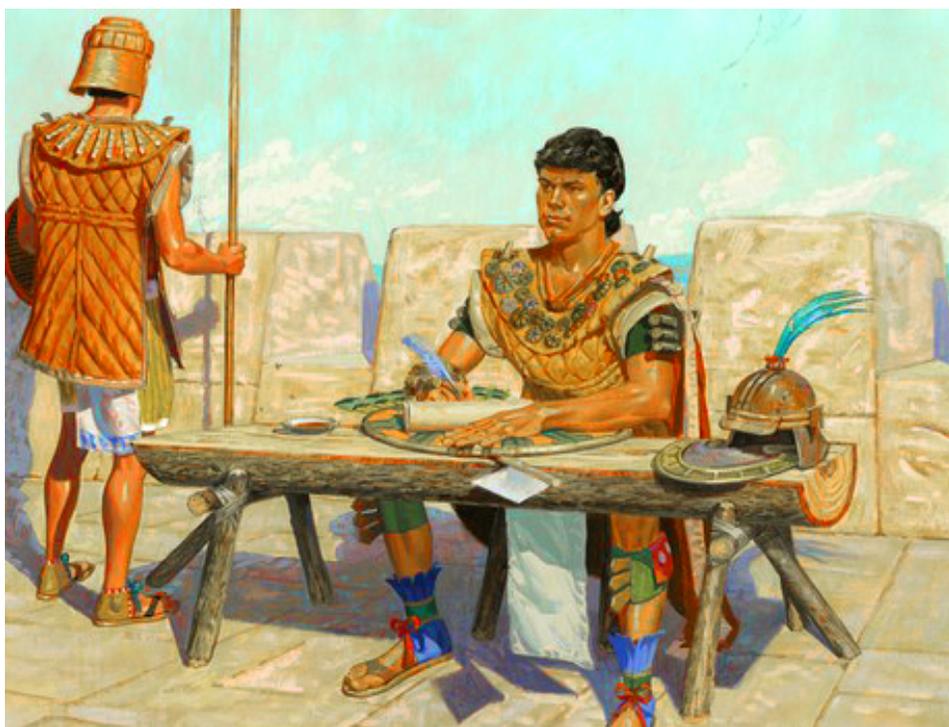
In the beginning of 63 BC, Ammoron, the Lamanite king, sent a message to Moroni, requesting an exchange of prisoners. Moroni was happy with this request, for he needed the provisions being used to support the Lamanite prisoners for his own people. He also wanted to increase the size of his army.

The Lamanites had taken many women, children and men as prisoners, but Moroni had only taken Lamanite men as prisoners. He had a strategy to get back many of his captured people. He

wrote a letter and gave it to Ammoron's servant to delivered it.

The letter read:

"Ammoron, I have written you about this war you have waged against my people, or rather that your



brother has waged against them, which you are still determined to carry on after his death. The sword of God's almighty wrath hangs over you unless you repent and take your

armies back to the land of your possession, the land of Nephi.

I would tell you more about these things if you were capable of responding to them. I would tell you about the awful hell that has received your brother, and that awaits you unless you repent by giving up your murderous ways, and take your armies back to your own lands. But since you have rejected these things once before, and have fought against the Lord's people, I expect you to do it again.

We are prepared to receive you, and unless you withdraw, you will pull down the wrath of that God, whom you have rejected, upon you, even to your utter destruction. For as the Lord lives, our

armies will come upon you if you do not withdraw. You will soon be visited with death, for we will retain our cities and lands, and we will maintain our religion and the cause of our God.

I may be writing to you about these things in vain, for I think that you are a child of hell. I will end my letter by telling you that I will not exchange prisoners unless you deliver up a man with his wife and children for one prisoner.

If you will not do this, I will come against you with my armies. I will even arm our women and children. We will follow you into your own land, the land of our first inheritance, and give you battle until you are destroyed off the face of the earth!

My people and I are very angry, for you have sought to murder us while we have only sought to defend ourselves. If you seek to destroy us anymore, we will seek to destroy you and take the land of our first inheritance. This is the end of my letter. I am Moroni, the leader of the Nephite armies.”

Angry, Moroni makes a plan . . .

(compare Alma, chapter 55)

Upon reading Moroni's letter, Ammoron became angry. He responded to Moroni's letter, writing,

"I am Ammoron, the king of the Lamanites. I am the brother of Amalickiah, whom you have murdered. I will avenge his blood upon you by coming upon you with my armies, for I do not fear your threats.



Your forefathers wronged their brothers, robbing them of their right to govern when it rightly belonged to them.

Now, if you will lay down your weapons and subject yourselves to be governed by those to whom the government rightly belongs, then I will tell my people to lay down their weapons and this war will end.

You have threatened me and my people, but we do not fear you. However, I will gladly exchange prisoners according to your request, to preserve my food for my men of war. We will wage an eternal war, and either subject the Nephites to our authority or make them eternally extinct.

And as for that God whom you say we have rejected, we do not know such a being, and neither do you. If there is such a thing, he made us as well as you. And if there is a devil and a hell, he will send you there to live with my brother, whom you have murdered, and whom you have hinted has gone to such a place. But these things do not even matter.

I am Ammoron, a descendant of Zoram, whom your forefathers forced out of Jerusalem. I am a bold Lamanite, and this war has been waged to avenge the wrong-doings of your forefathers upon ours, and to obtain our rights to the government. This is the end of my letter to you, Moroni."

