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A Comprehensive Commentary of the Book of Alma

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Published: Orem, UT; Parrish Press, 2015

Abstract: No abstract available.

A Comprehensive Commentary
of the
Book of Alma

*together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church*

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Parrish Press
Orem, Utah

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Parrish Press, Orem, Utah
1842 South 50 East
Orem, Utah 84058

Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor's love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my "translations" could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,

and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith's Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “*MT-C 23.4.5*”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

Matthew—*MT-C*
 Mark—*MK-C*
 Luke—*LK-C*
 John—*JN-C*
 Acts—*AC-C*
 Romans—*RM-C*
 1 Corinthians—*1 CO-C*
 2 Corinthians—*2 CO-C*
 Galatians—*GA-C*

Ephesians—*EP-C*
 Philippians—*PP-C*
 Colossians—*CL-C*
 1 Thessalonians—*1 TH-C*
 2 Thessalonians—*2 TH-C*
 1 Timothy—*1 TM-C*
 2 Timothy—*2 TM-C*
 Titus—*TT-C*
 Philemon—*PL-C*

Hebrews—*HB-C*
 1 Peter—*1 PE-C*
 2 Peter—*2 PE-C*
 1 John—*1 JN-C*
 2 John—*2 JN-C*
 3 John—*3 JN-C*
 Revelation—*RV-C*

References to the Commentaries in the books of the Old Testament are as follows:

Genesis— <i>GE-C</i>	2 Chronicles— <i>2 CR-C</i>	Daniel— <i>DA-C</i>
Exodus— <i>EX-C</i>	Ezra— <i>ER-C</i>	Hosiah— <i>HS-C</i>
Leviticus— <i>LV-C</i>	Nehemiah— <i>NE-C</i>	Joel— <i>JL-C</i>
Numbers— <i>NM-C</i>	Esther— <i>ES-C</i>	Amos— <i>AM-C</i>
Deuteronomy— <i>DT-C</i>	Job— <i>JB-C</i>	Obadiah— <i>OB-C</i>
Joshua— <i>JO-C</i>	Psalms— <i>PS-C</i>	Jonah— <i>JH-C</i>
Judges— <i>JD-C</i>	Proverbs— <i>PV-C</i>	Micah— <i>MH-C</i>
Ruth— <i>RU-C</i>	Ecclesiastes— <i>ES-C</i>	Nahum— <i>NA-C</i>
1 Samuel— <i>1 SM-C</i>	Song of Solomon— <i>SS-C</i>	Habakkuk— <i>HB-C</i>
2 Samuel— <i>2 SM-C</i>	Isaiah— <i>IS-C</i>	Zephaniah— <i>ZP-C</i>
1 Kings— <i>1 KG-C</i>	Jeremiah— <i>JR-C</i>	Haggai— <i>HG-C</i>
2 Kings— <i>2 KG-C</i>	Lamentations— <i>LM-C</i>	Zechariah— <i>ZE-C</i>
1 Chronicles— <i>1 CR-C</i>	Ezekiel— <i>EZ-C</i>	Malachi— <i>ML-C</i>

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

1 Nephi— <i>1 NE-C</i>	Omni— <i>OM-C</i>	3 Nephi— <i>3 NE-C</i>
2 Nephi— <i>2 NE-C</i>	Words of Mormon— <i>WM-C</i>	4 Nephi— <i>4 NE-C</i>
Jacob— <i>JA-C</i>	Mosiah— <i>MS-C</i>	Mormon— <i>MM-C</i>
Enos— <i>EN-C</i>	Alma— <i>AL-C</i>	Ether— <i>ET-C</i>
Jarom— <i>JM-C</i>	Helaman— <i>HE-C</i>	Moroni— <i>MR-C</i>

The abbreviation *TPW-C* refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as *DC-C* followed by the section number and verse (*OD1-C* and *OD2-C* are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: *MO-C*, *AB-C*, *SM-C*, *SH-C*, and *AF-C*.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest

desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the *Conference Reports* of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the *Encyclopedia of Mormonism* (four volumes, abbreviated EM followed by the volume and page number); and *A Scripture Index* (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in *A Scripture Index*, I include them below:

TPJS—*Teachings of the Prophet Joseph Smith*
GD—*Gospel Doctrine*
MA—*Mediation and Atonement*
FWR—*Far West Record*
DHC—*History of the Church* (7 vols.)
TSWK—*Teaching of Spencer W. Kimball*
MF—*Miracle of Forgiveness*
FPM—*Faith Precedes the Miracle*
MD—*Mormon Doctrine*

PM—*Promised Messiah*
MM—*Mortal Messiah* (4 vols.)
MLM—*Millennial Messiah*
DNTC—*Doctrinal New Testament Commentary* (3 vols.)
JC—*Jesus the Christ*
AF—*Articles of Faith*
DS—*Doctrines of Salvation* (3 vols.)
AGQ—*Answers to Gospel Questions* (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my

work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
August 2015

Sequence of Specifically Noted Words and Phrases in Alma Commentary

0.0.4— <i>Alma</i>	1.33.50–51— <i>fifth year</i>	2.22.23— <i>Limber</i>
0.0.10— <i>Alma</i>	2.1.8— <i>commencement</i>	2.23.17— <i>Nephites</i>
0.0.20— <i>Nephi</i>	2.1.31— <i>Amlici</i>	2.24.8— <i>Amlicites</i>
0.0.39–41— <i>wars and contentions</i>	2.1.59— <i>Gideon</i>	2.24.18— <i>Minon</i>
0.0.51— <i>war</i>	2.2.3— <i>Amlici</i>	2.24.19— <i>above</i>
0.0.57— <i>Lamanites</i>	2.3.26— <i>Amlici</i>	2.24.23— <i>Zarahemla</i>
1.1.7— <i>in</i>	2.4.7— <i>Amlici</i>	2.24.26— <i>course</i>
1.1.9–10— <i>first year</i>	2.5.28— <i>Amlici</i>	2.24.31— <i>Nephi</i>
1.1.21— <i>Nephi</i>	2.7.14— <i>Amlici</i>	2.24.39— <i>Lamanites</i>
1.1.25— <i>forward</i>	2.8.17— <i>Amlici</i>	2.26.10— <i>Nephi</i>
1.1.27— <i>Mosiah</i>	2.9.14— <i>Amlici</i>	2.26.21— <i>Gideon</i>
1.1.46— <i>none</i>	2.10.3— <i>Amlici</i>	2.26.30— <i>Zarahemla</i>
1.2.15— <i>Alma</i>	2.11.5— <i>Amlici</i>	2.27.9— <i>Sidon</i>
1.3.22–23— <i>bearing down</i>	2.11.21— <i>Nephites</i>	2.27.11— <i>Lamanites</i>
1.3.40— <i>popular</i>	2.12.1— <i>Therefore</i>	2.27.14— <i>Amlicites</i>
1.8.8— <i>Gideon</i>	2.12.6— <i>Nephites</i>	2.28.3— <i>Nephites</i>
1.8.27— <i>Limhi</i>	2.12.14— <i>Amlicites</i>	2.28.42— <i>Lamanites</i>
1.9.3— <i>Gideon</i>	2.12.29— <i>swords</i>	2.28.45— <i>Amlicites</i>
1.9.19— <i>sword</i>	2.12.32— <i>cimeters</i>	2.29.7— <i>Alma</i>
1.10.14— <i>church</i>	2.13.9— <i>Amlicites</i>	2.29.10— <i>Amlici</i>
1.10.19— <i>Alma</i>	2.14.7— <i>Amlici</i>	2.30.7— <i>Alma</i>
1.10.26— <i>crimes</i>	2.15.8— <i>Amlicites</i>	2.31.3— <i>Alma</i>
1.11.10— <i>Alma</i>	2.15.13— <i>Amnihu</i>	2.31.12— <i>Amlici</i>
1.12.2— <i>Alma</i>	2.15.20— <i>Sidon</i>	2.32.10— <i>Lamanites</i>
1.12.13— <i>priestcraft</i>	2.15.27— <i>Zarahemla</i>	2.32.21— <i>Alma</i>
1.14.17— <i>Mosiah</i>	2.15.37— <i>Nephites</i>	2.33.2— <i>Alma</i>
1.15.14— <i>Nehor</i>	2.16.2— <i>Alma</i>	2.33.15— <i>Lamanites</i>
1.15.25— <i>Manti</i>	2.16.14— <i>Nephi</i>	2.34.6— <i>ground</i>
1.15.30— <i>caused</i>	2.16.38— <i>Amlicites</i>	2.34.19— <i>Sidon</i>
1.15.61— <i>ignominious</i>	2.17.7— <i>Amlicites</i>	2.34.25— <i>Lamanites</i>
1.19.36— <i>Christ</i>	2.17.13— <i>Sidon</i>	2.34.51— <i>Amlicites</i>
1.22.6— <i>them</i>	2.17.21— <i>Nephites</i>	2.35.14— <i>Sidon</i>
1.23.6–7— <i>second year</i>	2.18.10— <i>Nephites</i>	2.35.17— <i>Lamanites</i>
1.23.12— <i>Alma</i>	2.18.15— <i>Amlicites</i>	2.35.20— <i>Amlicites</i>
1.24.12–13— <i>blotted out</i>	2.19.8— <i>Nephites</i>	2.36.6— <i>Nephites</i>
1.28.3— <i>they</i>	2.19.12— <i>Amlicites</i>	2.37.32— <i>Hermounts</i>
1.29.33— <i>fatlings</i>	2.20.8— <i>Alma</i>	2.38.24— <i>vultures</i>
1.29.50–51— <i>precious things</i>	2.20.12— <i>Amlicites</i>	3.1.8— <i>Nephites</i>
1.29.55— <i>silk</i>	2.20.28— <i>Gideon</i>	3.3.7— <i>Lamanites</i>
1.29.57–58— <i>fine-twined linen</i>	2.20.43— <i>Nehor</i>	3.3.10— <i>Amlicites</i>
1.29.65— <i>cloth</i>	2.20.52— <i>Nephites</i>	3.3.20— <i>Sidon</i>
1.32.15— <i>sorceries</i>	2.21.2— <i>Alma</i>	3.4.3— <i>Amlicites</i>
1.32.18— <i>idolatry</i>	2.21.4— <i>spies</i>	3.4.8— <i>Nephites</i>
1.32.20— <i>idleness</i>	2.21.11— <i>Amlicites</i>	3.4.24— <i>Lamanites</i>
1.32.23— <i>babblings</i>	2.22.14— <i>Amlicites</i>	3.5.6— <i>Lamanites</i>
1.32.26— <i>envyings</i>	2.22.17— <i>Zeram</i>	3.5.8— <i>shorn</i>
1.32.28— <i>strife</i>	2.22.19— <i>Amnor</i>	3.5.43— <i>slings</i>
1.33.37— <i>known</i>	2.22.21— <i>Manti</i>	3.5.44–46— <i>and so forth</i>

3.6.6—*Lamanites*
 3.6.22—*curse*
 3.6.38—*Nephi*
 3.6.39—*Jacob*
 3.6.41—*Joseph*
 3.6.43—*Sam*
 3.7.23—*Laman*
 3.7.25—*Lemuel*
 3.7.31—*Ishmael*
 3.7.33–34—*Ishmaelitish women*
 3.9.16—*Lamanites*
 3.10.11—*Lamanites*
 3.11.16—*Lamanites*
 3.11.29—*Jerusalem*
 3.11.54—*Nephites*
 3.12.23—*Lamanites*
 3.13.8—*Amlicites*
 3.14.17—*Nephi*
 3.14.20—*Lamanites*
 3.17.41—*Nephi*
 3.18.3—*Amlicites*
 3.20.20—*Zarahemla*
 3.20.23—*Lamanites*
 3.20.26—*Amlicites*
 3.20.41—*Nephi*
 3.22.2—*Alma*
 3.22.20—*Lamanites*
 3.23.19—*Lamanites*
 3.27.10—*listeth*
 4.1.8–9—*sixth year*
 4.1.20—*Nephi*
 4.1.31—*Zarahemla*
 4.2.44—*Lamanites*
 4.4.19—*Sidon*
 4.4.36—*Alma*
 4.4.56—*Alma*
 4.5.8–9—*seventh year*
 4.5.51—*Nephi*
 4.6.8–9—*eighth year*
 4.7.10—*Alma*
 4.13.47—*Christ's*
 4.13.51—*come*
 4.14.34–35—*Jesus Christ*
 4.15.8—*Alma*
 4.16.3—*selected*
 4.16.18—*power*
 4.16.34—*according*
 4.17.6—*Nephihah*
 4.18.2—*Alma*
 4.18.33—*Nephihah*
 4.19.12–13—*his people*
 4.19.19—*Nephi*
 4.19.79–80—*pure testimony*
 4.20.5—*commencement*
 4.20.9–10—*ninth year*
 4.20.21—*Nephi*
 4.20.22—*Alma*
 4.20.28—*Nephihah*
 4.20.35–36—*high priesthood*
 4.20.52—*spirit*
 5.0.2—*words*
 5.0.4—*Alma*
 5.0.21—*cities*
 5.0.26—*land*
 5.0.27–29—*Comprising chapter 5*
 5.1.7—*Alma*
 5.1.23—*Zarahemla*
 5.2.14—*church*
 5.2.22—*Zarahemla*
 5.3.2—*Alma*
 5.3.5—*consecrated*
 5.3.9—*Alma*
 5.3.17—*church*
 5.3.25–26—*from God*
 5.3.42—*church*
 5.3.50—*borders*
 5.3.52—*Nephi*
 5.3.62—*Mormon*
 5.4.19—*Noah*
 5.5.15—*Lamanites*
 5.5.40–43—*power of his word*
 5.5.45—*we*
 5.5.53—*we*
 5.6.26—*fathers*
 5.9.9—*death*
 5.9.13–15—*chains of hell*
 5.11.10—*Alma*
 5.11.22—*Abinadi*
 5.14.24–27—*image in your countenances*
 5.21.25—*garments*
 5.21.27–28—*washed white*
 5.21.41—*stain*
 5.21.48—*whom*
 5.24.24—*Abraham*
 5.24.26—*Isaac*
 5.24.29—*Jacob*
 5.24.35—*prophets*
 5.26.26–29—*song of redeeming love*
 5.27.43—*Christ*
 5.27.51—*from*
 5.34.13—*fruit*
 5.34.27—*bread*
 5.34.30—*waters*
 5.38.28—*Christ*
 5.39.51—*liar*
 5.39.54–57—*child of the devil*
 5.44.20–21—*Christ Jesus*
 5.48.34–35—*Jesus Christ*
 5.60.40—*ye*
 6.1.9—*Alma*
 6.1.29—*Zarahemla*
 6.4.16—*Zarahemla*
 6.5.2—*I*
 6.6.9—*Alma*
 6.6.28—*Zarahemla*
 6.6.38—*Sidon*
 6.7.43—*Gideon*
 6.7.78—*Nehor*
 6.8.2—*Alma*
 6.8.22—*Gideon*
 6.8.56–57—*Jesus Christ*
 6.8.85—*written*
 6.8.86—*Amen*
 7.0.4—*Alma*
 7.0.12—*Gideon*
 7.0.18—*Comprising*
 7.2.24—*reign*
 7.3.62—*Zarahemla*
 7.5.51—*Zarahemla*
 7.7.30—*time*
 7.10.10—*Jerusalem*
 7.10.21—*virgin*
 7.10.38–39—*Holy Ghost*
 7.11.19—*word*
 7.11.34—*sicknesses*
 7.15.68–70—*waters of baptism*
 7.20.16—*word*
 7.20.22–23—*crooked paths*
 7.20.38–40—*shadow of turning*
 7.20.63–64—*eternal round*
 7.21.7–8—*unholy temples*
 7.21.46—*filthy*
 7.22.39–42—*holy order of God*
 7.25.23–26—*Abraham, Isaac, and Jacob*
 7.27.51—*Amen*
 8.1.8—*Alma*
 8.1.14—*Gideon*
 8.1.45—*Zarahemla*
 8.1.31–34—*order of the church*
 8.2.17—*Nephi*
 8.3.11–12—*tenth year*
 8.3.23—*Nephi*
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30.46.39—*destroyed*
 30.48.2—*Korihor*
 30.49.2—*Alma*
 30.50.3—*Alma*
 30.50.8—*Korihor*
 30.51.5–6—*chief judge*
 30.51.15—*wrote*
 30.51.17—*Korihor*
 30.52.2—*Korihor*
 30.53–73–74—*carnal mind*
 30.53.83–84—*much success*
 30.54.10—*Alma*
 30.55.2—*Alma*
 30.55.33—*Lord*
 30.56.14—*Korihor*
 30.57.9—*Korihor*
 30.58.10—*convinced*
 30.58.15—*Korihor*
 30.58.20—*converted*
 30.59.24—*Nephites*
 30.59.28—*Zoramites*
 30.59.37—*Zoram*
 30.59.48–49—*run upon*
 31.1.11—*Korihor*
 31.1.12—*Alma*
 31.1.18—*Zoramites*
 31.1.28—*Zoram*
 31.2.10—*Alma*
 31.2.30—*Zoramites*
 31.2.33—*Nephites*
 31.3.3—*Zoramites*
 31.3.14—*Antionum*
 31.3.22—*Zarabemla*
 31.3.37—*Jershon*
 31.3.51—*Lamanites*
 31.4.3—*Nephites*
 31.4.8—*Zoramites*
 31.4.16—*Lamanites*
 31.5.48—*Alma*
 31.6.4—*Ammon*
 31.6.6—*Aaron*
 31.6.8—*Omner*
 31.6.10—*Himni*
 31.6.18—*Zarabemla*
 31.6.29—*Amulek*
 31.6.31—*Zeezrom*
 31.6.35—*Melek*
 31.6.42—*sons*
 31.7.16—*Helaman*
 31.7.28—*Shiblon*
 31.7.30—*Corianton*
 31.7.44—*Zoramites*
 31.8.3—*Zoramites*
 31.8.8—*Nephites*
 31.9.27—*Moses*
 31.11.20—*Alma*
 31.12.12—*astonishment*
 31.12.17—*Zoramites*
 31.12.20—*synagogues*
 31.12.52—*Alma*
 31.16.12—*brethren*
 31.16.32—*childishness*
 31.16.42—*elected*
 31.16.55—*known*
 31.16.63—*Christ*
 31.17.76—*Christ*
 31.18.17—*Amen*
 31.19.8—*Alma*
 31.21.8—*Rameumptom*
 31.24.3—*Alma*
 31.29.18—*Christ*
 31.31.14—*Christ*
 31.32.23—*Ammon*
 31.32.25—*Aaron*
 31.32.27—*Omner*
 31.32.30—*Amulek*
 31.32.32—*Zeezrom*
 31.32.37—*sons*
 31.32.54—*Christ*
 31.34.20—*Christ*
 31.35.14—*brethren*
 31.36.8—*Alma*
 31.38.40—*Christ*
 31.38.49—*Alma*
 32.1.25—*synagogues*
 32.1.29—*houses*
 32.1.40—*streets*
 32.2.31—*synagogues*
 32.2.35—*coarseness*
 32.3.10—*synagogues*
 32.3.17—*filthiness*
 32.3.18—*therefore*
 32.3.30—*dross*
 32.3.42—*also*
 32.4.3—*Alma*
 32.4.14—*Onidah*
 32.5.5—*Alma*
 32.5.8—*one*
 32.5.51—*synagogues*
 32.6.4—*Alma*
 32.6.8—*turned*
 32.9.17—*synagogues*
 32.10.19—*synagogues*
 32.12.15—*synagogues*
 32.12.26—*wisdom*
 32.12.26—*wisdom*
 32.21.5—*said*
 32.22.22—*believe*
 32.22.25—*name*
 32.22.41—*word*
 32.23.34—*confound*
 32.24.25—*now*
 32.25.24—*some*
 32.27.14—*experiment*
 32.27.55—*portion*
 32.28.4—*compare*
 32.28.6—*word*
 32.28.59—*swell*
 32.30.22—*good*
 32.30.33—*And*
 32.32.8—*good*
 33.1.3—*Alma*
 33.1.21–22—*one God*
 33.1.28—*fruit*
 33.1.38—*plant*
 33.1.61—*manner*
 33.2.2—*Alma*
 33.2.24—*synagogues*
 33.2.55—*they*
 33.3.8—*Zenos*
 33.3.10—*prophet*
 33.4.21—*wilderness*
 33.9.13—*cries*
 33.10.43—*destruction*
 33.11.12—*sincerity*
 33.11.19—*Son*
 33.11.25—*merciful*
 33.11.28—*therefore*
 33.11.49—*judgments*
 33.12.3—*Alma*
 33.13.9—*Zenos*
 33.15.7—*Zenos*
 33.15.14—*Zenock*
 33.16.15—*will*
 33.17.10—*prophet*
 33.19.7—*Moses*
 33.19.12—*type*
 33.22.13–14—*cast about*
 33.22.20—*believe*
 33.22.31—*redeem*
 33.22.71—*judged*
 33.23.72—*Amen*
 34.1.9—*Alma*
 34.1.23—*Amulek*
 34.2.25—*Christ*
 34.4.9—*faith*
 34.4.13—*plant*
 34.4.14—*word*
 34.5.30—*Christ*
 34.6.20—*Christ*
 34.7.9—*Zenos*
 34.7.24—*Zenock*