When Moroni read Ammoron's response, he became angrier than before, knowing Ammoron, a Zoramite/Nephite dissenter, was perfectly aware of his own fraud -- aware his own reasons for waging war against the Nephites were not just.

Moroni exclaimed, "We will not exchange prisoners with Ammoron unless he withdraws his armies, as I stated to him in my letter,

for I will not give him more men than he already has. I know where the Lamanites guard our people, whom they have taken prisoner. Because Ammoron will not do what I have asked of him, I will give him what I said I would. I will seek their death until they beg for peace."

Then Moroni searched among his men to find a descendant of Laman. A pure Lamanite was found, named Laman. He was one of the Lamanite king's servants who had run away after Amalickiah's servant stabbed the king. Moroni sent Laman and a few of his men to the city of Gid, where the Nephite prisoners were being held.

At night, Laman walked up to the men guarding the Nephites. When they saw

him coming they called out, but Laman shouted, "No need to fear, I'm a Lamanite. We escaped from the Nephites as they slept, and we took their wine with us."

When the Lamanites heard this they received Laman with joy, saying, "Give us some wine! We're glad you brought it, for we are weary."

But Laman replied, "Let's save it until we go and fight the Nephites." This only made the Lamanites want it more.

They said, "We're so weary, so let's drink it now! We'll get more wine in our rations to strengthen us when we fight the Nephites."

Laman replied, "Do as you wish."

Then they drank freely. The wine had been prepared extra strong, and it was good tasting, so the Lamanites drank it even more freely, and all became very drunk. After they had all passed out, Laman returned to Moroni and told him what had happened.

Things were going according Moroni's plan, and he prepared his men with weapons and went to the city of Gid. While the Lamanites were in a deep, drunken sleep, he and his men threw weapons to the prisoners. The Nephite women and even all the children who were able to use a weapon were armed. All this was done in complete silence.

Even if they had awakened the Lamanites, they could

have easily killed them, for they were all drunk. But this was not Moroni's intention. He did not delight in murder or bloodshed, but in saving his people from destruction.

He had obtained his desire to arm the prisoners, giving them the power to take back their city from within. He had his men step back from the drunken guards and surround them.

In the morning, when the Lamanites awoke, they saw that they were surrounded by Nephites, and that their prisoners were armed from within the city walls.

Realizing the Nephites now had power over them, they did not fight. Their chief captains demanded their weapons, brought them to the feet of the Nephites and

pled for mercy. This is what Moroni wanted. He took them as prisoners of war, and then took possession of the city. He had liberated the Nephite prisoners, and many of them joined and strengthened his army.

Moroni put the Lamanite prisoners to work strengthening the fortifications around the city of Gid. After Gid was fortified, Moroni sent his prisoners to Bountiful, which was guarded by a very large Nephite force.

In spite of the Lamanites' plots, the Nephites kept and protected all their prisoners and maintained the advantage in all the places they had retaken. The Nephites began to be victorious by reclaiming their rights and privileges.

Many times the Lamanites tried to surround them at night, but during these attempts, many Lamanite prisoners were killed. Many times the Lamanite armies tried to give their wine to the Nephites, to poison them or make them drunk.

But the Nephites remembered the Lord their God during their time of affliction, and they could not be tricked. They did not drink wine from the Lamanites until first giving some of it to Lamanite prisoners. The Nephites were careful not to be poisoned by the Lamanites' wine, for if it would poison a Lamanite, it would poison a Nephite.

Soon it became necessary for Moroni to prepare to attack the city of

Morianton, for the Lamanites had fortified that city and had made it into a great stronghold. The Lamanites were continually bringing new forces, supplies and provisions into Morianton. And this is how 63 BC ended.

Helaman reports to Moroni . . .

(compare Alma, chapter 56)

On the second day of 62 BC, Moroni received a letter from Helaman, informing him of the affairs of the people in the Zarahemla area. The letter read:

"My dearly beloved brother in the Lord (as well as in the tribulations of warfare, for we have also had our share of warfare in this part of the land). I will tell you about the 2,000 sons of the

people that Ammon brought out of the land of Nephi, who as you know, are descendants of Laman, the oldest son of father Lehi.

I do not need to tell you about the traditions and unbelief of the Lamanites, for you already know of them.

I am writing to tell you about these 2,000 young men, who took up their weapons and made me their leader, and came to the defense of their country.

You know about the covenant that their fathers made not to take up weapons against their brethren. Four years ago, in 66 BC, when their fathers saw the afflictions we were suffering on their behalf,

they were about to break their covenant and take up weapons to defend us. But I would not let them do this, thinking that God would strengthen us and keep us from suffering too much.

Then something happened that has given me great joy! I marched at the head of those 2,000 young men to the city of Judea to assist Antipus, whom you had appointed as the leader in that city.

I joined my 2,000 sons (for they are worthy to be called sons) with Antipus' army. This made Antipus very happy, for his army had been greatly reduced by the Lamanites, which gives us cause to mourn. Our only consolation is knowing that our men have died in the cause of their country and

their God, and are now in a state of happiness.

The Lamanites have taken many chief captains as prisoners, for they kill everyone else. If those prisoners are still alive, we think they are being held in the land of Nephi. These are the cities that the Lamanites have conquered by killing so many of our valiant men: Manti, Zeezrom, Cumeni and Antiparah.

When I arrived at Judea, these four cities had already been conquered, and I found Antipus and his men working with all their strength to fortify the city. They had become depressed in body and spirit, for they fought valiantly during the day and worked at night to maintain their cities. They

had suffered greatly with every type of affliction.

Antipus and his men were determined to hold out in Judea or die, so you can imagine how glad they were to see those sons of mine coming to their assistance.

When the Lamanites saw that Antipus' army had been reinforced, their leader, Ammoron, ordered his men not to attack Judea. This is how we were favored and spared by the Lord, for if they had attacked us then in our weakness, they might have destroyed our small army.

Instead of attacking us, Ammoron commanded his Lamanite army to maintain the cities that they had already taken. By the end of 66 BC, we had

completed our fortification of Judea, and we wanted the Lamanites to come against us. We had no desire to attack them in their strongholds.

We kept our spies out to watch their movements so that they would not be able to pass by us during the day or night, and go northward to attack our other cities.

We knew that our northern cities were not strong enough to withstand them. If they tried to pass near us, our plan was to attack them from behind while others met them in the front. We were disappointed not to have had the chance to do this.

The Lamanites, fearing that they would not be strong enough against us out in

the open, did not dare pass by us. Nor did they dare march out against the city of Zarahemla, or cross the Sidon River toward Nephihah. They were determined to use their forces to maintain the cities they had taken.

In the second month of this year, many provisions came to us from the fathers of my 2,000 sons. We also received an additional 2,000 men from Zarahemla. Now we had a total of 10,000 men and provisions for them and their wives and children.

Seeing our forces and provisions increasing daily, the Lamanites began to be afraid, so they tried to cut off our supplies and reinforcements. When they began to do this, we knew the Lamanites were

growing uneasy, so we planned a strategy. Antipus ordered me to march out with my young sons as if we were carrying supplies to a neighboring city.

We were to pass by the conquered city of Antiparah pretending to be carrying supplies to the next city near the coast.

After my little army left Judea and came near the city of Antiparah, Antipus and part of his army left Judea and followed us. Antiparah was where the strongest, most numerous Lamanite army was stationed. After their spies told them that we had passed nearby their city, carrying supplies, the entire Lamanite army came out after us, thinking they could easily kill us and take the supplies.

We ran from them heading north, and led away the most powerful Lamanite army. By the time they saw Antipus following them, we had led them too far from Antiparah for them to return to it safely. So the Lamanite army chased us vigorously, marching in a straight course to catch and kill us before Antipus caught up to them, for they did not want to be surrounded.

When Antipus saw our danger, he hurried his army. When night came, we camped, for the Lamanites had not caught up to us, nor had Antipus caught up to them.

Before dawn, the Lamanites were coming after us. We were not strong enough to fight such a great army, nor would I

allow my sons to be caught by them, so we quickly marched into the wilderness. The Lamanites did not turn to the left or the right, fearing that they would be surrounded. And I would not turn to the left or the right for fear of being overtaken.

Again we marched until nightfall. And again, the next morning we saw the Lamanites coming closer to us, and we ran. They chased us for a short time and then stopped.

This was the morning of the third day of the seventh month of the year. We did not know if Antipus had overtaken them or not, but I said to my men, 'Maybe the Lamanites want us to attack them so that they can catch us in their snare. What do you say, my sons,

will you go against them in battle?'

My beloved brother, Moroni, I had never seen such great courage, even among the bravest Nephites. Because I called them my sons (for they were all very young), they said to me, 'Father, our God is with us, and He will not allow us to fall. Let us go to battle, for we would not kill our brothers if they would leave us alone. Let us go before they overpower Antipus and his army.'

They had never fought before, yet they did not fear death. They thought more of the liberty of their



fathers than they did of their own lives.

Their mothers had taught them **if they did not doubt God would deliver them.**

They repeated their mothers' words to me, then said,

'We do not doubt our mothers know this.'



Then I went against the Lamanites with my 2,000 young men. By then, the armies of Antipus had caught up to the Lamanites, and a terrible battle had begun.

Because they had marched long and hard to catch up to the Lamanite army, the army of Antipus was tired, and they were about to be beaten. If my 2,000 young men and I had not come to their assistance, they would all have certainly been killed.

Antipus and many of his leaders had already been killed, and without their leaders, the army had become confused. The Lamanites were boldly chasing them when we attacked the Lamanites from behind. We killed so many Lamanites so quickly that their entire army turned away from the army of Antipus and turned upon us.

Then the army of Antipus came upon the Lamanites from behind and started to kill them. By surrounding

and killing them quickly,
we terrified the great
Lamanite army so
completely they gave up



their weapons and
surrendered.

Then I counted my young
men who had fought with
me, fearing that many of
them had been killed. But
to my great joy . . .

not one had fallen! They
had fought as if they had
the strength of God! Never
were men known to have
fought with such
miraculous strength,
frightening the enemy so
completely.

We had no place to guard
our prisoners, so we sent
them to the land of
Zarahemla with some of
Antipus' men. Then we
marched back to Judea."

*Helaman's letter to
Moroni continues . . .
(compare Alma, chapter 57)*

"Then I received a letter
from the Lamanite king,
Ammoron, stating that if I
would give up our
prisoners of war, he would
give up the city of
Antiparah.

I sent a reply to the king,
saying that we were strong
enough to take Antiparah

by force, so we would only give up our prisoners in exchange for theirs.

After Ammoron rejected my letter, being unwilling to exchange prisoners, we prepared to attack Antiparah. But before we had the chance to attack, the Lamanites abandoned Antiparah and ran to other cities they had taken, hoping to fortify them.

By now 64 BC had come to an end.