34.7.31—*Moses*
 34.8.26—*Christ*
 34.8.56–57—*Lord God*
 34.10.19—*man*
 34.10.22—*beast*
 34.10.28—*fowls*
 34.10.35—*human*
 34.10.42—*infinite*
 34.10.44—*eternal*
 34.13.38—*Moses*
 34.19.5—*continue*
 34.22.7—*power*
 34.28.81—*hypocrites*
 34.29.13—*dross*
 34.29.16—*refiners*
 34.31.40—*immediately*
 34.33.63–65—*night of darkness*
 34.34.30–31—*same spirit*
 34.37.36—*Christ*
 34.38.3—*contend*
 34.38.16—*take*
 34.38.22—*Christ*
 34.38.30—*dust*
 34.38.42–45—*spirit and truth*
 35.1.8—*Amulek*
 35.1.17—*withdrew*
 35.1.29—*Jershon*
 35.2.16—*Zoramites*
 35.2.24—*Jershon*
 35.3.10—*popular*
 35.3.14—*Zoramites*
 35.3.49—*craft*
 35.6.31—*Alma*
 35.6.51—*Jershon*
 35.7.7—*Alma*
 35.8.6—*Zoramites*
 35.8.13—*Ammon*
 35.8.17—*Jershon*
 35.8.20–21—*chief ruler*
 35.9.14—*Ammon*
 35.9.36—*Zoramites*
 35.10.7—*Zoramites*
 35.10.14—*Ammon*
 35.10.22—*Lamanites*
 35.11.4—*Zoramites*
 35.11.7—*Lamanites*
 35.11.18—*Ammon*
 35.11.23—*Nephites*
 35.12.17—*Nephi*
 35.13.5—*Ammon*
 35.13.6—*departed*
 35.13.12—*Jershon*
 35.13.20—*Melek*
 35.13.34—*Nephites*
 35.13.44—*Lamanites*
 35.13.50—*Zoramites*
 35.13.64–65—*eighteenth year*
 35.13.74—*account*
 35.14.2—*Alma*
 35.14.4—*Ammon*
 35.14.7—*brethren*
 35.14.11–12—*two sons*
 35.14.20—*Zarahemla*
 35.14.35—*Zoramites*
 35.14.54–55—*they have*
 35.14.63—*Jershon*
 35.14.67–68—*they have taken*
 35.15.2—*Alma*
 36.0.8—*Helaman*
 36.1.10—*swear*
 36.2.34—*Abraham*
 36.2.39—*Isaac*
 36.2.44—*Jacob*
 36.3.6—*Helaman*
 36.5.31—*angel*
 36.5.41—*worthiness*
 36.6.9—*Mosiah*
 36.6.29—*way*
 36.12.4—*racked*
 36.14.5—*murdered*
 36.17.35—*prophecy*
 36.17.44–45—*Jesus Christ*
 36.18.16—*Jesus*
 36.18.29—*gall*
 36.18.29–31—*gall of bitterness*
 36.18.38–39—*everlasting chains*
 36.22.10—*Lehi*
 36.26.21—*tasted*
 36.26.29–31—*eye to eye*
 36.28.35—*Egypt*
 36.28.45–46—*Red Sea*
 36.29.14—*Jerusalem*
 36.29.51—*ye*
 37.1.5—*Helaman*
 37.2.21–23—*plates of Nephi*
 37.2.45–46—*wise purpose*
 37.3.2—*these*
 37.5.7—*kept*
 37.5.12—*brightness*
 37.8.5—*hitherto*
 37.8.20–22—*enlarged the memory*
 37.9.22—*Ammon*
 37.9.35—*Lamanites*
 37.10.6—*they*
 37.10.16—*them*
 37.10.25—*brethren*
 37.10.27—*Nephites*
 37.13.6—*Helaman*
 37.14.7—*God*
 37.15.17—*commandments*
 37.15.51—*chaff*
 37.16.44—*power*
 37.17.10—*shall*
 37.19.18—*Lamanites*
 37.19.33—*them*
 37.20.1—*Therefore*
 37.20.7—*Helaman*
 37.20.31—*written*
 37.21.10–11—*twenty-four plates*
 37.21.74—*interpreters*
 37.22.7–8—*his people*
 37.23.11—*Gazelem*
 37.24.11–13—*word of the Lord*
 37.26.8—*they*
 37.26.18–19—*thus far*
 37.33.10–11—*Jesus Christ*
 37.36.9—*support*
 37.36.22—*goest*
 37.36.41—*affections*
 37.39.26—*Liahona*
 37.41.38—*progress*
 37.44.14—*Christ*
 37.45.36—*Christ*
 37.47.36—*farewell*
 38.0.4—*Alma*
 38.0.8—*Shiblon*
 38.1.18—*Helaman*
 38.2.31—*youth*
 38.3.34—*Zoramites*
 38.4.8—*bonds*
 38.5.5—*Shiblon*
 38.6.14–15—*these things*
 38.6.41–43—*born of God*
 38.8.33–34—*Jesus Christ*
 38.9.38—*Christ*
 38.13.6—*Zoramites*
 38.15.35—*sober*
 38.15.38—*farewell*
 39.0.4—*Alma*
 39.0.8—*Corianton*
 39.1.19—*brother*
 39.2.21—*Zoramites*
 39.3.31—*Siron*
 39.3.37—*Lamanites*
 39.3.41—*Isabel*
 39.5.11—*abomination*
 39.5.30–31—*innocent blood*
 39.5.33—*denying*
 39.7.19—*crime*
 39.7.28—*harrow*
 39.9.25—*cross*
 39.9.49—*it*

39.11.29—*harlots*
 39.11.41—*Zoramites*
 39.12.4—*Spirit*
 39.13.10—*mind*
 30.13.11—*might*
 30.13.13—*strength*
 39.13.25—*wickedly*
 39.13.30—*them*
 39.15.15—*Christ*
 39.16.24–26—*prepare their minds*
 40.2.38—*Christ*
 40.6.3–4—*must needs*
 40.8.32–33—*one day*
 40.8.37—*time*
 40.11.23—*angel*
 40.11.53—*home*
 40.13.64–65—*outer darkness*
 40.16.12–13—*first resurrection*
 40.16.34—*Christ*
 40.18.24—*Adam*
 40.18.30—*Christ*
 40.19.37–38—*I say*
 40.19.52—*before*
 40.19.63—*Christ*
 40.20.16—*Christ*
 40.22.20—*prophets*
 40.24.19—*prophets*
 41.1.4—*son*
 41.1.12—*restoration*
 41.2.46—*Christ*
 41.11–25–27—*gall of bitterness*
 42.2.27—*Eden*
 42.2.39–40—*drew out*
 42.2.48—*east*
 42.2.55—*cherubim*
 42.2.58–59—*flaming sword*
 42.3.40—*cherubim*
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 42.5.4—*Adam*
 42.5.34—*repentance*
 42.9.4—*soul*
 42.10.6—*carnal*
 42.10.7—*sensual*
 42.10.9—*devilish*
 42.11.25—*souls*
 42.11.26—*were*
 42.12.4—*was*
 42.12.24—*disobedience*
 43.1.9—*sons*
 43.1.11—*Alma*
 43.2.2—*we*
 43.3.13—*Nephites*
 43.3.16—*Lamanites*
 43.3.19–20—*eighteenth year*
 43.4.9—*Zoramites*
 43.4.11—*Lamanites*
 43.4.24—*Nephites*
 43.4.49—*Jershon*
 43.5.8—*Lamanites*
 43.5.20—*Antionum*
 43.5.27—*Zoramites*
 43.5.35—*Zerabemnah*
 43.6.5—*Amalekites*
 43.6.15—*Lamanites*
 43.6.22—*Zerabemnah*
 43.6.35—*Zoramites*
 43.7.13—*Nephites*
 43.7.18—*them*
 43.8.10—*Lamanites*
 43.8.15—*Nephites*
 43.9.7—*Nephites*
 43.10.14—*Lamanites*
 43.11.11—*Lamanites*
 43.11.20—*Anti-Nephi-Lehi*
 43.11.27—*Ammon*
 43.12.3—*Nephites*
 43.13.5—*Ammon*
 43.13.10—*Nephites*
 43.13.32—*Lamanites*
 43.13.38—*Laman*
 43.13.40—*Lemuel*
 43.13.45—*Ishmael*
 43.13.57—*Amalekites*
 43.13.59—*Zoramites*
 43.13.67—*Noah*
 43.14.3—*descendants*
 43.14.11—*Nephites*
 43.15.11—*Lamanites*
 43.15.19—*Antionum*
 43.15.21—*Nephites*
 43.15.31—*Jershon*
 43.16.6—*Nephites*
 43.16.40—*Moroni*
 43.17.2—*Moroni*
 43.17.17–20—*twenty and five years*
 43.17.33—*Nephites*
 43.18.10—*Lamanites*
 43.18.15—*Jershon*
 43.18.28—*manner*
 43.19.7—*Lamanites*
 43.19.22—*breastplates*
 43.19.13—*Nephi*
 43.19.16—*Moroni*
 43.19.25—*arm-shields*
 43.19.29—*shields*
 43.19.40–41—*thick clothing*
 43.20.5—*Zerabemnah*
 43.20.54—*Zoramites*
 43.20.57—*Amalekites*
 43.21.20—*Nephites*
 43.22.14—*Nephites*
 43.22.19—*Jershon*
 43.22.28—*Antionum*
 43.22.48—*Sidon*
 43.22.57—*Manti*
 43.22.73—*Moroni*
 43.23.15—*Moroni*
 43.23.33—*Alma*
 43.23.53—*Nephites*
 43.24.14—*Alma*
 43.24.21—*Moroni*
 43.24.27—*Lamanites*
 43.24.37—*might*
 43.24.44—*Manti*
 43.25.2—*Moroni*
 43.25.13—*Jershon*
 43.25.22—*Lamanites*
 43.25.48—*Manti*
 43.26.22—*Lamanites*
 43.27.7—*Moroni*
 43.27.46—*Sidon*
 43.28.2—*Moroni*
 43.28.16—*Lamanites*
 43.29.4—*Moroni*
 43.29.10—*Lamanites*
 43.30.13—*Nephites*
 43.30.46—*Lamanites*
 43.31.27—*Riplah*
 43.32.16—*Sidon*
 43.32.26—*Manti*
 43.34.8—*Lamanites*
 43.34.16—*hill*
 43.34.24—*Moroni*
 43.35.4—*Lamanites*
 43.35.9—*Riplah*
 43.35.14—*valley*
 43.35.21—*Sidon*
 43.35.43—*Lehi*
 43.36.8—*Lamanites*
 43.36.13—*Nephites*
 43.37.20—*Lamanites*
 43.37.32—*Nephites*
 43.37.38—*cimeters*
 43.38.16—*Nephites*
 43.38.51—*Lamanites*
 43.39.8—*Lamanites*
 43.39.27—*Sidon*
 43.40.6—*Lehi*
 43.40.20—*Sidon*
 43.41.7—*Moroni*
 43.41.13—*Lamanites*
 43.41.24—*Sidon*

43.42.3—*Lamanites*
 43.42.13—*Manti*
 43.42.23—*Moroni*
 43.43.6—*Lamanites*
 43.44.7—*Zoramites*
 43.44.10—*Amalekites*
 43.44.20—*Zerabemnah*
 43.44.47—*dragons*
 43.44.52—*Nephites*
 43.44.89—*Lamanites*
 43.45.3—*Nephites*
 43.47.22—*Nephites*
 43.47.26—*Lamanites*
 43.48.10—*Moroni*
 43.48.19—*Lamanites*
 43.49.11—*Lamanites*
 43.50.8—*Lamanites*
 43.50.40—*Sidon*
 43.51.3—*Lamanites*
 43.51.16—*Nephites*
 43.51.39—*Sidon*
 43.52.5—*Moroni*
 43.52.26—*Lehi*
 43.53.3—*Zerabemnah*
 43.53.8—*Lehi*
 43.53.15—*Sidon*
 43.53.20—*Moroni*
 43.53.35—*Nephites*
 43.54.2—*Moroni*
 44.1.13—*pace*
 44.1.17—*Moroni*
 44.1.20—*Zerabemnah*
 44.3.44—*Christ*
 44.5.3—*Zerabemnah*
 44.5.5—*command*
 44.5.9—*name*
 44.5.28—*faith*
 44.5.31—*religion*
 44.5.35–37—*rites of worship*
 44.5.41—*church*
 44.5.45–46—*sacred support*
 44.5.58—*liberty*
 44.5.73—*maintenance*
 44.8.9—*Zerabemnah*
 44.8.24—*cimeter*
 44.8.32—*Moroni*
 44.10.4—*Zerabemnah*
 44.10.13—*Moroni*
 44.12.4—*Moroni*
 44.12.9—*Zerabemnah*
 44.13.18—*Zerabemnah*
 44.15.25—*many*
 44.15.39—*Moroni*
 44.15.55—*they*
 44.16.7—*Zerabemnah*
 44.16.29—*Nephites*
 44.17.3—*Moroni*
 44.17.12—*Lamanites*
 44.18.18—*Nephites*
 44.18.50—*Moroni*
 44.19.2—*Zerabemnah*
 44.19.17—*Moroni*
 44.20.7—*Moroni*
 44.20.29—*Lamanites*
 44.21.29—*Nephites*
 44.21.33—*Lamanites*
 44.22.7—*they*
 44.22.14—*waters*
 44.22.16—*Sidon*
 44.23.6—*Nephites*
 44.23.9—*Moroni*
 44.24.5—*eighteenth*
 44.24.17—*Nephi*
 44.24.22—*record*
 44.24.24—*Alma*
 45.0.7—*Nephi*
 45.0.17—*Helaman*
 45.0.30—*Comprising*
 45.1.11—*Nephi*
 45.2.8—*nineteenth*
 45.2.20—*Nephi*
 45.2.22—*Alma*
 45.2.27—*Helaman*
 45.3.2—*Helaman*
 45.4.2—*Alma*
 45.4.8–9—*Jesus Christ*
 45.6.2—*Alma*
 45.8.2—*Alma*
 45.10.14—*Nephites*
 45.10.25—*in*
 45.10.26–28—*four hundred years*
 45.10.33–34—*Jesus Christ*
 45.11.7—*wars*
 45.11.9—*pestilences*
 45.11.11—*famines*
 45.11.13—*bloodsheds*
 45.11.19—*Nephi*
 45.12.51–52—*fourth generation*
 45.13.31—*Nephi*
 45.14.19—*Lamanites*
 45.15.9—*Alma*
 45.15.15—*Helaman*
 45.15.23—*sons*
 45.17.4—*Alma*
 45.18.3—*Alma*
 45.18.14—*Zerabemla*
 45.18.23—*Melek*
 45.19.3—*we*
 45.19.22—*taken*
 45.19.28—*buried*
 45.19.37—*Moses*
 45.20.12—*nineteenth*
 45.20.24—*Nephi*
 45.20.26—*Helaman*
 45.21.9—*Lamanites*
 45.22.2—*Helaman*
 45.22.32—*Nephi*
 45.23.9—*Helaman*
 46.1.17—*Helaman*
 46.3.23—*Amalickiah*
 46.4.2—*Amalickiah*
 46.4.33–34—*lower judges*
 46.5.10—*Amalickiah*
 46.6.7—*Amalickiah*
 46.6.14—*Helaman*
 46.7.15—*Amalickiah*
 46.7.32—*Nephi*
 46.7.47—*Lamanites*
 46.10.5—*Amalickiah*
 46.10.12–13—*cunning device*
 46.10.31—*wickedly*
 46.10.34–35—*to seek*
 46.11.9—*Moroni*
 46.11.20—*Nephites*
 46.11.30—*Amalickiah*
 46.13.3—*fastened*
 46.13.6—*head-plate*
 46.13.9—*breastplate*
 46.13.12—*shields*
 46.13.14—*girded*
 46.13.17—*armor*
 46.13.75—*Christians*
 46.14.9—*Christ*
 46.15.19—*Christ*
 46.15.29—*Christians*
 46.16.6—*Moroni*
 46.16.13—*Christians*
 46.17.27—*Desolation*
 46.17.31—*fine*
 46.17.37—*north*
 46.17.41—*south*
 46.18.22—*Christ*
 46.19.3—*Moroni*
 46.19.14—*waving*
 46.21.8—*Moroni*
 46.21.70—*Christ*
 46.22.18—*Moroni*
 46.23.1—*Moroni*
 46.23.9—*remnant*
 46.23.14—*Jacob*
 46.23.24—*Joseph*
 46.23.26—*coat*

46.23.31—*brethren*
 46.23.62—*prison*
 46.23.65—*sold*
 46.24.11—*Joseph*
 46.24.19—*Jacob*
 46.24.58—*preserved*
 46.24.78—*perish*
 46.26.8—*Jacob*
 46.27.13—*Joseph*
 46.27.44—*Christ*
 46.28.9—*Moroni*
 46.28.48—*Amalickiah*
 46.29.8—*Amalickiah*
 46.29.14—*Moroni*
 46.29.64—*Nephi*
 46.30.2—*Moroni*
 46.30.10—*Lamanites*
 46.30.25—*Amalickiah*
 46.31.2—*Moroni*
 46.31.45—*tents*
 46.31.55—*Amalickiah*
 46.32.24—*Amalickiah*
 46.33.7—*Amalickiah*
 46.33.26—*Moroni*
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 46.34.2—*Moroni*
 46.34.32—*Nephites*
 46.35.10—*Amalickiahites*
 46.36.41—*Nephites*
 46.36.44—*Moroni*
 46.36.47—*standard*
 46.38.2—*Helaman*
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 47.1.37—*Nephi*
 47.1.40—*Lamanites*
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 47.2.36—*Nephites*
 47.3.19—*Amalickiah*
 47.4.8—*Amalickiah*
 47.4.33—*Lamanites*
 47.5.13—*Lamanites*
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 47.10.34—*Lehonti*
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 47.12.8—*Amalickiah*
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 47.17.8—*Lamanites*
 47.17.14—*killed*
 47.18.7—*Amalickiah*
 47.18.20—*Lehonti*
 47.19.3—*Lehonti*
 47.19.7—*Lamanites*
 47.19.9—*Amalickiah*
 47.20.6—*Amalickiah*
 47.20.22—*Nephi*
 47.21.16—*Amalickiah*
 47.21.35—*Nephites*
 47.22.11—*Amalickiah*
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 47.27.7—*Amalickiah*
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 47.29.36—*Ammon*
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 47.31.13—*Nephi*
 47.32.20—*Amalickiah*
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 48.19.16—*Moroni*
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 49.4.57—*entrance*
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 49.8.41—*Moroni*
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 49.10.13—*Nephi*
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 49.11.25—*Ammonihab*
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 49.19.5—*Nephites*
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 49.21.11—*Lamanites*
 49.21.27—*Nephites*
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 50.26.10—*Morianton*
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 56.1.9—*commencement*
 56.1.22–23—*second day*
 56.1.26–27—*first month*
 56.1.28—*Moroni*
 56.1.33—*Helaman*
 56.1.42—*quarter*
 56.2.14—*Moroni*
 56.3.10—*whom*

56.3.11—*Ammon*
 56.3.13—*down*
 56.3.19—*Nephi*
 56.3.29—*Laman*
 56.3.38—*Lehi*
 56.5.34—*forth*
 56.9.18–20—*twenty and sixth*
 56.9.23—*Helaman*
 56.9.40—*Judea*
 56.9.43—*Antipus*
 56.10.21—*Antipus*
 56.10.38—*Lamanites*
 56.12.3—*Lamanites*
 56.12.36—*Nephi*
 56.13.10—*Lamanites*
 56.14.4—*Manti*
 56.14.14—*Zeezrom*
 56.14.19—*Cumeni*
 56.14.24—*Antiparah*
 56.15.16—*Judea*
 56.15.20—*Antipus*
 56.18.10—*Lamanites*
 56.18.13—*Antipus*
 56.18.29—*Ammoron*
 56.18.37—*Judea*
 56.19.25–26—*little army*
 56.20.5—*Ammoron*
 56.20.16—*ended*
 56.20.28–30—*twenty and seventh*
 56.21.7—*Lamanites*
 56.22.19—*Lamanites*
 56.25.10—*Zarahemla*
 56.25.18—*Sidon*
 56.25.24—*Nephibah*
 56.27.12–13—*this year*
 56.27.23—*fathers*
 56.28.15—*Zarahemla*
 56.28.22–23—*ten thousand*
 56.28.32–33—*their wives*
 56.29.3—*Lamanites*
 56.29.9—*daily*
 56.29.24—*sally*
 56.30.4—*saw*
 56.30.7—*Lamanites*
 56.30.27—*Antipus*
 56.30.36–37—*little sons*
 56.30.40–41—*neighboring city*
 56.31.10—*Antiparah*
 56.31.25—*seashore*
 56.32.11–12—*as if*
 56.33.7—*Antipus*
 56.33.44—*Antiparah*
 56.34.6—*Antiparah*
 56.34.14—*Lamanites*
 56.36.25—*Lamanites*
 56.37.4—*considerable*
 56.37.15—*Antipus*
 56.38.2—*Antipus*
 56.39.15—*Lamanites*
 56.39.23–24—*sufficiently strong*
 56.41.18—*Lamanites*
 56.42.24–25—*third day*
 56.42.28–29—*seventh month*
 56.43.8—*Antipus*
 56.45.10—*Moroni*
 56.45.24—*Nephites*
 56.46.68—*Antipus*
 56.49.16—*Lamanites*
 56.49.27—*Antipus*
 56.50.4—*Antipus*
 56.50.28—*Lamanites*
 56.51.2—*Antipus*
 56.51.46—*Lamanites*
 56.52.8—*Lamanites*
 56.52.27—*Helaman*
 56.53.6—*Antipus*
 56.53.10—*Lamanites*
 56.54.12—*Nephi*
 56.54.16—*Antipus*
 56.54.26—*Lamanites*
 56.56.52—*Lamanites*
 56.57.23—*Lamanites*
 56.57.32—*Zarahemla*
 56.57.44—*Antipus*
 56.57.58—*Ammonites*
 56.57.68—*Judea*
 57.1.13—*Ammoron*
 57.1.39—*Antiparah*
 57.2.22—*Antiparah*
 57.3.2—*Ammoron*
 57.3.24—*Antiparah*
 57.4.3—*people*
 57.4.5—*Antiparah*
 57.6.9—*commencement*
 57.6.33—*Zarahemla*
 57.6.48—*sixty*
 57.6.54—*Ammonites*
 57.6.81—*provisions*
 57.7.25—*Cumeni*
 57.8.23—*part*
 57.8.35—*Cumeni*
 57.9.29—*Lamanites*
 57.10.22—*Lamanites*
 57.10.24—*Nephites*
 57.11.4—*Lamanites*
 57.11.36—*Judea*
 57.11.44—*Zarahemla*
 57.12.15—*Lamanites*
 57.12.44—*Cumeni*
 57.13.15—*enormity*
 57.15.27—*Zarahemla*
 57.15.50—*Lamanites*
 57.16.32—*Zarahemla*
 57.17.9—*morrow*
 57.17.24—*prisoners*
 57.17.28—*Lamanites*
 57.17.47—*Ammoron*
 57.19.20—*Lamanites*
 57.20.15—*Lamanites*
 57.22.35—*Lamanites*
 57.22.39–40—*driven back*
 57.22.45—*Manti*
 57.23.6—*Cumeni*
 57.24.9—*Lamanites*
 57.28.20—*buried*
 57.28.29—*Lamanites*
 57.28.38—*Gid*
 57.28.53—*Zarahemla*
 57.29.2—*Gid*
 57.29.9—*band*
 57.30.8—*Gid*
 57.30.23—*Zarahemla*
 57.30.52—*Lamanites*
 57.31.12—*Lamanites*
 57.31.19—*Cumeni*
 57.33.39–40—*greater number*
 57.34.22—*Cumeni*
 57.36.9—*Helaman*
 57.36.15—*Gid*
 58.1.18—*Manti*
 58.3.45—*Zarahemla*
 58.4.46—*Zarahemla*
 58.5.11—*Lamanites*
 58.6.3—*Lamanites*
 58.9.8—*embarrassments*
 58.13.8—*all*
 58.13.13—*Lamanites*
 58.13.20—*Manti*
 58.14.13—*Lamanites*
 58.15.14—*strong*
 58.15.29—*support*
 58.15.60—*preparations*
 58.16.19—*Gid*
 58.16.22–23—*small number*
 58.16.35—*Teomner*
 58.17.2—*Gid*
 58.17.48—*Lamanites*
 58.18.8—*Lamanites*
 58.19.8—*Lamanites*
 58.19.46—*Gid*
 58.19.48—*Teomner*
 58.20.9—*Lamanites*

58.20.31—*Gid*
 58.20.33—*Teomner*
 58.22.7—*Lamanites*
 58.23.7—*Gid*
 58.23.9—*Teomner*
 58.23.40—*Zarahemla*
 58.24.4—*Lamanites*
 58.24.14—*Zarahemla*
 58.25.18—*Lamanites*
 58.25.23—*Nephites*
 58.25.58—*Manti*
 58.26.32—*Manti*
 58.27.18—*Lamanites*
 58.27.30—*Manti*
 58.28.19—*Manti*
 58.29.12—*Lamanites*
 58.30.12—*Lamanites*
 58.31.10—*Lamanites*
 58.31.46—*prisoners*
 58.38.20–21—*our lands*
 58.38.24—*Lamanites*
 58.38.31—*Nephi*
 58.39.8—*Ammon*
 58.39.23—*Manti*
 58.41.6—*Moroni*
 58.41.48—*Lamanites*
 58.41.67—*Helaman*
 58.41.71—*Alma*
 59.1.8—*thirtieth*
 59.1.20—*Nephi*
 59.1.22—*Moroni*
 59.1.28—*Helaman's*
 59.2.19–20—*that part*
 59.3.13—*Pahoran*
 59.3.26—*Helaman*
 59.4.7—*Moroni*
 59.4.16—*Zarahemla*
 59.4.37—*Lamanites*
 59.5.8—*Moroni*
 59.5.17—*Lamanites*
 59.5.24—*Nephibah*
 59.5.53—*Moroni*
 59.5.58—*Lehi*
 59.5.63—*Morianton*
 59.6.14—*Manti*
 59.6.27—*Lamanites*
 59.7.18—*Ammon*
 59.7.26—*Nephibah*
 59.8.14—*Nephibah*
 59.8.30—*Moroni*
 59.9.4—*Moroni*
 59.9.17—*Nephibah*
 59.9.45—*Lamanites*
 59.11.4—*Moroni*
 59.11.10—*Nephibah*
 59.12.31—*Lamanites*
 59.13.7—*Moroni*
 60.1.9—*again*
 60.1.18—*Pahoran*
 60.1.39—*Zarahemla*
 60.1.54–55—*all those*
 60.2.36—*cimeters*
 60.2.52—*Lamanites*
 60.3.16—*Helaman*
 60.7.7—*thrones*
 60.7.29—*murdering*
 60.17.5—*Lamanites*
 60.22.29—*thousands*
 60.23.39–40—*inward vessel*
 60.24.31—*Helaman*
 60.24.71—*Lamanites*
 60.24.83–84—*great head*
 60.30.26—*Zarahemla*
 60.32.18—*Lamanites*
 60.34.5—*Moroni*
 60.34.50—*Helaman*
 60.36.4—*Moroni*
 61.1.10—*Moroni*
 61.1.24—*Pahoran*
 61.2.2—*Pahoran*
 61.2.16—*Moroni*
 61.5.18—*Gideon*
 61.8.12—*Zarahemla*
 61.8.29—*Lamanites*
 61.10.19—*Lamanites*
 61.14.5—*Moroni*
 61.15.20—*Lehi*
 61.15.22—*Teancum*
 61.18.10—*Zarahemla*
 61.18.21—*Lehi*
 61.18.23—*Teancum*
 61.19.3—*Moroni*
 61.21.5—*Lehi*
 61.21.7—*Teancum*
 61.21.48—*Moroni*
 62.1.9—*Moroni*
 62.1.31—*Pahoran*
 62.2.16—*Pahoran*
 62.3.7—*Moroni*
 62.3.19—*Pahoran*
 62.3.22—*Lehi*
 62.3.24—*Teancum*
 62.3.40—*Gideon*
 62.4.29—*Gideon*
 62.6.4—*Moroni*
 62.6.22—*Gideon*
 62.6.30—*Pahoran*
 62.6.41—*Pachus*
 62.6.59—*Zarahemla*
 62.7.7—*Moroni*
 62.7.9—*Pahoran*
 62.7.19—*Zarahemla*
 62.7.32—*Pachus*
 62.8.3—*Pachus*
 62.8.13—*Pahoran*
 62.9.5—*Pachus*
 62.9.16—*kingmen*
 62.9.61—*death*
 62.11.5—*thirtieth*
 62.11.17—*Nephi*
 62.11.18—*Moroni*
 62.11.20—*Pahoran*
 62.11.28—*Zarahemla*
 62.12.11–13—*thirty and first*
 62.12.25—*Nephi*
 62.12.26—*Moroni*
 62.12.39–40—*six thousand*
 62.12.46—*Helaman*
 62.13.25—*Lehi*
 62.13.27—*Teancum*
 62.13.43—*Lamanites*
 62.14.7—*Moroni*
 62.14.9—*Pahoran*
 62.14.20—*Zarahemla*
 62.14.26–27—*large body*
 62.14.34—*Nephibah*
 62.14.40—*Lamanites*
 62.15.23—*Lamanites*
 62.16.33—*Nephites*
 62.17.18—*Ammon*
 62.17.25–26—*four thousand*
 62.18.8—*they*
 62.18.11—*them*
 62.18.13—*they*
 62.18.21—*Nephibah*
 62.18.44—*plains*
 62.18.48—*is*
 62.19.2—*Moroni*
 62.19.24—*Lamanites*
 62.20.6—*Moroni*
 62.20.33—*Lamanites*
 62.21.22—*Moroni*
 62.22.7—*Moroni*
 62.22.40—*Lamanites*
 62.23.34—*all*
 62.24.5—*Lamanites*
 62.24.13—*Moroni*
 62.25.4—*Moroni*
 62.25.44—*Moroni*
 62.25.52—*seashore*
 62.26.3—*Moroni*
 62.26.5—*Pahoran*