In the beginning of 63 BC, we received 6,000 additional soldiers and supplies from Zarahemla. 60 additional sons of the Ammonites also came to join their brethren, my little band of 2,000. Now we were a strong and well-supplied force, and we wanted to wage a battle

with the Lamanite army holding the city of Cumeni.

One night, prior to the time the Lamanites were to receive a supply of provisions, part of our strong force surrounded the city. We camped around the city for many nights, posting guards and sleeping on our swords. Many nights the Lamanites attacked us in vain.

When those bringing provisions finally arrived, we intercepted them with their provisions. In spite of having their provisions cut off, the Lamanites were determined to maintain the city.

We sent the Lamanites we had intercepted as prisoners to the land of Zarahemla, and their provisions to Judea. After a few days, the Lamanites in

the city of Cumeni began to lose hope, so they gave up the city and surrendered.

At that time, we had so many prisoners that even with our large force it was all we could do to control them, and we had to kill many of them. They would break out in great numbers, fighting with stones, clubs and whatever they could find.

We had to kill nearly 2,000 of them after they had surrendered. It became necessary to kill them or guard them, sword in hand, down to the land of Zarahemla.

Even though we had intercepted the Lamanites' provisions, we barely had enough food for our own people. Under these critical circumstances, we had to decide what to do with so

many prisoners. We were determined to get the prisoners to the land of Zarahemla, so we selected part of our men to take the prisoners there.

The next day our men returned to us without the prisoners. We didn't have time to ask what had happened, for the Lamanites were upon us.

The Lamanite king Ammoron had sent a new supply of provisions along with a numerous army. The men we had sent out with the prisoners had arrived just in time to save us.

Before they had arrived, my little band of 2,060 had been fighting the Lamanites most desperately.

My young men were firm in battle, giving death to all who opposed them.

While the rest of our army were about to give in to the Lamanites, my 2,060 were firm and fearless.

They obeyed every command with exactness and were protected **according to their faith**. I remembered the words they said their mothers had taught them.

It was my sons, and the part of our army that had returned, to whom we owe this great victory, for it was **they** who beat the Lamanites and drove them back to the city of Manti. We retained the city of Cumeni and were spared, although we suffered great losses.

After the Lamanites fled, I immediately gave orders

for my wounded men to be taken from among the dead and their wounds dressed.

About 200 of my 2,060 had fainted for the loss of blood. But by the goodness of God, and to the great astonishment and joy of our whole army, **again not one of them had been killed!** However, **all** of them had **many wounds**.

Their preservation was astonishing to our whole army because over 1,000 Nephites had been killed. We credit this to God's miraculous power, shown because of their **great faith** in what they had been taught to believe — that there was a just God, and that **all who did not doubt would be saved by His marvelous power**. This is the kind of faith these young men have.

Their **minds are firm** and they put their **trust in God continually**.

After we had taken care of our wounded men and had buried our dead, and the many dead Lamanites, we asked Gid what happened to the prisoners he and his men had been taking to Zarahemla. Gid was chief captain over the band appointed to guard them. He reported:

"As we started out toward the land of Zarahemla with our prisoners, our spies came running to us. They cried out, "The Lamanite army is marching toward Cumeni. They will fall upon them and destroy our people!" When our prisoners heard this, they took courage and rose up in rebellion against us.

We tried to contain them, but they ran in a group against our swords. Most of them were killed, but the rest broke through and escaped. We could not catch them, so we quickly marched toward Cumeni, hoping to arrive in time to assist you, Helaman.

Now we have been delivered from our enemies again, and blessed is the name of our God, for it is He who delivered us!

"When I, Helaman, heard this report I was filled with great joy because of God's goodness in preserving us, that we might not all perish. And I trust that the souls of those who have died have entered into His rest."

*Helaman's letter
to Moroni continues . . .
(compare Alma, chapter 58)*

"Our next goal was to retake the city of Manti. We could not lure the Lamanites out of their strongholds again, for they remembered what we'd done before. The Lamanites were so much more numerous than us that we dared not attack them. Instead, we had our men maintain the cities we'd retaken, and we waited for more reinforcements and provisions from Zarahemla.

I had sent an embassy to our chief judge and governor in Zarahemla, requesting more provisions and soldiers, and then waited to receive our provisions. If we had received provisions and

more soldiers sooner, it would not have helped us much, for every day the Lamanites received many soldiers and provisions.

On occasion, the Lamanites rushed out against us with strategies to destroy us. This was frustrating to us, for we couldn't attack them in their retreats and strongholds.

We waited many months for our provisions and almost starved to death. Our food finally arrived along with 2,000 men, and this is all the assistance we've received to defend ourselves and our country from an innumerable enemy.

We didn't know why more reinforcements weren't sent, and we became sorrowful and afraid that

God's judgments would overthrow our land and completely destroy us.

We poured out our souls in prayer to God, asking Him to deliver us from our enemies and give us the strength to hold our cities, lands and possessions for the support of our people.

By **speaking peace to our souls**, the Lord our God **assured** us He **would deliver** us. He gave us great faith in Him, through which we **hoped** for deliverance. We **took courage** with the small force we had received, and became **determined to conquer** our enemies, and to maintain our lands, possessions, wives, children, and our cause of liberty.

We marched in all our strength against the Lamanites who had taken the city of Manti. First we pitched our tents near the city on the wilderness side. The next day, when the Lamanites saw us near the city, they sent out spies to see how large our army was.

When they discovered our small army threatened to cut off their supplies, they prepared to come out, thinking they could easily kill us with their large army.