62.26.13—*Nephibah*
 62.26.26—*Lamanites*
 62.27.10—*Lamanites*
 62.27.21—*Ammon*
 62.29.7—*Lamanites*
 62.29.13—*Ammon*
 62.29.39—*Nephites*
 62.30.7—*Moroni*
 62.30.37—*Nephites*
 62.30.29—*Lamanites*
 62.30.37—*Nephites*
 62.30.64—*Lehi*
 62.31.9—*Lamanites*
 62.31.12—*Moroni*
 62.31.22—*fled*
 62.32.7—*Moroni*
 62.32.15–17—*city to city*
 62.32.23—*Lehi*
 62.32.25—*Teancum*
 62.32.41—*Moroni*
 62.33.6—*Lamanites*
 62.33.23—*Moroni*
 62.33.25—*Ammoron*
 62.34.7—*Moroni*
 62.34.9—*Lehi*
 62.34.11—*Teancum*
 62.34.26—*Moroni*
 62.34.30—*Lamanites*
 62.34.42—*south*
 62.34.52—*east*
 62.35.12—*Nephites*
 62.35.16—*Lamanites*
 62.35.22—*greatness*
 62.35.27—*they*
 62.35.40—*Teancum*
 62.35.45—*angry*
 62.35.47—*Ammoron*
 62.35.55—*Amalickiah*
 62.35.66—*lasting*
 62.35.88—*famine*
 62.36.7—*Teancum*
 62.36.19—*Lamanites*
 62.36.37—*cord*
 62.36.52—*cast*
 62.37.8—*Lehi*
 62.37.10—*Moroni*
 62.37.13—*Teancum*
 62.38.7—*Moroni*
 62.38.17—*Lamanites*
 62.38.52—*Nephites*
 62.39.5–7—*thirty and first*
 62.39.19—*Nephi*
 62.39.36–37—*many years*
 62.40.5—*murders*
 62.40.7—*contentions*
 62.40.9—*dissensions*
 62.40.14—*iniquity*
 62.40.19—*Nephi*
 62.40.29—*prayers*
 62.41.14—*Nephites*
 62.41.17—*Lamanites*
 62.42.8—*Moroni*
 62.42.22—*Lamanites*
 62.42.34—*Zarahemla*
 62.42.37—*Helaman*
 62.42.44—*inheritance*
 62.42.56—*Nephi*
 62.43.2—*Moroni*
 62.43.19—*Moronihah*
 62.44.2—*Pahoran*
 62.44.9—*Helaman*
 62.44.38—*regulation*
 62.45.2—*Helaman*
 62.45.5—*brethren*
 62.45.39—*baptized*
 62.46.7—*they*
 62.48.5—*Nephi*
 62.52.13—*Helaman*
 62.52.17–19—*thirty and fifth*
 62.52.31—*Nephi*
 63.1.8—*commencement*
 63.1.25—*Nephi*
 63.1.27—*Shiblon*
 63.1.39—*Helaman*
 63.1.41—*Alma*
 63.2.35—*brother*
 63.3.7—*Moroni*
 63.3.14–16—*thirty and sixth*
 63.4.9–11—*thirty and seventh*
 63.4.39—*Zarahemla*
 63.4.55—*northward*
 63.5.7—*Hagoth*
 63.5.31—*Bountiful*
 63.5.35—*Desolation*
 63.5.42–43—*west sea*
 63.6.8—*Nephites*
 63.6.35—*ended*
 63.7.4–6—*thirty and eighth*
 63.8.7—*they*
 63.8.34—*ship*
 63.9.8–9—*this year*
 63.9.12—*many*
 63.9.23—*ended*
 63.10.8–10—*thirty and ninth*
 63.10.18—*Shiblon*
 63.10.22—*Corianton*
 63.11.6—*Shiblon*
 63.11.19—*Helaman*
 63.11.23—*Helaman*
 63.12.12—*Helaman*
 63.12.32—*parts*
 63.12.38—*Alma*
 63.13.19–20—*this year*
 63.13.26—*Helaman*
 63.13.31—*Shiblon*
 63.14.8–9—*this year*
 63.14.21—*Lamanites*
 63.14.32—*Nephites*
 63.15.20—*Moronihah*
 63.16.19—*Nephi*
 63.17.7—*Alma*
 63.17.9—*Helaman*
 63.17.14—*Shiblon*

A Commentary on the Scriptures
by
Paul Nolan Hyde, Ph.D.

The Book of Alma

0.0 As distinguished from the Book of Mormon as it is currently published, the book that Mormon composed sixteen hundred years ago differed in some respects. As has been noted before, during the translation process undertaken by Joseph Smith and Martin Harris in 1828, 116 pages of the holographic manuscript were stolen by wicked men in their attempt to discredit the young prophet and his associates. We know little regarding the content of that missing document save that it contained the book of Lehi, a narrative written by Mormon that covered basically the same time period that is represented in the material embraced by 1 Nephi through Words of Mormon in the current edition of the Book of Mormon. In addition, it seems certain that the first part of Mormon's book of Mosiah was lost with the book of Lehi (see *TPW 0.0*, *1 NE-C 0.0*, and *MS-C 0.0*). This conclusion was drawn in part because of the absence of the headnote for the book of Mosiah, a curiosity in light of the fact that many of the other sections of the Book of Mormon had been provided with such an introduction either by Mormon or the individual writers writing upon the Small Plates of Nephi. A close reading of the surviving text composed by Mormon plus some external evidence provided by those closely associated with the coming forth of the Book of Mormon, we may discern what appears to be a pattern to Mormon's original narrative structure. The book of Alma is clearly, in large measure, a treatise on the relationship between the Church of Christ and the rule of democratically appointed judges. By the same token, the book of Mosiah serves as a comparison contrast between the benefits and liabilities of a monarchy as that form of government affects the practice of true religion. We might therefore surmise that the missing book of Lehi presented the effect of a righteous father on the lives of his children, and how the continuation of a righteous patriarchal society blessed and benefited all those who partook of that society. Although we may not know for certain, it would seem reasonable to assume that Mormon would have contrasted the fathers of the Lamanite peoples with those of the Nephites, much in the same way that he compared the kings of the land of Lehi-Nephi with those of the land of Zarahemla. In the book of Alma, Mormon presents a series of examples of those who would challenge the freedoms established by the formation of a judiciary. Thus Nehor and Amlici attempted to reinstate the same sort of kingdom that oppressed the people of the land of Lehi-Nephi. With the cities of Ammonihah and Antionum the rule of wicked judges is displayed, together with the efforts of other dissident Nephites to bring down ruin upon the people of Zarahemla by stirring up the sentiments of the Lamanites to war and mayhem of all kinds. In the midst of this historical panorama we are treated to such glorious personalities as the sons of Mosiah, captain Moroni, and Helaman, before whom the very powers of hell were shaken.

0.0.4—*Alma*—We learn of Alma the younger's turbid past in Mormon's account of the reign of Mosiah 2. Though the son of a living prophet, Alma was a vile and despicable man who had purposefully led many of the people of Zarahemla to spiritual and temporal ruin through his machinations and the machinations of his friends, the sons of Mosiah the king (see *MS-C 27.8*). Alma was most certainly born in the land of Helam where the Church of Christ ensconced themselves after escaping from the land of Lehi-Nephi and the armies of King Noah. If our chronologies be correct, his birth would have been about the year

*THE BOOK OF ALMA

THE SON OF ALMA

* p. 221

Alma

EM 1:150,

196, 198

EM 4:1777

CR82-O 89

130 BC (see *MS-C 28.0*). The redemption of Alma the younger was excruciating, but successful and within three years of his conversion, Alma the younger was perceived by the people of Zarahemla to be a man of great integrity, electing him to serve as their first chief judge. He was also serving as the high priest of the Church and Kingdom of God upon the earth at the same time.

- 0.0.10—*Alma*—The father of Alma the younger, a former priest of wicked King Noah in the land of Lehi-Nephi, who was born in the year 173 BC (see *MS-C 28.0*). Alma had also drunk from the cup of the wicked in conjunction with the debauchery introduced among the people of Lehi-Nephi by the king. With the coming of the prophet Abinadi, however, his heart and mind were deeply influence for good and he became a fervent advocate for good within Noah's court. Eventually, he was forced to flee for his life, but devoted the rest of his mortal sojourn upon the earth to the salvation of his fellow men. While hiding near the waters of Mormon he preserved the teachings of Abinadi and prepared several hundred souls for the ordinances of the Gospel of Jesus Christ. Ultimately, the Church was forced to flee into the wilderness for a number of years, establishing themselves in a land which they called Helam. After a time they were discovered by a Lamanite army and the remnants of the wicked priests of King Noah. After a short time of oppression, the Lord allowed the people of Alma to flee once again, this time northward to the relative safety of the land of Zarahemla. Alma the elder is there authorized to extend the blessings of the Gospel and those of the Church of Christ to the other residents of the land of Zarahemla. He served as the high priest until his death when he was succeeded by his son, Alma the younger. Alma died in the year 91 BC at the age of 82 (see *MS-C 29.45*).
- 0.0.20—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 0.0.39–41—*wars and contentions*—The conflicts referred to here are undoubtedly in reference to the internal struggles precipitated by Nehor and Amlici and those like unto them. It is unlikely that the wars and contentions described after chapter 44 are referenced here in the headnote inasmuch as those were taken from the record of Helaman (see 45.0)
- 0.0.51—*war*—It is likely that the war between the Lamanites and the Nephites referred to here is the one that transpired in the fifteenth year of the reign of the judges as recorded in the 28th chapter of Alma, although one could make a mild argument for the tremendous battle that resulted in the destruction of the city of Ammonihah and the aftermath that took place in the wilderness during the 11th year of the reign of the judges that is recorded in the 16th chapter of Alma.
- 0.0.57—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

{Chapter I}
(Chapter 1)

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

Alma 1
EM 1:150, 204
CR81-O 92

{¶—1830}

1.1 Mosiah 2 had been the defender and protector of his people. He was not afraid to wield the sword in their behalf. He was faithful in all of his covenants and worshipped the God of heaven. Additionally, he had entrusted the governance of the kingdom into the hands of the people, that they might have a vested interest in their own freedom, in their own observance of the laws of the land.

- 1.1.7—*in*—Ostensibly, the death of Mosiah is implied as having taken place in the first year of the reign of the judges, but the context of the rest of the chapter clearly suggests that the encounter with Nehor is also indicated.
- 1.1.9–10—*first year*—If our chronologies be correct, this first year transpired in 91–90 BC.
- 1.1.21—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 1.1.25—*forward*—That is to say, that the rule of judges began in 91 BC and continued.
- 1.1.27—*Mosiah*—This, of course, is Mosiah 2, the son of King Benjamin, the grandson of Mosiah 1.
- 1.1.46—*none*—Four of the sons of Mosiah had petitioned their father that they might become missionaries to the Lamanites in the land of Nephi and had departed out of the land of Zarahemla. None of the other sons of Mosiah, if he had any, were willing to ascend to the throne.

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

Alma 1:1
DNTC 2:524
DNTC 3:116
EM 1:169
Alma 1:1–15
EM 1:162

{¶—1830}

1.2 We know little regarding this apostate save for that which Mormon has included in his account of the first year of the reign of the judges. His name was Nehor and he was the founder of a group of Nephite antagonists whose influence would be felt for many years. Amlici would be Nehor’s royalist counterpart (see 2.1) and the city of Ammonihah appears to have wholeheartedly embraced the religious and political philosophy of both (see 16.9–11). What is even more extraordinary is that many of the Amalekites and Amulonites, remnants of the wicked priests of King Noah, were also after this same order (see 21.4) raising the question as to when and how there was ever an interaction between the apostates in the land of Zarahemla and the religious perversions in the land of Nephi. Were Nehor and his ilk remnants of the persuasion of Noah and his priests who had been part of the transplan-

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

Alma 1:2–15
EM 1:34
Alma 1:2–16
MD 40
DNTC 3:381
EM 1:45

tation of Limhi's people from the land of Lehi-Nephi to the land of Zarahemla? Were they of the abandoned families of the priests of Noah who would no longer be called by their fathers' names? We may only speculate about this historical curiosity.

1.2.15—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

1.3 Simply put, Nehor wished to be a priest like unto those appointed by King Noah in the land of Lehi-Nephi. By the same token, Amlici wished to be a king with the same kind of corrupting powers that the son of Zeniff wielded. The justification for this approach to ecclesiastical subsistence may have been derived from a corrupted understanding of the Law of Moses, wherein the men who were bearers of the Levitical priesthood had claim upon the resources of the House of Israel as they administered to the needs of their brethren.

1.3.22–23—*bearing down*—May we see in Nehor's conduct a foreshadowing of the anti-Christ Korihor?

1.3.40—*popular*—Perhaps this was no more than an extension of that which had been proposed by Mosiah 2, insofar as the political governance of the land of Zarahemla was concerned. If the judges were elected by a popular vote, should not the priests obtain their offices in the same fashion? Most of the arguments against the Church could be placed under this original argument against the divine appointment of the officers of the Church.

1.4 Nehor taught the people that they had no need to repent of their sins, that salvation was universal regardless of the depravity of the children of men. This was reflected in the arrogance and hard-heartedness of the people of Ammonihah in their treatment of Alma and Amulek (see 15.15). Even if in their conduct toward the two missionaries was amiss, they feared nothing in retribution for they could be saved in their sins; that is, in spite of their unrepentant sins. Aaron, one of the sons of Mosiah, ran into the same wicked mentality as he attempted to teach the people of the city of Jerusalem in the land of Nephi (see 21.4–8). Nephi foresaw that this same philosophy would exist in the latter days as well, that if by some means an action did deserve some retribution, only a few innocuous stripes would resolve the matter (see 2 *NE-C28.8*). Clearly the source of this doctrine is not divine.

1.5 Nehor's success was the product of his flattery of the people. He merely said that they were fine, that they had nothing to fear from God. Was not God their Father? Did He not love them? Would He not spare them any eternal discomfort? Those who accepted Nehor's teaching had been convinced, quite easily it might be supposed, that they need do nothing except to continue living as they always had. There was to be no pressing forward with faith, no uncomfortable striving toward godliness. Nehor tickled the Nephite ears with his soft words and they reciprocated by tickling his palms with silver and gold.