Knowing the Lamanites were preparing to come out of the city, I ordered Gid and Teomner to each take a small group of men and hide in the wilderness. Gid's group hid on the right, and Teomner's on the left. I stayed with the rest of

my army in our camp and waited for the Lamanites to come out.

When the numerous Lamanite army came out and were about to attack us with their swords, our men ran away into the wilderness. The Lamanites wanted very much to kill us, so they ran after us.

We ran between the places where Gid and Teomner were hiding. After the Lamanites had passed by Gid and Teomner, they rose up from their hiding places and prevented the Lamanite spies from returning to the city. Then they ran to the city, killed the Lamanite guards, and took possession of it.

Gid and Teomner were able to do this with only a few men because the Lamanites had allowed their entire

army, except for a few guards, to be led away into the wilderness.

Meanwhile, after traveling for a long time in the wilderness, we headed toward Zarahemla. When the Lamanites realized where we were headed, they became very afraid and began to return through the wilderness. By then it was dark, so the Lamanites set up camp for the night. Their chief captains thought our whole army had been on the march and were tired, so they didn't worry about the safety of Manti.

That night, rather than sleep, we went around the Lamanites and back to Manti by another route. In the morning, we arrived at the city ahead of the Lamanites. This was our

strategy to take back Manti without much bloodshed.

As the Lamanite army came near the city, they saw us prepared to meet them. They were very astonished and so afraid they ran into the wilderness. All the Lamanites ran out of this part of the land, taking many women and children as prisoners.

All the cities taken by the Lamanites are now back in our possession. Our men, women and children are returning to their homes, except for those taken prisoner and carried off by the Lamanites.

Our armies are too small to maintain so many cities and possessions, but we trust in our God who has given us victory over our

cities and lands. And we don't know why the government doesn't send more reinforcements.

Moroni, for all we know, your army has been unsuccessful and has needed the forces in your part of the land. If this be the case, we won't complain. But if this isn't the case, we feel there must have been some unrest in the government, for we know many more reinforcements could have been sent!

It doesn't matter, for we trust God to deliver us, in spite of our small numbers.

This year, 63 BC, is coming to an end, and we have regained our lands that the Lamanites abandoned. And those sons of Ammon's people, of whom I have so

highly spoken, are now with me in the city of Manti. The Lord has supported and kept them from falling by the sword, for **not even one soul** has been killed. They have received many wounds but stand firm in that liberty with which God has made them free!

They are strict to remember the Lord their God from day to day. They continually keep His statutes, judgments and commandments, and their faith is strong in the prophecies of what will come.

Now my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in His presence. May He favor this people so you may have success in

regaining what Lamanites have taken from us.

*Without support,
Nephite city falls . . .
(compare Alma, chapter 59)*

Moroni received Helaman's letter in 62 BC, the 30th year of the judges' reign over the Nephites. Moroni was very happy to learn Helaman and his people had been successful in regaining their lands. He announced this news to all the people in his region so that they would also rejoice. He immediately sent a letter to Pahoran, requesting troops to help Helaman more easily maintain the Nephite cities his army had so miraculously regained.

After sending this letter, Moroni again made plans to obtain the rest of their possessions and cities from

the Lamanites. The Nephites, from the cities of Moroni, Lehi and Morianton, had found refuge in Nephihah. But as Moroni was making battle plans, the Lamanites attacked Nephihah.

The Lamanites who had run away from Helaman's army in the Manti region had joined the attacking Lamanite army. This numerous Lamanite army grew larger every day.

Feeling strong and confident, Ammoron, the Lamanite king, had commanded his army to attack Nephihah, and they had begun to kill the Nephites with great slaughter. But many Nephites escaped and joined Moroni's army.

Moroni thought men would have been sent to Nephihah from their capital, Zarahemla, to assist the people in maintaining that city. Moroni assumed the government knew, as he did, that it was easier to keep a city from falling than to retake it. This is why Moroni kept his forces in the cities he had retaken.

When Moroni learned that Nephihah was lost, he was very sorry. He began to wonder if they, too, would fall because of the wickedness of their people in Zarahemla. All of Moroni's chief captains felt the same.

Because the Lamanites were having success over them, they wondered what was happening with the people in Zarahemla, and

they doubted their personal righteousness.

Moroni became angry with the government officials because of their apparent indifference to the freedom of their country. He wrote another letter to Pahoran, the governor of the land in Zarahemla, which read:

Moroni's angry letter to Pahoran . . .

(compare Alma, chapter 60)

"This letter is directed to Pahoran, the chief judge and governor of the land, and also to those who have been chosen by this people to govern and manage the affairs of this war.

I condemn you, for you know **you were appointed** to gather armies and send them out against the Lamanites in whatever areas they were attacking.

Helaman and his men, and my men and I have suffered greatly with hunger, thirst, fatigue, and all types of afflictions.

If this is all we had suffered we would not doubt or complain. But thousands of our people have fallen by the sword who might not have fallen if you had not neglected us, but had instead sent support.

We want to know why you've neglected us for so long. Can you just sit upon your thrones in a thoughtless stupor while your enemies are spreading the work of death around you, murdering thousands of your brethren? You might have saved thousands who looked to you for protection, who trusted you to support them by sending armies.

This isn't all. You've withheld your provisions while many men have fought and bled out their lives while desiring only the welfare of this people. They defended their country while nearly starving because of your great neglect.

And now, my beloved brethren — for you ought to be beloved, you **should have been more diligent in supporting the welfare and freedom of this people**. You have neglected them so much that the blood of thousands will come upon your heads for vengeance, for God has witnessed all their cries and suffering.

Do you think you can just sit on your thrones doing nothing, and that God will deliver you because of His

great goodness? If you think this, you do so in vain.

Do you think that so many of your brethren have been killed because of their wickedness? If you do, you're mistaken, for many have fallen by the sword to your condemnation.

The Lord allows the righteous to be killed so His justice and judgment can come upon the wicked. So don't think the righteous are lost because they're dead, for they have entered into the rest of the Lord their God.

I am very afraid that God's judgments will come upon this people because of our government's great slothfulness and neglect of those who have been killed.

For if the head of our government had not become wicked, we could have withstood our enemies, and they would not have gained any power over us. If those Kingmen had not desired power over their fellow men and had not raised their swords to us, but instead had been true to the cause of our freedom, uniting with us, then we would have gone against our enemies in the strength of the Lord, and we would have fulfilled His word by dispersing them.

But now the Lamanites are coming upon us and are taking possession of our lands. They are murdering our women and children and carrying them away captive, causing them to suffer all types of

afflictions. All this is happening because of the great wickedness of those Kingmen who only want power and authority.

But why should I write this? For all we know, you yourselves are seeking power and authority as traitors to your country. Have you neglected us because you feel safe in the heart of our country, surrounded by security? Is this why you haven't sent food and reinforcements to strengthen our armies?

Have you forgotten the commandments of the Lord your God? Have you forgotten the captivity of our forefathers, and how many times we have been delivered out of the hands of our enemies?

Do you think the Lord will deliver us while you sit upon your thrones, not using the means He has provided for us? Will you do nothing, surrounded by tens of thousands who also do nothing, while thousands who fight to maintain the borders of the land fall by the sword, wounded and bleeding? Do you think that God will see you as guiltless while you sit and watch? No, He will not.

Remember, God has said that the inner vessel will be cleansed first, and then the outer vessel. Unless you repent of what you have done and begin to be up and doing, sending food and men to us, and also to Helaman, it will be necessary for us to stop fighting the Lamanites until we **first cleanse the inner**

vessel, even you, the great head of our government.

Unless you respond to this letter and show me the true spirit of freedom, sending reinforcements and food, I will leave part of my Freemen here to maintain this part of our land. I will leave the strength and blessings of God upon them so that no other power can operate against them. I will do this because of their great faith and patience in their tribulations.

Then I will come to you, and if even a spark of desire for freedom remains among you, I will stir up a revolt among you until those who desire to usurp power and authority are extinct. I do not fear your power or authority, but only God's.

According to His commands, I take up my sword to defend the cause of my country, for it is because of your sinfulness that we have suffered so much loss.

Unless you begin to defend your country and your little ones right now, the sword of justice hangs over you, and it will utterly destroy you. I wait for your assistance. If you do not administer to our relief, I will come against you in the land of Zarahemla and strike you with the sword, for the Lord will not allow you to live and grow strong in your iniquities to destroy His righteous people.

Do you think the Lord will spare you in your love of glory and the vain things of the world, and destroy the Lamanites, who hate us

because of their traditions? You know when you are breaking God's laws and trampling them under your feet. This is why the Lord has said to me,

'If those whom you have appointed as governors do not repent of their sins and iniquities, you will go up to battle against them.'

I Moroni will have no choice but to do just that, according to the covenant I made to obey the commands of my God. So rather than have me come against you, you should adhere to the word of God and quickly send provisions and men to us, and to Helaman.

If you will not do this, I will come against you quickly, for God will allow us to kill you and take your

food before He will allow us to die of starvation. Now see that you fulfill God's word!

I am Moroni, your chief captain. I do not seek for power, but to pull it down. I do not seek for the honors of the world, but the glory of my God and the freedom and welfare of my country. This is the end of my letter."

*Helaman's response letter
(compare Alma, chapter 61)*

Soon after Moroni had sent his letter to Pahoran, he received this reply:

"Moroni, I have no joy in your great afflictions, for they grieve my soul. But a great number of people here do rejoice in your afflictions, for they have risen up in rebellion against me and my people, the **Freemen**. Your great

suffering has been caused by those who have taken the judgment-seat from me.

By using great flattery, they have led away the hearts of many people, which will be the cause of sore affliction among us. They have withheld our provisions and have prevented our Freemen from coming to you. They have driven me out, and I have escaped to the land of Gideon with as many men as I could get.

I have sent a proclamation, calling people to arms throughout this part of the land. They are coming to us daily, armed to defend their country and freedom, and to avenge our wrongs. Because of this, those who have risen up in rebellion against us are afraid to come out of Zarahemla and fight us. They have taken

over the city and have appointed Pachus to be their king.

Pachus has written to the Lamanite king, making an alliance with him. He has agreed with the Lamanite king to maintain Zarahemla, making it easier for the Lamanites to conquer the rest of our lands.

In return, Pachus will be made king over our people if we are conquered by the Lamanites. You rebuked me in your letter, but I am not angry. I rejoice in the greatness of your heart.

I Pahoran also do not seek for power. I desire to regain my judgment-seat to preserve the rights and liberty of my people. My soul stands fast in that liberty with which God has

made us free. We will resist wickedness even if we must shed blood. We would not kill the Lamanites if they would stay in their own land, nor would we kill our own brethren if they would not rise up in rebellion against us with swords.

We would subject ourselves to the yoke of bondage if God's justice required us to do so. But He does not require us to subject ourselves to our enemies. He requires that we trust in Him to deliver us.