1.6 Success of the wicked brings a sense of personal satisfaction to those who have only their own advancement in mind. Like the Zoramites, Nehor was convinced that his increasing wealth served as a marker of his increasing worthiness. His outward demeanor, as manifested in his scorn of the righteous, in the establishment of his own personality cult, and in his sumptuous apparel, reflected his increasing arrogance and daring.

3 And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people.

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

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

6 And he began to be lifted up in the pride of his heart, and to wear very costly apparel, yea, and even began to establish a church after the manner of his preaching.

Alma 1:3
CR99-O 102
Alma 1:3–4
CR93-O 88

* p. 222

Alma 1:6
DNTC 3:79
Alma 1:6,29
EM 1:173

{9—1830}

1.7 We are not told where, exactly, the confrontation between Gideon and Nehor took place, but given the advanced age of the chief captain of King Limhi, we might suppose that it transpired in the valley and city of Gideon, the community which the soldier had founded after his arrival in the land of Zarahemla. Gideon was familiar with the sort of nonsense that Nehor was espousing, the sort of nonsense that had destroyed the colony of Nephites in the land of Lehi-Nephi. Many thousands of Nephites, Gideon's fellow citizens, had perished at the hands of the Lamanites because of the same arrogance and self-satisfaction that Nehor exhibited. Nehor was not just attempting to subvert the Church of Christ; he was attempting to subvert the members of the Church of Christ who were Gideon's friends and relatives.

1.8 Gideon was a venerable patriot, soldier, strategist, and disciple of Christ. His experience and knowledge overpowered the self-interested megalomania of the apostate minister and began to expose him for the fraud that he was.

1.8.8—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

1.8.27—*Limhi*—The third king of the Nephite colony in the land of Nephi established by Zeniff. Limhi was the grandson of Zeniff and the son of wicked king Noah.

1.9 What sort of mentality justifies the taking of another's life simply because the adversary is better equipped verbally or intellectually? One who believes that he has nothing to fear at the hands of the people or at the hands of his god? Nehor has taught his falsehoods long enough to have begun to believe them himself. He has drunk from his own cup of poison.

1.9.3—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

1.9.19—*sword*—One wonders at the swift appearance of the weapon. Had Nehor been prepared to commit murder all along?

1.10 Alma was both high priest of the Church of Christ in Zarahemla and chief judge of the nation. The authority by which Nehor would be executed, however, was not ecclesiastical, but derived from Alma's political powers.

1.10.14—*church*—Undoubtedly in reference to the population of the valley of Gideon who were probably all members of the Church of Jesus Christ.

1.10.19—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

1.10.26—*crimes*—Murder was a crime against God and man, but Alma's judgment here would be according to the law of the land, notwithstanding the fact that most of the civil statutes derived from the Law of Moses.

1.11 It is difficult to imagine the nature of Nehor's defense. What could he possibly say of Gideon or of the circumstances involved that could have possibly cleared him of the criminal case against him? He had hewn down an unarmed, aged man without mercy, and that clearly in a fit of personal rage.

1.11.10—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the

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

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

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

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

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

Church of Christ.

1.12 King Noah had enforced priestcraft, as much as was necessary among his people. No doubt the fate of the people of the land of Lehi-Nephi was on Alma's mind as he was reprimanding Nehor. He had been a part of the surviving remnants of the people of Zeniff.

1.12.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

1.12.13—*priestcraft*—As had been defined earlier by Nephi the son of Lehi, priestcraft is to set oneself up before the people as a light instead of Christ, and to create divisions among the people of God in order to benefit oneself (see *2 NE-C 28.28–30*). Priestcraft was apparently not against the law of the land of Zarahemla; enforcing priestcraft by the edge of the sword was, however. Nehor had committed murder.

1.13 Nehor was a murderer and the law of the land required the sacrifice of his life in compensation. The modern sophists have suggested that capital punishment does nothing to deter the crime of murder. In this particular case, however, we may conclude that Nehor took no one else's life after his final experience on the hill Manti. A people who will not acknowledge and observe the wisdom of God as matriculated in the revelations put forth by Him will suffer the consequences of their ignorance, negligence, and rebellion.

1.14 Alma's judgment constituted the voice of all of the people. Not only were the people of the land of Gideon bound by the law that Mosiah had given them, but also the members of the church that Nehor had established. It should not surprise us to discover that there would be members of that church who would propose to change the form of government and eventually attempt to destroy the reign of the judges by any means possible, even treason and secret combinations.

1.14.17—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

1.15 We are not privy to precisely what motivated Nehor to be as forthcoming as he was at the summit of the hill Manti. Hopefully, for the sake of his own soul, he was expressing regret in anticipation of his coming into the presence of God for judgment.

1.15.14—*Nehor*—The teachings of this apostate Nephite will find currency among the people of Ammonihah, among the remnants of the wick priests of Noah in the land of Nephi, and perhaps among the Zoramites. "Nehor" served as a place name among the Jaredites many hundreds of years before the coming of Lehi and his family to the promised land. "Nahor" was a personal name that was in use prior to the days of Abraham, as indicated by the genealogy lists provided by Moses in the 11th chapter of Genesis.

1.15.25—*Manti*—We are not certain as to where this hill was located, although some have speculated that it was in the proximity of the city of Zarahemla. The land and city of Manti were located in the southern reaches of the land of Zarahemla near the frontier with the wilderness that separated the land of Zarahemla from the land of Nephi. Inasmuch as many of the Nephite cities were named after prominent men among them, it is interesting to note that one of the military officers under the

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

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

14 Therefore thou art condemned to die, according to the law which has been given us by Mosiah, our last king; and it has been acknowledged by this people; therefore this people must abide by the law.

{*¶—1830*}

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

Alma 1:12
MD 593

Alma 1:13
MD 821
Alma 1:13–14
DS 1:133, 134
EM 2:971

Alma 1:14
AF 422

Alma 1:15
DS 1:135
CR01-A 55

*p. 223

command of Alma during the conflict with the Amlicites also was called Manti. Of his connection to the hill, the land, or the city of Manti we have no record at present.

1.15.30—*caused*—The use of this word provides us with another example of how the Nephite writers dealt with corrections of thought once they had been mistakenly engraved upon the plates. Nehor was not “compelled” to make his confession by Alma or any other person. He freely confessed his transgressions, no doubt motivated by his guilt and possible remorse.

1.15.61—*ignominious*—The manner of execution is not mentioned. Many such criminals were put to death by stoning under the Law of Moses. “Ignominious”, of course, means “against one’s name or reputation”. It implies public disgrace, shame, reproach, and infamy. In 1828, hanging was considered an ignominious death, as was being whipped to death. We should not necessarily assume, however, that either of these methods was employed to put Nehor to death

1.16 Mormon’s observations here suggests that under the law given to the people of Zarahemla by King Mosiah, priestcraft was not specifically forbidden and was, perhaps, tacitly allowed. Later Mormon will testify that there were no laws governing a man’s belief, only laws that governed a man’s actions if they were criminal (see 1.17 and 30.7–11). The fact that priestcrafts continued in the land of Zarahemla after Nehor’s execution would suggest that he certainly was not executed for his apostasy from the Church of Christ. The appeal of priestcraft is power, fame, and wealth, the very temptations leveled at the Lord Jesus Christ by Lucifer as the Savior spent time in the wilderness just prior to his three-year ministry among the Jews.

1.17 The Law of Moses constituted the fundamental basis for the civil law of the land of Zarahemla. As such, its primary concern would have been for the outward conduct of men and not for their deep-seated motives and malicious desires.

1.18 Lies are told in order to deceive, and in the case of those interested in priestcraft, their deceptions were designed to acquire wealth, fame, and power by any means possible. If as a result of these prevarications another’s wealth, fame, or power were injured, then the law could immediately lay hold upon the malefactor. The same was true for theft and homicide.

1.19 Again, it seems astonishing that one body of people felt that it was within their legal right to torment and afflict any other segment of their society. How could any rational being assume such a posture? We cannot know for certain at this point, but we should not be surprised to discover that those who were persecuting the members of the Church were those who had affiliated themselves with Nehor before his execution. Inasmuch as it was the members of the Church dwelling in the land of Gideon who had hailed Nehor before the civil authorities, those loyal to Nehor must have been furious that their leader had not only confessed to his slaying of Gideon, but had apparently denounced his other activities as well. The embarrassment of all this stirred Nehor’s disciples into action, action which eventually manifested itself in the rebellion of Amlici

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

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

18 And they durst not steal, for fear of the law, for such were punished; neither durst they rob, nor murder, for he that murdered was punished unto death.

{¶—1830}

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

Alma 1:16
MD 205, 593
CR84-O 14
CR99-O 102

Alma 1:17
MD 299, 441
Alma 1:17–18
MD 611
EM 1:162

Alma 1:19
AF 214

and his followers and the beginnings of a civil war.

1.19.36—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

1.20 The Church of Christ did not engage in priestcraft of any kind (see *MS-C 27.3–5*). The disciples of Nehor and others considered the disciples of Christ abject fools for not having taken advantage of the people as their priests had done. Those who were not members of the Church of Christ developed into bullies, and although they may not have physically abused their fellow men, the verbal abuse must have been of the same tenor as that of the anti-Christ Korihor. This conduct must have involved some rather delicate thinking on the part of those opposed to the Church of Christ, particularly in light of the proclamation made earlier by King Mosiah (see *MS-C 27.1–2*). The members of the Church were not of a mind to injure one another and they initially had no desire to fuss with those who did not pertain to the Church, even when they became obnoxious.

1.21 This declaration was referenced earlier in conjunction with the ban on anything that smacked of priestcraft (see 1.20 and *MS-C 27.3–5*). Although the command might have come from Mosiah, it is likely that Alma the elder was the originator of the commandment, under divine inspiration.

1.22 As the persecution of the Nehorites and other unbelievers increased in intensity, certain members of the Church could bear the indignities no more and, in part, forsook the covenant which they had taken upon themselves to observe to do all that the Lord their God should command them. Some of the saints may have felt that under the Law of Moses they could return a blow for a blow, an eye for an eye and a tooth for a tooth. The doctrine of Christ, however, coupled with the teachings of the living prophets, had given them a higher standard by which to govern their lives.

1.22.6—*them*—The antecedent for “them” in this case must be the members of the Church of Christ.

1.23 As members retaliated against their persecutors, they began to lose the spirit of the Lord and in so doing slipped away from their faith and testimony.

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

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

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

23 Now this was in the second year of the reign of Alma, and it was a

Alma 1:20
CR91-O 82

Alma 1:21
EM 3:1076

Needless to say, for the rest of the Church to watch their loved ones gravitating toward the sentiments of the world and partaking of the spirit of contention must have troubled them deeply, afflicting their souls with grief and loss. As the Church reeled under their tribulations, others tender members of the Church may have felt to quietly slip away in anonymity.

1.23.6–7—*second year*—That is to say, a period which occurred during portions of the years 90–89 BC.

1.23.12—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

1.24 The hardening of one’s heart comes as the result of iniquity. Clearly some of the members of the Church began to commit sins of one sort or another, which then subjected them to the discipline of the elders of the Church, as Alma the elder had been instructed to do when apostasy ran rampant in the days of King Mosiah (see *MS-C 26.22–32*). One wonders what those who left the Church did with themselves afterwards. Were they merely content to sink into ecclesiastical obscurity or did they join the opposition?

1.24.12–13—*blotted out*—In modern terminology we would say that they were excommunicated, relieved of their covenants and the attendant responsibilities and blessings.

1.25 There is perceived safety and comfort in numbers. While the Church stood in the majority in the land of Zarahemla, there was an aspect of carnal security that the saints could enjoy. As the membership decreased, however, distress in the hearts and minds of the people was bound to increase. Doubt hovered about the heads of the members of the Church of Jesus Christ, but those who were filled with faith, who enjoyed in the influence of the Holy Ghost, who were diligent in keeping the commandments of God, were sustained in all of their trials as had Alma the elder and his people in the land of Helam.

1.26 This is, of course, Mormon’s testimony that the Church can prosper without the introduction of priestcraft. The priests were faithful and the people were faithful. Filled with faith, the Spirit of God was able to facilitate all that needed to be imparted by the teachers to their students. Instruction was far more efficient and ultimately had a more powerful effect on the hearts and the minds of the people. The priests did not have to be engaged full-time to monitor the effect of their ministry. The Lord would tell them when and what they should communicate to their charges.

1.27 Through the loving communication of the principles of truth and righteousness, the disciples of Christ began to be knit together in mind and heart. As a result they had no hesitancy in blessing and sustaining one another in temporal ways as well. This was a harmony that had been anticipated in Alma’s instructions at the waters of Mormon before the saints were baptized (see *MS-C 18.8–11*). In addition, they lived together in righteousness, emulating as much as was possible, that divine society which has been called Zion in every age of the world.

cause of much affliction to the church; yea, it was the cause of much trial with the church.

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

25 Now this was a great trial to those that did stand fast in the faith; nevertheless, they were steadfast and immovable in keeping the commandments of God, and they bore with patience the persecution which was heaped upon them.

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

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

Alma 1:26
MD 231
EM 2:463
EM 4:1625
CR91-A 111
CR96-O 16
CR99-O 102
Alma 1:26–31
CR92-O 58

* p. 224

Alma 1:27
CR97-A 106
CR01-O 87

1.28 Although there were those who were determined to deprive them of their happiness, the disciples of Christ found resort in the comforting influence of the Holy Ghost as they observed to do all that Alma and the other servants of God had counseled them to do.

1.28.3—*they*—That is to say, Alma and the priests of the Church of Christ.

1.29 The wealth of the Church of Christ is the wealth of Zion. Everyone had plenty and to spare because they were all willing to bless and benefit one another. Relieved of poverty, the less fortunate among them could employ their time in serving their fellow men in productive pursuits, whatever their particular gifts and skills might be. Abundance was inevitable. Their surplus would enable them to be a blessing to all those who dwelt in the land of Zarahemla.

1.29.33—*fatlings*—A fatling is a young animal specifically designated for sacrifice under the Law of Moses. Apparently the Church’s ability to offer sacrifices in thanksgiving had been enhanced considerably

1.29.50–51—*precious things*—In addition to gold and silver. Some scholars have suggested gems, although there is little or no evidence for such an assertion.

1.29.55—*silk*—Etymologically speaking, “silk” can refer to any thread, but the term is generally reserved for textiles that are made from the threads spun by insects that pass through a complete metamorphosis. The most familiar silks are made from the cocoons of the *Bombyx mori*, or mulberry silkworm. According to modern historians, oriental silkworm cultivation was first introduced in the Americas at the beginning of the seventeenth century by James 1 of England. As to precisely how Nephite silks were developed and from whence came their threads, we may only speculate, but when all is said and done, the materials to which Mormon is referring will be reasonable facsimiles of what we now know as silk.

1.29.57–58—*fine-twined linen*—Linen is woven from the stalks of flax or hemp plants. “Fine-twined” would imply “tightly woven”.

1.29.65—*cloth*—This may have reference to the woolen cloth that they would have been able to weave as a result of their large flocks of sheep. There may have been other resources from which threads could be made and cloth could be woven.

1.30 In other words, these disciples of Christ were true saints of God who could not look upon suffering in the least degree.

1.31 There is always prosperity in righteous unity and this has ever been so since the beginning of time. The prosperity of the humble members of the Church of Christ must have seriously wrangled the unbelievers and apostates

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

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

30 And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; and they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need.

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

Alma 1:29
TSWK 598
EM 1:173, 178
Alma 1:29–31
CR86-A 32

Alma 1:30
EM 2:661
CR81-O 94
CR93-A 67
CR96-A 42
CR97-A 106

whose major desire was to acquire power, fame, and wealth as a token of their fundamental worth in the world.

1.32 This is a sad commentary upon those Nephites who should have known better. The debauchery that ensued among the people of Zarahemla smacked of that which became common during the reign of King Noah and his priests. We probably ought to assume that the efforts of Nehor and Amlici to corrupt the Nephites was a direct extension of that which the priests had taught to the people of the land of Lehi-Nephi.

- 1.32.15—*sorceries*—Without the guidance of the Holy Ghost, any person seeking “spiritual” instruction would of necessity have to turn to darker resources.
- 1.32.18—*idolatry*—Although traditional idolatry may be referred to here, the fact of the matter was that those who disassociated themselves from the Church of Jesus Christ engaged in self-worship.
- 1.32.20—*idleness*—The equation between “idolatry” and “idleness” is facilitated by our understanding of the deep and abiding self-interest on the part of Nehor’s disciples. The unbelievers had no trouble paying great honor to Nehor and to Amlici, providing these leaders with means sufficient that they did not have to do much to support themselves.
- 1.32.23—*babblings*—Babbling is rhetoric with no substance. Typically nothing of worth is spoken. Babblers, however, have a propensity for divulging secrets. Fundamentally, they are gossips.
- 1.32.26—*envyings*—Certainly the unbelievers envied the wealth and prosperity of the disciples of Christ. At the heart of lying, theft, immorality, and homicide is envy of one sort or another
- 1.32.28—*strife*—Those bent on obtaining wealth, fame, and power have no hesitancy in stirring up dissension among their friends and neighbors.

1.33 In the beginning of the reign of the judges, the unbelievers felt that they could raise up their hands against the members of the Church of Christ. For a time they enjoyed a degree of success. When their persecutions broke the civil law, however, the officers of the land of Zarahemla punished them according to their crimes. No doubt murderers like Nehor were dealt with in a summary fashion. The ardor of the apostates began to cool.

- 1.33.37—*known*—There would come a time when all sorts of corruption would erupt from those who were willing to enter into combinations of all kinds in order to achieve their goals. At times their collusions would include the Lamanites and the various dissidents who had joined them.
- 1.33.50–51—*fifth year*—This would correspond to a period of time including portions of the years 87–86 BC.

2.1 As will be seen, Amlici conspired to be a king like unto King Noah, just as Nehor had aspired to be a priest like unto the wicked priests of the land of Lehi-Nephi. They were opposite sides of the same coin. The only way they could have come to power was to overthrow the constituted judicial government of the land of Zarahemla. It is astonishing that the vanity and corruption of a few individuals were sufficient to persuade a substantial number of Nephites to choose to return to a monarchy. The wisdom of the world is that applied knowledge of the hearts and minds of fallen men, which allows an

32 For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; wearing costly apparel; being lifted up in the pride of their own eyes; persecuting, lying, thieving, robbing, committing whoredoms, and murdering, and all manner of wickedness; nevertheless, the law was put in force upon all those who did transgress it, inasmuch as it was possible.

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

{Chapter 1; continued}
(Chapter 2)

1 AND it came to pass in the commencement of the fifth year of their reign there began to be a contention among the people; for a certain man, being called Amlici, he being a very cunning man, yea, a wise man as to the wisdom of the world, he being after the order of the man

Alma 1:32
MD 372, 747
DNTC 2:82
DNTC 3:79
EM 1:161, 203
EM 3:1316

Alma 2
EM 1: 34, 150,
151, 165
Alma 2:1–31
EM 1:194

individual to acquire fame, wealth, and power at the expense of others.

2.1.8—*commencement*—The commencement of the fifth year of the reign of the judges would have transpired sometime during the year 87 BC.

2.1.31—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.1.59—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

2.2 One wonders at Amlici's appeal. King Mosiah had made the case for a judiciary and the fact that every man would be responsible for his own actions. Another aspect of the judiciary apparently was that any man in the country could achieve serviceability in that system and not just an elitist few. Perhaps Amlici was able to convince those of an elitist persuasion and heritage that the new system disenfranchised them in some way. Would he have more success among the Nephites or among the Mulekites? Would those who had lived in the land of Lehi-Nephi been receptive? We may only speculate, but clearly there was a ground-swell of support for this extremely wicked man.

2.2.3—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.3 The Church of Christ had nothing to gain from the reign of a King Amlici. In fact, it would be safe to say that Amlici would have proscribed the Church just as Noah had proscribed Abinadi and Alma, together their disciples. The burgeoning Amlicite party appeared to be nearing a majority among the Nephites, and if that had happened it would have been a simple matter to change the form of government in Zarahemla.

2.3.26—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.4 The destruction of the Church of Jesus Christ would have eliminated one of the major obstacles to the introduction of plural marriage and other immoralities. Amlici and his ilk had no desire to pursue righteousness, but were determined to gratify all of their passions and appetites. Also, by eliminating the notion of a redemption from sin through the atonement of the Lord Jesus Christ, the apostates could flatter the people into believing that it did not matter what sort of illicit activities they engaged in; that they would ultimately be saved in their sins.

2.4.7—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.5 Mormon does not present us with a detailed account of the arguments for and against the proposal to re-establish the monarchy. The debate, however, was clearly heated, the rhetorical prowess of all concerned demonstrated in every corner of the land. One wonders if there were some particular cities that became focal points for the most contentious of the arguments. What was the political atmosphere of Ammonihah like? What may be said of the land of Antionum where the Zoramites dwelt? Would the city of Gideon have rallied for the conservative values instilled by King Mosiah in the hearts and minds of the people? We may only raise the questions and observe the conduct of the

that slew Gideon by the sword, who was executed according to the law—

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

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

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

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

inhabitants of these bastions of political sentiment in the years that followed.

2.5.28—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.6 We may not know exactly how the poll was taken. There may have been some similarity between the systems that exist in the democratic societies of the present dispensation, but we ought not to exactly equate them. Whatever transpired, the judicial system was employed in the process, the results being tallied by them and then made public.

2.7 Was the vote a simple majority? Was there a significant plurality against Amlici? Was the vote or the system contested in any way after what we may call the “election”?

2.7.14—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.8 Those in favor of a continuing judiciary were satisfied in every way. No doubt, those who had supported Amlici began to make accusations of the worst dye against the election judges, perhaps asserting voter fraud and the like. They could not bring themselves to believe that they had actually lost the contest, implying that they should have won had everything been fair. This sort of political intrigue and duplicity is not unique to the first century before Christ’s birth. Amlici merely feigned indignation at the results. Had he won, he would have applauded the system. In his loss, however, he was willing to do anything to undermine the power of those who had defeated him, even to the point of overthrowing the constituted government.

2.8.17—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.9 This, of course, is nothing more or less than usurpation of authority and treason against the governance of the land. No one had the authority to consecrate Amlici to any position among the people. They may have justified themselves by thinking that they had lifted up their individual voices in support of Amlici, that they had elected him. While it may have been true that by being a separatist society they might have done so, but they could not cause the rest of the land of Zarahemla to submit to the rule of Amlici except by the threat of warfare.

2.9.14—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.10 Amlici might have taken his people into an otherwise uninhabited part of the land to establish his kingdom, but he was determined to confiscate the existing infrastructure for his own gain. Fame, power, and wealth are at the heart of the whole matter.

2.10.3—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.11 The Amlicites were not hesitant to distance themselves from the Nephites in name; they had already done so in defiance of the rule of the majority. In their rush to power and domination they would also distinguish

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

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

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

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

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

11 Now the people of Amlici were distinguished by the name of Amlici, being called Amlicites; and the

themselves in a prophetic way as well, marking themselves in their foreheads that their comrades in arms, the Lamanites, would be able to distinguish them from the political Nephites. Mormon would clearly perceive this self-marking as a manifestation of their spiritual degeneracy (see 3.6–19)

2.11.5—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.11.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.12 The awareness of the Nephites of the conspiracy of Amlici and his followers may have come as the result of rather good military intelligence on the part of the Nephites. It is just as likely that Alma and other prophets among the people were simply informed by the Lord as to what was transpiring in the camp of the enemy.

2.12.1—*Therefore*—This conclusionary word would indicate that the Amlicites were rather open about their opposition to the Nephites.

2.12.6—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.12.14—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.12.29—*swords*—Inasmuch as the Nephites used both “swords” and “cimeters”, we should probably conclude that they perceived a significant difference between the two.

2.12.32—*cimeters*—The English word “cimeter” describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form “scimitar”. We do not know how or when the Lamanites learned to make this kind of weapon (see *EN-C 1.20.91*). The Nephites initially patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian “scimitar” would have been available as early as 1600 BC according to some scholars.

2.13 The organization of the military among the Nephites follows the pattern illustrated in the scriptures, the various captaincies being established according to the number of men commanded. Although we are not told here, we might expect captains of ten, fifty, one hundred, and a thousand at the very least.

2.13.9—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.14 Amlici had no hesitancy in enforcing “kingcraft” upon the people of Nephi just as Nehor had had no problem making the attempt to enforce priestcraft. The order of Nehor was vicious and bloodthirsty.

2.14.7—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.15 No motive is given for the choice of the hill Amnihu as the gathering place of the Amlicites, unless they had in mind to wreck havoc on the

remainder were called Nephites, or the people of God.

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

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

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

15 And it came to pass that the Amlicites came upon the hill

community of Gideon as their first collective blow against the judiciary. Given that the people of Gideon were directly responsible for the death of Nehor, the speculation has some plausibility.

- 2.15.8—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.
- 2.15.13—*Amnihu*—The hill Amnihu lay east of the river Sidon and apparently no more than a day’s journey from the valley of Gideon (see 2.20). We cannot tell, however, exactly what its geographical relationship was with Gideon. Inasmuch as the flight of the Amlicites was toward the south, apparently toward the land of Minon, we might speculate that the hill Amnihu lay a day’s journey to the north, and perhaps somewhat east, of Gideon.
- 2.15.20—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.
- 2.15.27—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.
- 2.15.37—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.16 Alma was not only a judge in a legislative and judicial sense, he was also a military leader like unto the judges of the House of Israel. The word “judge” in Hebrew implies the notion of “deliverance”, in conjunction with its other semantic values. That the Nephites understood this ancient significance is the point of the entire verse.

- 2.16.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.
- 2.16.14—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to

Amnihu, which was east of the river Sidon, which ran by the land of Zarahemla, and there they began to make war with the Nephites.

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

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preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

2.16.38—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.17 Initially the battle went poorly for the Nephites, but at some point the Amlicites began to fall before the defenders of the land of Zarahemla. In other episodes described by Mormon and the other writers of the Book of Mormon, the military tide frequently turned because of the faith and prayers of the righteous in the conflict.

2.17.7—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.17.13—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

2.17.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.18 The weaponry and skill of the opposing armies would have been similar. Neither side had a technological advantage. The Amlicites fought for a temporal success, the establishment of a corrupt kingdom and religious institution that they might gratify their lustful desires for fame, wealth, and power. As their comrades began to fall around them, the luster of these goals would have begun to lose their hold on the people of Amlici.

2.18.10—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.18.15—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

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

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

2.19 The loss of more than 19,000 men in this first battle implies that the population of the land of Zarahemla must have been much larger than many scholars have been willing to admit. Once the Amlicites began to fall before the Nephites, the rout became precipitous. How far would the Amlicites have been able to travel in a day's time or less in the posture of retreat across what probably was cultivated land? The value of such a speculation would present us with an idea as to how far it would have been from the hill Amnihu and the valley of Gideon.

2.19.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.19.12—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.20 We are not told what constrained Alma and his army against following the Amlicites. The fall of night may have been part of the problem, although fatigue and hunger could also have been motivating reasons. Securing the valley and city of Gideon may have been the initial objective in any event, and having achieved that goal, Alma decided on the overnight respite.

2.20.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.20.12—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.20.28—*Gideon*—A valley originally settled by the great military genius that had served the people of Zeniff during the reigns of Noah and Limhi.

2.20.43—*Nehor*—The teachings of this apostate Nephite will find currency among the people of Ammonihah, among the remnants of the wick priests of Noah in the land of Nephi, and perhaps among the Zoramites. "Nehor" served as a place name among the Jaredites many hundreds of years before the coming of Lehi and his family to the promised land. "Nahor" was a personal name that was in use prior to the days of Abraham, as indicated by the genealogy lists provided by Moses in the 11th chapter of Genesis.

2.20.52—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.21 Four of Alma's men were sent on during the night to track the Amlicites in all of their doings. Thus, intelligence could be more easily gained without risking an ambush of a larger company.

2.21.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.21.4—*spies*—Captain Moroni did much the same in bringing to pass his stratagems against the Lamanites and the apostates who supported them (see 43.23–30). He also sought the inspiration of God through his communication with Alma the younger, the high priest of the Church of Christ (see 43.23–24).

2.21.11—*Amlicites*—The followers of a revolutionary in the days of Alma

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

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

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

the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.22 We may only speculate as to why Mormon chose to include the names of the four spies, especially since they are not mentioned by name again in his narrative.

2.22.14—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.22.17—*Zeram*—This is the only time in the text of the Book of Mormon that this brave officer of Alma’s army is mentioned.

2.22.19—*Amnor*—This is the only time in the text of the Book of Mormon that this brave officer of Alma’s army is mentioned. It is interesting, however, that one of the Nephite coins, one worth twice the value of a day’s labor for a judge, is also called an amnor. Therefore an amnor was worth two senines of gold, one seon of gold, two senu of silver and two measures of barley or other grain to be had among the Nephites (see 11.3–14). What any of this had to do with Alma’s officer is beyond our ken for the moment.

2.22.21—*Manti*—This is the only time in the text of the Book of Mormon that this brave officer of Alma’s army is mentioned. This is also the name of the hill where Nehor was executed (see 1.15). In addition it is the name of the land and city at the headwaters of the river Sidon where many battles were fought between the Lamanites and the Nephites. What any of this had to do with Alma’s officer is beyond our ken for the moment.

2.22.23—*Limber*—This is the only time in the text of the Book of Mormon that this brave officer of Alma’s army is mentioned.

2.23 We may not know precisely how far the spies were forced to travel before they came upon the armies of the Amlicites and the Lamanites. The seemingly peaceful joining of those two forces was deeply disturbing to the four men. What became apparent is that Amlici had at some point entered into a conspiracy with the king of the Lamanites, who for all that we know may have also been a dissident Nephite after the order of Amulon.

2.23.17—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.24 Not only was the joining of the Amlicite and Lamanite armies easily accomplished, it certainly must have been arranged before the two came together. This, in part, may explain the Amlicite rather odd instance of painting their foreheads with red. In all other respects they would have looked like Nephites, the abject enemies of the Lamanites. The fact that the Amlicites suffered no losses at the hands of the Lamanites astonished the four spies and they wondered in their hearts and minds what this all might mean. We might surmise with some degree of certainty that Amlici and the king of the Lamanites had been in contact one with another long before their meeting on the banks of the river Sidon. No doubt the red stain on the foreheads of the Amlicites was proposed long before as well. When hand to hand combat ensued, the Lamanites could easily distinguish between the Nephites and their own co-conspirators.

2.24.8—*Amlicites*—The followers of a revolutionary in the days of Alma

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

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

24 Behold, we followed the camp of the Amlicites, and to our great astonishment, in the land of Minon, above the land of Zarahemla, in the course of the land of Nephi, we saw a numerous host of the Lamanites; and behold, the Amlicites have joined them;

the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.24.18—*Minon*—We do not know precisely where this region of country is, save that it is located in the high foothills north of the wilderness between the land of Nephi and the land of Zarahemla that overlooked the city of Zarahemla. We do not know exactly where Minon lay in relationship to what would become the land and city of Manti. From all that is said, however, we may suppose that Minon lay south of Manti and west of the river Sidon.

2.24.19—*above*—In elevation. Minon may have been an extension of the mountain wilderness, a tongue of high mountains which formed the western edge of the Sidon river valley.

2.24.23—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

2.24.26—*course*—We should probably understand here that the river Sidon was part of the trail that led from the land of Zarahemla into the land of Nephi.

2.24.31—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

2.24.39—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.25 The pasturage of Minon was under attack, and the Nephites who had been tending their herds and flocks were compelled to flee toward the first resort they could get to, which was the city of Zarahemla. The defending armies of Zarahemla had been depleted by the battle between the Amlicites and the army of Alma. It may have been that Amlici and the king of the Nephites had proposed the strategy which led the army of the Nephites away from the city of Zarahemla that the Lamanites might conquer it with ease while Alma was occupied elsewhere.

2.26 Instead of following the track of the Amlicites due south, the army of Alma headed southwest in order to head off the combined armies of the Amlicites and the Lamanites in their march toward Zarahemla. Somewhere in the course of their travel they would be forced to cross the river Sidon. They had hoped to do so before the arrival of their enemies so that they would not have to fight their way through the waters of the river. We do not know if there were any shallows, a natural ford, at the place where they were crossing.

2.26.10—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His poster-

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

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

ity and the posterity of those who followed his example are generally known as Nephites.

2.26.21—*Gideon*—A valley originally settled by the great military genius that had served the people of Zeniff during the reigns of Noah and Limhi.

2.26.30—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

2.27 The Nephites were at a serious disadvantage militarily inasmuch as they were required to pass through the waters of the Sidon without a beachhead on the western side. Thus, the beginning their engagement against the Lamanites and Amlicites was precarious indeed.