My beloved brother Moroni, let us resist evil, and whatever evil we cannot resist with our words, such as rebellions and dissensions, let us resist them with our swords, that we may retain our freedom, that we may

rejoice in the great privilege of our church and in the cause of our Redeemer and God.

Come to us quickly with a few of your men. Leave the rest under the command of Lehi and Teancum. Let them fight in that part of the land according to the Spirit of God in them — the Spirit of freedom. I have sent a few provisions so your men will not starve before you can come to me.

As you come, gather more men along the way. Then according to our faith, in the strength of our God we will go quickly against those dissenters. We will take back the city of Zarahemla, obtain more food to send to Lehi and Teancum, and put an end to this great iniquity!

After reading your letter, Moroni, I was very happy, for I was not sure if my plans to go against our brethren was a just cause. But now I know it is a just cause, for as you said, unless they repent, the Lord has commanded you to go against them.

Be sure to strengthen Lehi and Teancum in the Lord. Tell them and all those who stand firm for their liberty that God will deliver them. This is the end of my letter to you, my beloved brother, Moroni."

Moroni sets

Zarahemla in order . . .

(compare Alma, chapter 62)

Upon receiving this letter, Moroni took courage and was filled with great joy because of Pahoran's faithfulness. He was glad to know that Pahoran was not

a traitor to the cause of freedom for his country. However, Moroni was very sorry because of the sinfulness of the people who had driven Pahoran from the judgment-seat, rebelling against their God and country.

Moroni took a small number of men and marched toward the land of Gideon, leaving Lehi and Teancum in command over the rest of his army. He raised *The Title of Liberty* in every place he entered, adding whomever he could to his forces while marching toward Gideon.

Thousands rallied to his flag, taking up swords to defend their freedom. After Moroni gathered all the men he could, he arrived in the land of Gideon and united his forces with

Pahoran's. Together, their army was much stronger than the Kingmen's army.

Moroni's and Pahoran's armies met the Kingmen's army in the city of Zarahemla. During the battle Pachus was killed, and his men were taken prisoner. Then Pahoran was restored to his judgment-seat.

All of Pachus' men and the Kingmen received their trial and were executed according to the law. It was necessary for this strict law to be observed in order to preserve the safety of their country.

This is why all those who denied the freedom of others were quickly executed according to the law. By the end of 62 BC, Moroni and Pahoran had

restored peace in the land of Zarahemla by destroying all those who were not true to the cause of freedom.

In the beginning of 61 BC, Moroni quickly sent provisions and 6,000 men to assist Helaman in preserving his part of the land. Moroni also sent provisions with 6,000 men to Lehi's and Teancum's armies. Then he and Pahoran left many men in the land of Zarahemla and took a large army to Nephihah, determined to overthrow the Lamanites in that city. During their march, they attacked a large Lamanite army, killing many and capturing the rest.

They also captured their provisions and weapons. Moroni told the 4,000 captured Lamanites they

must enter into a covenant never to take up their weapons of war against the Nephites again. After they entered into this covenant, they were sent to live with Ammon's people.

Then Moroni and Pahoran's army came near Nephihah, camping in the plains near the city. Moroni wanted the Lamanites to come out and fight them in the plains. Seeing their large army, and also knowing the Nephites were very courageous, the Lamanites dared not come out against them.

That night, Moroni climbed on top of the wall to see where the Lamanites were camping inside the city. He saw their camp on the east side, near the entrance, and they were all asleep. Moroni returned to his

army and told them to quickly prepare strong ropes and ladders.

Then Moroni and his men climbed on top of the west wall, away from the Lamanites' camp, and climbed down into the city, using their strong ropes and ladders.

In the morning they were all within the city walls. When the Lamanites awoke and saw Moroni's army in the city, they were so afraid that they began to run out of the entrance.

Moroni ordered his men to attack them. Many were killed and many more were surrounded and taken prisoner. The rest escaped into the land of Moroni, near the eastern shore.

This is how Moroni and Pahoran regained

Nephihah without losing a single Nephite. The Lamanite prisoners wanted to join Ammon's people and become free, so they were granted their freedom according to their desires.

All the prisoners joined Ammon's people. They worked hard tilling the ground and raising all types of grain, flocks and herds. This is how the Nephites were relieved from the great burden of keeping prisoners.

In regaining the city, Moroni had set many Nephite prisoners free. He had also reduced the Lamanite forces by the number of those who had made a covenant of peace. Thus strengthened, Moroni's army marched toward the land of Lehi.

When the Lamanites in the land of Lehi saw Moroni's army coming, they were again frightened and ran away. Moroni and his army chased them from city to city, until they were met by Lehi and Teancum. The Lamanites ran from them, down the coast, until they came to the land of Moroni. The entire Lamanite army, including their king, Ammoron, gathered there.

Moroni's, Lehi's and Teancum's armies camped near the southern and eastern borders of the land of Moroni, near the wilderness, surrounding the Lamanites. The Nephites and Lamanites were tired, having made a long journey, so they both camped for the night.

The Nephites did not decide on any night-time

strategy, except for Teancum. He was very angry with Ammoron, knowing that he and his brother, Amalickiah, had been the cause of this long war and so much bloodshed and famine. So Teancum went out, lowered himself down over the city wall, and went looking for Ammoron in the Lamanite camp.

Teancum found him sleeping and stabbed him near the heart with a javelin. But Ammoron cried out and awoke his servants before he died, and the servants chased Teancum and killed him.