2.27.9—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

2.27.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.27.14—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.28 The Lamanites and Amlicites had every reason to believe that they would be victorious. They considerably outnumbered the Nephites and their posture on the west bank of the Sidon gave them a decided advantage. Only the power of God, strengthening the Nephites in an extraordinary way, could bring to pass a victory over their enemies.

2.28.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

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

* p. 227

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

Alma 2:28
EM 1:163

2.28.42—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.28.45—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.29 Alma must have been in the forefront of the fording regiment and Amlici must have been at the head of the welcoming committee on the west side of the river Sidon. The battle was furious and, by every outward indication, a forlorn hope. Once the Nephites were penned up in their attempts to cross the river, no doubt a goodly portion of the Lamanite and Amlicite army would be sent to ravage the city of Zarahemla.

2.29.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.29.10—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.30 Alma's assault across the river must of have been thwarted initially and the prophet knew that unless a breach could be made in the forces arrayed across the river, the battle, the war, and their rights and privileges as disciples of the Lord Jesus Christ would be forfeited. He knew for himself that there was no hope for victory unless the God of Heaven intervened at that very hour.

2.30.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.31 The somewhat sudden and unexpected death of Amlici must have come as a shock to everyone concerned. Amlici was a cunning man, but no doubt he was much like Nehor physically, strong and large (see 1.2). We know little or nothing about Alma's physique save that he was not crippled. We may assume that he had, at some point, received considerable training in swordsmanship. Certainly Ammon, the son of Mosiah was well acquainted with the art of war. Given his early rebellion against the Church and his determination to bring the land of Zarahemla into chaos, it would seem unlikely that Alma would have neglected formal training in arms.

2.31.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.31.12—*Amlici*—A revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He embraced the teachings of Nehor the apostate as well.

2.32 The death of Amlici unnerved the king of the Lamanites and in short order he was not able to stand against Alma. With the withdrawal of the king of the Lamanites and his guards, a beachhead was established on the west side of the river Sidon.

2.32.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

29 And it came to pass that Alma fought with Amlici with the sword, face to face; and they did contend mightily, one with another.

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

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

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

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.32.21—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.33 We need not necessarily suppose that the king of the Lamanites was a coward; he may have simply perceived the reality of his circumstances, that if he wished to continue living he must retire from before the face of the high priest and chief judge of the people of Nephi.

2.33.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

2.33.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.34 The retreat of the Lamanites and the Amlicites from the river's edge allowed Alma and his guards to cast the clutter of dead out of the path of the Nephite armies. The rout was already beginning.

2.34.6—*ground*—This is another example of a semantic clarification being made by Mormon. The forefront of the battle had been at the edge of the waters of the Sidon, apparently with Amlici and the king of the Lamanites standing on the solid ground of the bank and Alma and his guards actually in the water itself, battling their way forward and upward at the same time.

2.34.19—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

2.34.25—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

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

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

2.34.51—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.35 The Amlicites were leaderless, their champion having fallen at the hands of the governor of the land of Zarahemla. Their intended cause was lost. The Lamanites no doubt had been promised an easy victory over the Nephites; this had evaporated before their very eyes, including the rather hasty departure of their king from the field of battle. Panic set in among the soldiers and they determined that discretion was the better part of valor. These were men of fear, carnal, sensual, and devilish. They were faced with men of faith, hope, and charity, strengthened by the power of God, filled with a confidence inexplicable to fallen man.

2.35.14—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

2.35.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

2.35.20—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

2.36 Again we are faced with an approximate notion as to the nature of the escape route. Elsewhere, “wilderness” has appeared to refer to a mountainous region. Certainly the land of Minon was, in elevation, a region associated with this kind of a wilderness. We may, for the moment, assume that the mountain range that defined the land of Minon extended to the west and north of the battle scene and provided the Amlicites and Lamanites with what they perceived as an avenue of escape. It would appear that the Nephites were far more familiar with this part of the wilderness than were either the Amlicites or the Lamanites.

2.36.6—*Nephites*—In reference to the posterity and followers of Nephi,

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

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

the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

2.37 The armies of the Amlicites and the Lamanites were wasted away by the slaughter that pursued them in the form of the armies of the Nephites.

2.37.32—*Hermounts*—There has been some speculation as to the significance of this place name for the northwest portion of the wilderness. We may be at a loss as to how we might understand the naming of this region of the land of Zarahemla, but the particle “-mounts” should not be lost on us. Might we speculate that when the men of Limhi lost their way in the wilderness in their attempt to enlist the help of the people of Zarahemla in their war against the Lamanites, that their track took them west of the Hermounts and for that reason missed the city of Zarahemla altogether?

2.38 One wonders at the significance of and the motivation for heaping up the bones of the dead Lamanites and Amlicites in the wilderness of the Hermounts.

2.38.24—*vultures*—It is intriguing that the only other mention of “vultures” in the text of the Book of Mormon is in connection with the prophecy of Abinadi as to the fate of the people of Lehi-Nephi (see *MS-C 12.1-3*). If our chronologies be correct (see *MS-C 12.0*), Abinadi’s first appearance among King Noah’s people would have taken place about the year 137 BC; this forgoing battle took place during the fifth year of the reign of the judges or sometime during the years 87–86 BC. One wonders if there were any among the Lamanites or among the Amlicites who had been present during Abinadi’s prophecies and had then lost their lives in the Hermounts. If so, they would have been in excess of 52 years of age.

3.1 During the first serious battle with the Amalicitites, the Nephites counted more than 19,000 casualties on and around the hill Amnihu, more than 6500 from their own ranks (see 2.19). What may we conclude here? At first blush we may suggest that considerably more than 19,000 from among the Amlicites, Lamanites, and Nephites again lost their lives. Mormon later testifies that thousands, even tens of thousands were slain during the conflict that year (see 3.26). To be considered in the reckoning here is that the dead were strewn over a far greater geographical area, from the river Sidon into the western wilderness and the Hermounts. Those close to the river were unceremoniously cast into its waters, the corpses being carried to the ocean. Many of those who were lost throughout the wilderness, those who escaped only to die from their wounds, would not have been found until after their flesh had been devoured, long after the initial interment. They would not have been part of the tally in any event. We might also consider that the thousands of deaths had reduced the numbers of the counters as well. There may have been no time for a head count, but merely an expedient burial before the bodies became noxious.

3.1.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

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

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

{Chapter I; continued}
(Chapter 3)

{9—1830}

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

Alma 3
EM 1:34, 150,
151, 165

*p. 228

3.2 The brutality of Amlicites and Lamanites is extraordinary. The destruction of the women and children was intended as a genocide, a complete eradication of the Nephites, with the Amlicites taking control of the infrastructure. The destruction of the flocks and herds seems to be the product of an army whipped into a frenzy. The Amlicites no doubt would have preferred to preserve the animals, but the Lamanites probably took no thought in the matter, being hunters rather than keepers of flock. We may conclude then, that the loss of the domesticated animals was nothing more than butchery. Again, the Lamanites would have cared nothing for the fields, especially once the battle turned against them. The pursuing Nephite army would have preferred to have not passed directly through the fields, but were not about to give the Lamanites and the Amlicites an edge by which they could escape their vengeance.

3.3 We should assume that the river Sidon was not a creek, even in the highlands of Minon. The Nephites had no hesitancy throwing the bodies into the water, did not fear the corruption that would naturally follow as death reduced the corpses to their natural elements. Sidon was a deep, quickly flowing body of water.

3.3.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.3.10—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

3.3.20—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

3.4 The Amlicites had marked themselves as an act of self-preservation. They looked nothing like the shaven Lamanites in their scanty war-togs and bald heads; they looked like Nephites. When the Amlicites and the Lamanites came together as one army, what was to keep the Lamanites from destroying what they might otherwise have thought were their enemies? The red mark on the

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

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

Alma 3:3–7
DHC 4:259

4 And the Amlicites were distinguished from the Nephites, for they had marked themselves with red in their foreheads after the manner of the Lamanites; nevertheless they had

forehead. Obviously this was a prearranged sign between Amlici and the king of the Lamanites. Here is a sure indication of a conspiracy that had been in place long before Amlici and his followers had taken up arms. The appearance of the second Lamanite army (3.20) serves as probable secondary evidence of the covenant established between Amlici and the king of the Lamanites. Once the Amlicites and Lamanites engaged the Nephites, how were the combatants know which of the fully clothed warriors to attack? Again, the red mark on the forehead of an Amlicite would testify to his fellow Amlicites that there was no need to raise arms against him. The Lamanites were also privy to the sign. The Nephites would at first have had no idea what the red mark meant, particularly in the heat of the battle.

3.4.3—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

3.4.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.4.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.5 We may not know if the outward appearance of the Lamanites was studied or whether it had developed naturally over time.

3.5.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.5.8—*shorn*—Again, this may have been done as a open rebellion against the Law of Moses (see *EN-C 1.20.80*)

3.5.43—*slings*—Lehi and his family had used slings in the wilderness (see *1 NE-C 16.15* and *1 NE-C 16.23.37*) as did also Zeniff and his people in the land of Lehi-Nephi (see *MS-C 9.16*), together with the Lamanites of his day (see *MS-C 10.8*). Again, this type of weapon was constructed by attaching two strings to either side of a leather pad into which a small stone was placed. The sling was swung around above the head and having achieved the desired velocity, was released at the target by letting go of one of the strings. Deadly accuracy was achieved by both men and boys, as many wild animals and the giant Goliath learned for themselves.

3.5.44–46—*and so forth*—This is probably in reference to the other weapons of war with which the Lamanites were familiar including swords and cimeters (see *EN-C 1.20* and *MS-C 9.16*).

3.6 One may quibble about what appears to be an enforced racial segregation, but we must remember that these were all from the same stock. The coloration of the skin, in this instance, was purposeful for a period of time, in order to preserve the righteous from being overwhelmed by the wicked. There would come a time when the color of the skin would have less meaning than it did at this particular period in Mormon’s narrative. Note that the rebellion of the Lamanites was not just against Nephi, but against all those who held fast to the principles of righteousness.

3.6.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and

not shorn their heads like unto the Lamanites.

5 Now the heads of the Lamanites were shorn; and they were naked, save it were skin which was girded about their loins, and also their armor, which was girded about them, and their bows, and their arrows, and their stones, and their slings, and so forth.

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

Alma 3:6–10
MD 428
Alma 3:6–11
MD 114

Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

- 3.6.22—*curse*—The dark skin that came upon the descendants of Laman, Lemuel, and those who followed them in their rebellion, was an outward token of that which had already transpired in their lives spiritually (see *1 NE-C 2.23.13*). It was a physical warning to the Nephites that they might likewise become benighted spiritually if they were to embrace the false traditions of the Lamanites. Embracing those traditions would certainly take place if they were to intermarry with the apostates. The physical appearance of the Lamanites was repugnant to the Nephites, intentionally so, that they might not be enticed to intermarry with the seed of the rebellious (see *2 NE-C 5.21–24*). In a manner of speaking, the mark was a “curse” to the Lamanites in that, given the circumstances, it would be extremely difficult for them to rise above their apostasy without positive interaction with the Nephites.
- 3.6.38—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 3.6.39—*Jacob*—The fifth son of Lehi and Sariah who was born in the wilderness of the Arabian peninsula. Of Jacob’s activities with the family of Lehi, we will hear a great deal. He was a devoted student of the scriptures and a masterful teacher. His testimony of the Lord Jesus Christ was, as his father Lehi testified, like unto those who labored with Jesus during his mortal ministry.
- 3.6.41—*Joseph*—The name of this second son born to Lehi in the wilderness of Arabia functions as a type. He represents the promise to Lehi that his posterity would not be completely destroyed, notwithstanding the great wickedness that would come in among his children of his sons.
- 3.6.43—*Sam*—The third son of Lehi and Sariah who tended to follow the direction of his younger brother Nephi. He and his posterity were considered generally to be Nephites.

3.7 The mark was placed upon Laman and his co-conspirators to aid the Nephites in immediately recognizing an apostate, a kin who would have no compunction in taking any Nephite’s life. All discussion as to how the Lord God of Israel accomplished this darkening of the skin can be no more than uninformed speculation.

- 3.7.23—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.
- 3.7.25—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.
- 3.7.31—*Ishmael*—The father of the second family that joined Lehi and his family at the time the prophet departed from the city of Jerusalem. That Lehi and Ishmael were acquainted prior to this time seems certain. It would seem somewhat reasonable to assume also, that the sons of Lehi were acquainted with the children of Ishmael, at least casually.

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

3.7.33–34—*Ishmaelitic women*—The wives of the righteous of Nephi and Sam, two of the sons of Lehi, and the wife of faithful Zoram were daughters of Ishmael. Were they not also Ishmaelitic women? In this instance the answer is that they were not. The Ishmaelitic women spoken of are the wives of the sons of Ishmael who were not directly related to Lehi, who were espoused to the sons of Ishmael before they left the land of Jerusalem. All of those who pertained to the apostate camp became genetically predisposed to have dark skin. Their posterity naturally followed suit.

3.8 Here is the heart of the matter. Without the physical distinction, the spiritual distinction would have eventually been lost. The Lord understood this and therefore provided a means whereby no undue or inadvertent corruption of the Nephites would take place unless they, too, rebelled as had their brethren. We may see this principle in operation in the spirit world. If a man were to die, with no expectation of resurrection, devoid of hope for redemption from the grave, he would eventually become a devil, an angel to a devil. The continual association with Lucifer and his minions would eventually, although millennia might pass, corrupt even the most dedicated son or daughter of God (see *2 NE-C 9.6–10*). Just so among the descendants of Lehi, had the Lamanites and Nephites no impediments to their social and biological interaction.

3.9 Clearly stated here is the principle discussed in the previous verse. Were a Nephite to marry a Lamanite girl, the posterity of that union would eventually descend into the spiritual and traditional errors of the Lamanites. Genetically, the children of the mixed marriage would also bear the token of the curse so that future generations of the righteous might be warned that though descended from a Nephite, these sons and daughters would bring sorrow into the lives of the Nephites if they were to intermarry with them. Again, one may argue the merits of the meaning and significance of what has been written here, but the fact remains that the prophet of the Lord gave this as the rationale behind the curse and the effects thereof.

3.9.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.10 There would be many dissidents from among the Nephites who would join themselves with the Lamanites. These apostates eventually became indistinguishable from the Lamanites, spiritually and physically. It is clear that they also came to believe in the Lamanite version of the early history of Lehi's family, even though there was little evidence that the tradition was true.

3.10.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.11 Mormon suggests that the Nephites made a conscious choice to accept the history provided by Lehi, Nephi, and the subsequent servants of God. For the righteous, the whole history of their people was before them; they could read, if they so chose, five hundred years of narrative composed at the time the events took place. The patterns of divine intervention were clear, easy to be

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

{9—1830}

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

Alma 3:8
MD 801
EM 4:1577
Alma 3:8–9
EM 3:981

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

11 And it came to pass that whosoever would not believe in the tradition of the Lamanites, but believed those records which were brought out of the land of Jerusalem, and also in the

seen. The apostates “allowed” themselves to be deceived; they were not innocently duped. Jacob, the son of Lehi and brother of Nephi, may have been the first to designate the distinction between the Lamanites and the Nephites as being more philosophical than genetic (see *JA-C 1.13–14*).

3.11.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.11.29—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

3.11.54—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

3.12 It is his confidence in the truthfulness of the Nephite scribes and prophets who came before him that prompted Mormon to speak with such boldness in his own work. Some of the records he had been perusing were more than nine hundred years old, but he could sense the familiar spirit that whispered through all of the writings, even the spirit of truth, that which had been inspired of the Holy Ghost.

3.12.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.13 From verses 4 through 10, Mormon had reminded his readers of the curse and the token of that curse that was to come upon any who deserted the truth for falsehood in conjunction with the separation of the Lamanites from the Nephites. At this point he demonstrated that the military tactic of the Amlicites to distinguish themselves from their brethren among the Nephites, the placing of the red mark upon their foreheads, was another fulfillment of the original declaration made by the Lord five centuries before.

3.13.8—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

3.14 There can be no doubt that the Lord spoke these very words to Nephi, the son of Lehi, but Mormon is not citing from any of the writings of Nephi which we presently have. Therefore, we must conclude that Mormon is drawing his quote from the Large Plates of Nephi. That this citation was also used by Mormon in his book of Lehi when discussing the separation of Nephi’s party from that of Laman, can be no more than speculation at this point. Mormon proceeds to give multiple examples of the significance of the mark or token of the dark skin that came upon the Lamanites.