When Lehi and Moroni heard that Teancum was dead, they were very sorry, for he was a man who had fought valiantly for his country. He had been a

true friend of liberty and had suffered many great afflictions. But now he was dead, and had gone the way of all the earth.

In the morning, Moroni's army attacked the Lamanites, killing them with a great slaughter, and the Lamanites were driven out of the land. This is how 61 BC ended, and the Nephites had been experiencing wars, bloodshed, famine and affliction for many years. There had been murders, contentions, dissensions, and all types of iniquity among the Nephites, but for the sake of the righteous, and because of their prayers, the Nephites had been spared.

Because the war had lasted for so many years, many people had hardened their

hearts. And others, because of their afflictions, had softened their hearts, for they humbled themselves before God in the depths of humility.

After Moroni had fortified the most vulnerable parts of the land, he returned to the city of Zarahemla. Helaman returned to the place of his inheritance, and peace was once again established among the Nephites. Moroni retired from the army and went to his own house to live out the rest of his life in peace. He gave the command of his armies to his son, Moronihah.

Pahoran returned to his judgment-seat, and Helaman took up preaching the word of God to the people again. Because there had been so

much war and contention, it had become necessary to regulate the affairs of the church again.

Helaman and his brethren declared the word of God with great power, convincing many people of their wickedness, and they repented of their sins and were baptized to the Lord their God. And God's church was established once again throughout the land. Regulations were made concerning the law, and judges and chief judges were chosen.

The Nephites began to prosper again, populating the land and growing rich. Even though they became rich, they did not become proud. They were not slow to remember the Lord their God, and they greatly humbled themselves before

Him. They remembered the great things the Lord had done for them in delivering them from death, captivity and all types of afflictions. They prayed to the Lord their God, so much that He blessed them according to His word. And in 57 BC, Helaman died.

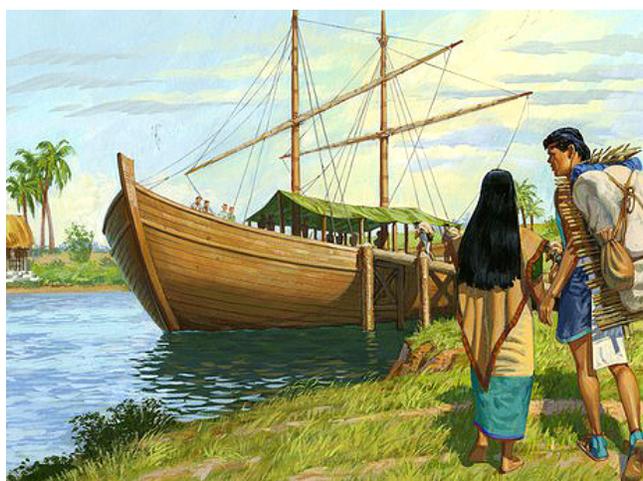
*More than 20,000
Nephites go north . . .
(compare Alma, chapter 63)*

In the beginning of 56 BC, Shiblon took charge of the sacred things that Alma had given to Helaman. Shiblon was a just man who did good continually. He obeyed the commands of the Lord his God, like his brother, Helaman.

By the end of 56 BC, Moroni had died.

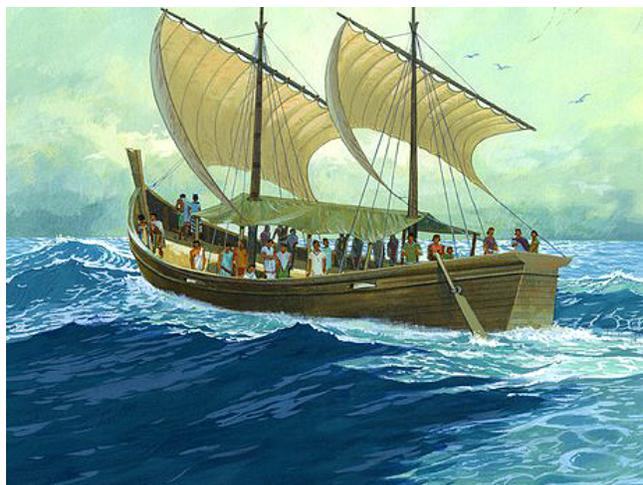


In 55 BC, 5,400 **men** took their families out of the land of Zarahemla and traveled north.



One man, named Hagoth, was very curious and adventurous. He built a very large ship and launched it into the western sea.

By the end of 55 BC, many Nephite men, women and children had boarded this ship, which sailed north, carrying many provisions.



having boarded a ship to deliver provisions to the people who had gone to the northern land.

Before he died, Shiblon gave those sacred things to Helaman's son, Helaman.

In 54 BC, Hagoth built other ships. The first ship returned, and many more people boarded the ship with many provisions, and the ship sailed north a second time. They were never heard of again, and we think they were drowned in the depths of the sea.

And one other ship sailed to a destination not known to us.

In 54 BC, many more people went to the northern land.

In 53 BC, Shiblon died, and Corianton was gone,



Now all the engravings on the plates held by Helaman were published and distributed among the people throughout the land. Only those parts of the record that Alma had commanded not to go forth were not published. Those things were to be kept

sacred and handed down from one generation to another.

NOTES:

In the same year that Helaman had been given the sacred things, some dissenters had gone to the Lamanites and had stirred them up again to be angry with the Nephites.

That same year, the Lamanites came with a numerous army to war against the army of Moronihah, but they were beaten and driven back to their own lands, suffering great losses.

This is how 53 BC ended. This is the end of the account of Alma, and of his sons, Helaman and Shiblon.