3.14.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His poster-

tradition of their fathers, which were correct, who believed in the commandments of God and kept them, were called the Nephites, or the people of Nephi, from that time forth—

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

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

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

* p. 229

Alma 3:14–16
MD 428
Alma 3:18
MD 619

ity and the posterity of those who followed his example are generally known as Nephites.

3.14.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.15 Again, this quote is found nowhere in the writings of Nephi with which we are presently familiar. The mark or token of the dark skin is what is meant here, that it would come upon all those who intermarried with the posterity of Laman and Lemuel.

3.16 This is a third citation that Mormon must have taken from the Large Plates of Nephi which extends the application of the “mark” to all those who fought against the righteousness of the Nephites. The Amlicites qualify under this heading.

3.17 This is the fourth citation from the Large Plates of Nephi containing the words of the Lord to Nephi regarding the effects of apostasy. This quote is given in conjunction with the nominative clarification given in verse 11 above. The “Nephites”, by definition, were those who believed in the sacred records preserved by Nephi and those servants of God who followed after him, who also kept the commandments that these holy men received from the mouth of God.

3.17.41—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

3.18 The scriptures and other records kept by the Lord’s people testify time and again that Lucifer and his minions, all those who would hearken to his voice, are frequently ignorantly provoked into fulfilling negative prophecy. The wicked typically think of themselves as being sophisticatedly wise, when in fact they are beset with darkness and ignorance impenetrable. The Amlicites thought to facilitate their war against their brethren by a clever means, but could not perceive their self-defacing as having deep spiritual undercurrents.

3.18.3—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

3.19 The Amlicites literally brought the token of the curse upon themselves because they were cursed already.

3.20 The appearance of the second Lamanite army in precisely the same place where Amlici and the king of the Lamanites made their first joint effort cannot be a matter of coincidence. Now as to the purpose of that army, we may only speculate. Was this a body of men about whom Amlici had been informed or was it part of a duplicitous act on the part of the king of the Lamanites, a way to catch Amlici unawares once the Nephites had been destroyed? We may rest

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

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

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

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

19 Now I would that ye should see that they brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation.

{¶—1830}

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

assured that Amlici had not counted on losing more than sixteen thousand men at the hill Amnihu. The destruction at the waters of Sidon was probably not part of the original calculations either. The kings of the Lamanites were not above this sort of double-dealing. King Laman had no hesitancy in engaging in such tactics in his dealings with Zeniff and his people. Yet, on the other hand, the oath-making of the Lamanites was certainly dependable until they were completely corrupted by the iniquity of the dissident Nephites.

3.20.20—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

3.20.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.20.26—*Amlicites*—The followers of a revolutionary in the days of Alma the younger that sought to restore the kingdom with himself at its head. He and they embraced the teachings of Nehor the apostate as well.

3.20.41—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

3.21 Once burned, twice warned. That the Lamanites had discovered a way through the wilderness to the land of Zarahemla had not been lost on the Nephites. No doubt a guard post had been positioned near the wilderness to watch for such an incursion as that which transpired. We are not told how large this army was, but Alma sent a sufficient number to rout the intruders without much ado.

3.22 We do not know precisely when Alma received this wound, but it may have been part of the reason for his prayer during his hand-to-hand combat with Amlici (see 2.29–31). It may be that he was later injured by the king of the Lamanites and his guard when Alma confronted them. We do not know.

3.22.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

3.22.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.23 These Lamanites did not fare well any more than did their predecessors. Any survivors of these two great battles must have been completely disanimated. It would be six years before another Lamanite army would descend upon the land of Zarahemla (see 16.1) and this took place because of the labors of the sons of Mosiah in the land of Nephi among the Anti-Nephi-Lehies (see 25.1–2).

3.23.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

Nephi, in the same place where the first army met the Amlicites.

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

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

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

Alma 3:22
AGQ 1:5

Alma 3:23,24
EM 2:663

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3.24 In the eleventh year of the reign of the judges an innumerable host descended from the land of Nephi and destroyed the city of Ammonihah in a day. Thus, the Nephites enjoyed relative peace for a season; that is, in terms of their warfare with the Lamanites. With regard to their own internal struggles during that time, Mormon will have a great deal to report.

3.25 The fifth year of the reign of the judges includes portions of the years 87–86 BC. The end of the 5th year would have transpired in the year 86 BC.

3.26 There were more than 19,000 combatants, both Nephites and Amlicites, who perished at the hill Amnihu. Many more thousands perished in the lands between the river Sidon, the land of Minon, and the Hermounts of the western wilderness. We are not told how many of the second army of the Lamanites were slain nor how many of the Nephites died in defending their borders during that battle. Although there was sorrow among the Nephites when any righteous man lost his life in defense of his homeland, yet there was even greater sorrow for the souls of the wicked who went into the spirit world completely unprepared to meet their Maker (see 48.23). When a man dies, he will find himself either in a state of relative contentment and joy in the company of the servants of God or he will find himself in a seemingly unending state of anxiety and fear in the company of the wicked. In this sense, every man receives an immediate reward for his life's work on the earth. This, however, is not the end of the matter, for there is yet another judgment which will determine the final disposition of all mankind.

3.27 One cannot escape one's own chosen nature. If one rejoices in the truth in the company of the righteous in this life, the same will be true in the world of spirits once the saint has left mortal life. He will have realized his desire to endure to the end. By the same token, if a man has partaken of the spirit of the devil and has perpetuated blood and horror upon his fellow beings, he will find himself in illaudable circumstances once he departs this life. He will be awakened to the horror of his circumstances.

3.27.10—*listeth*—There are in the English language at least three sources for the verb “list”. The first derives from sources which have to do with “enlistment”; that is, having one's name inscribed on a “roll”, as in a muster of troops for an army. The second is hardly more than a contraction of the verb “listen”, meaning to “hearken”. The third derives from Germanic sources which suggest a “deviation from the vertical”, a literal inclination toward one side or the other. Obviously, the first is far more poignant than the other two, even though the social and spiritual results may very well be the same for all three definitions.

4.1 Tens of thousands of Lamanites had lost their lives in their fruitless attempt to bolster the failed kingdom of Amlici. Amlici lost his life in his bid

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

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

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

27 For every man receiveth wages of *him whom he listeth to obey, and this according to the words of the spirit of prophecy; therefore let it be according to the truth. And thus endeth the fifth year of the reign of the judges.

{Chapter II} (Chapter 4)

{9—1830}

1 NOW it came to pass in the sixth year of the reign of the judges over

Alma 3:26
MD 508
Alma 3:26–27
AF 71

* p. 230
Alma 3:27
DNTC 2:252
CR90-O 100

Alma 4
MD 400

for the monarchy; the king of the Lamanites came close to perishing in the war, although he may not have survived the conflict. In any event, the Lamanites were apparently in no mood to resume hostilities after have lost two enormous armies in the land of Zarahemla. With the destruction of the Amlicites, the most militant of the dissenters from among the Nephites were silenced. The whole of Nephite society stopped to take a deep breath.

4.1.8–9—*sixth year*—That is to say, a period of time that included portions of the years 86–85 BC.

4.1.20—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.1.31—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

4.2 The emotional cost of the civil war with the Amlicites was tremendous. With the disaffection of the Amlicites and the subsequent slaughter on both sides of the battle field, it is hard to imagine that any family among the Nephites remained unaffected by the war. The economic loss would have been incalculable, requiring many years to make up for the devastation brought about by the contending parties. With the loss of manpower, it is probable that many previously cultivated fields lay dormant for several years. Imposed fasting is quite effective in bringing a proud people to a sense of their own mortality and the need to review the conduct of their personal lives, where their values lay, and which things of all are the most important.

4.2.44—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

4.3 The minds of the children of men are such that without the influence of the spirit of God they cannot easily determine why certain events transpire. Sometimes good things happen to bad people, and likewise bad things happen to good people. In this lost and fallen world, however, men easily conclude, sometime wrongly, that bad things have happened because the people themselves are bad. In this case, a goodly number of the Nephites were quite correct in their conclusions; they were suffering because they were wicked. There were, however, good people who had suffered along with them. For these there was the peaceful whisperings of the spirit of God consoling and strengthening them in the midst of their afflictions.

4.4 Given the nature of the Gospel of Jesus Christ and the manner in which the Church of Christ has operated in every dispensation, there can be no doubt that the saints of God were instrumental in bringing physical and spiritual comfort to the inhabitants of the land of Zarahemla. Many wayward saints quickly returned to their roots and again found solace in association with those who were once their friends. The solidarity and unity of the members of the Church, their continuing optimism in the face of adversity, must have seemed like pillars of strength in the midst of uncertainty and turmoil to

the people of Nephi, there were no contentions nor wars in the land of Zarahemla;

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

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

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

EM 1:34, 150
Alma 4:1–15
PM 268

Alma 4:2–4
CR91-A 12

Alma 4:3
CR89-O 14
CR92-O 107

Alma 4:4
AF 156, 195
MD 356
Alma 4:4–5
EM 1:93

those who were not members of the Church. These sought for greater light and knowledge, the peace and rest that the Gospel of Christ provides. They exercised faith, repented of their iniquities, and received the saving ordinances at the hand of him who had been given the keys of the Kingdom of God on the earth.

4.4.19—*Sidon*—The waters of the Sidon were deep enough that the converts to the Church could easily be baptized by immersion.

4.4.36—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

4.4.56—*Alma*—One of Noah’s wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

4.5 We do not know exactly how many souls were received into the Church of Jesus Christ during the sixth year of the reign of the judges, but during the subsequent year 3,500 souls accepted the ordinances of salvation. No doubt there were other men authorized to exercise the priesthood of God and were given the opportunity to baptize their fellow countrymen. We do not know if there were other bodies of water in which the disciples of Jesus Christ could resort for these ordinances, but the Sidon river was conveniently located to the east of the city of Zarahemla.

4.5.8–9—*seventh year*—This would correspond portions of the years 85–84 BC.

4.5.51—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.6 Two years previous, the entire population of the land of Zarahemla was in dire straits, socially and economically (see 4.2). The prosperity of the membership of the Church had been extraordinary and was no doubt part of the reason why so many had joined themselves to the Church. One wonders at the increased riches. Did the abundance of silk, linen, gold, and silver come about in part because the loss of population made these commodities more readily available per capita? Did the herds and flocks become great because they had been consolidated? Had the prosperity of the members of the Church come at the expense of the nonmembers of the Church? We cannot know from the narrative, save that the pride did not come in a vacuum. For some reason, men and women who had once been humble and full of love devolved into a socially stratifying body of saints poised on the cusp of apostasy.

4.6.8–9—*eighth year*—The year of the reign of the judges included portions of the years 84–83 BC.

4.7 Every prophet of God, every servant of the Father and the Son, seeks to establish Zion in the hearts and minds of the people unto whom they have been sent. In the midst of their economic disaster, the confusion and disaster associated with the civil war, the people of Zarahemla had begun to see clearly that which lay before them if they did not come together as a people. They did so, in part, as they accepted the principles and ordinances of the Gospel. Alma and those whom God had called through him to serve as the leadership of the

his father Alma.

{*¶*—1830}

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

{*¶*—1830}

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

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

Alma 4:6
DNTC 3:79
CR84-A 60
CR91-A 12
CR99-A 11
Alma 4:6–7
CR92-A 30
Alma 4:6,8
CR92-O 58

Alma 4:7
AF 214
MD 215, 598,
776
DNTC 2:214
EM 3:1143
EM 4:1441

Church of Christ, no doubt expected glorious things to transpire, much as they had in the land of Helam where the disciples of Abinadi and Alma the elder had dwelt in righteousness for a time. They were seriously disappointed that the people could not rise to that level of faithfulness.

4.7.10—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

4.8 Contrary to the plan of happiness, the membership of the Church began to be at odds with one another, much like the people living in the days of Jacob, the brother of Nephi and the son of Lehi. Jacob called this sort of attitude an abomination (see *JC-C 2.12–21*). The Zoramites despised anyone who did not possess great wealth and the same appears to be true of all those who followed the teachings of Nehor. To add to the bitterness of the internal struggles of the Church, these same people who were under covenant to set an example of righteousness and purity began to vaunt themselves over the nonmembers of the Church, taking advantage of them in unseemly ways.

4.9 The Church of Christ is a people apart, those who have forsaken the spirit of a fallen world, who have covenanted to live in accordance with the promptings of the Spirit of God. They love the children of God, desiring to bless and benefit those around them, filled with compassion and tenderness, particularly for those in want. They desire those who live around them to be as happy and content as they are, that peace and security abound in the hearts and minds of the entire community. In the days of Alma the younger, however, the members of the Church had become as ravening beasts, snapping and growling at each other, prepared to devour one another in order to satisfy their insatiable lusts for power, fame, and wealth.

4.9.5–6—*eighth year*—The year of the reign of the judges included portions of the years 84–83 BC.

4.10 No doubt, there were many among the inhabitants of the land of Zarahemla who desired to have the benefits afforded by the Gospel of the Lord Jesus Christ but did not know where to find it. The truth of Heaven was being masked by the folly of those who called themselves the children of the covenant. These apostatizing members of the Church of Christ were as a stink in the nostrils of the honest in heart. The conduct of the saints was such that those seeking the truth would not consider the principles and ordinances that were being taught by the servants of God.

4.10.5–6—*eighth year*—The year of the reign of the judges included portions of the years 84–83 BC.

4.11 Where was the moral high ground of the Nephite Church? It was certainly not before the eyes of the inhabitants of the land. Alma and his associates might teach the truth, filled with the power and influence of the Holy Ghost, but those who should have borne a united witness of the principles of eternity by their daily walk and talk were engaging in one perversity after another. The vacuum of faith in the minds and hearts of the Church could not be filled by those who were not members of the Church. The example of blatant sin, the example of dishonesty, the example of immorality, the example of spite and anger among those who should have conducted themselves better, served as a powerful enticement to those who wished to find success in a corrupt society. The nonmembers of the Church abused their fellows because there was no moral example to restrain them.

to be among their people.

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

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

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

{~~9~~—1830}

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

* p. 231
Alma 4:8
CR93-A 12

Alma 4:9
CR89-A 6
Alma 4:9–10
CR92-A 16

Alma 4:10
CR85-O 5
Alma 4:10–14
PM 83
Alma 4:10–15
MD 113
DNTC 2:323

4.12 The inhabitants of the land of Zarahemla became so self-obsessed, so desirous to indulge in self-gratification, that they paid no attention to the suffering and poverty that surrounded them on every hand. As the Nehorites would later declare openly, these corrupted souls perceived no benefit in aiding and strengthening their neighbors who were in want. In their opinion, the poor suffered because of their own lack of industry, their own failure to abide by the law, their own inability or unwillingness to do what was necessary to be successful in the acquisition of material wealth and comfort. The poor were to blame for their poverty; it was just punishment for their personal wickedness. If God was not willing to bless them as He had the rich, who were the rich to conduct themselves any differently than the Lord of all?

4.13 There were those few faithful in the Church who did all in their power to live by the spirit of their discipleship to Jesus Christ. Those who set this proper example were mocked, scorned, and abused by the faithless and proud. There was more misery than the true disciples of Christ could provide for, but they pressed forward as best they could. They loved their neighbors as themselves and to a degree instilled that same love in the hearts of those whom they served.

4.13.47—*Christ's*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

4.13.51—*come*—In reference to the first appearance of the Lord Jesus Christ to the Nephites shortly after his resurrection from the dead. The spirit of prophecy would have assured the saints that his visit was imminent.

4.14 Even though the vast majority of those living in the days of the ministry of Alma the younger would leave mortality before the Savior made his appearance, yet their faith was such that they conducted their lives as if he were already among them. They had taken his name upon themselves, observing to keep all of the commandments that they had received from the servants of God and through the whisperings of the Holy Spirit, always remembering the atoning sacrifice by which they had been released from the bonds of hell. They knew that though they would one day pass out of this mortal sphere of existence, they would also come forth to an eternal newness of life to dwell with the saints and angels of God the eternal Father.

4.14.34–35—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his

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

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

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

Alma 4:13
TSWK 365
Alma 4:13–14
EM 3:1113
Alma 4:13–15
MD 654
MM 2:153

Alma 4:14
PM 268
CR01-A 30, 78

atoning sacrifice for sin.

4.15 As a young man Alma had lived a dissolute life, one filled with wickedness of every hue. He had been, for a time, an instrument in the hands of the evil one to bring many of the children of God into a state of misery and regret. It was not until he had been directly confronted by the powers of Heaven that he was dissuaded from bringing destruction upon himself and all those around him. He had passed through a time of grievous suffering, a spiritual agony indescribable, calling upon God to deliver him from the effects of his sinful life. His petitions were granted and he was forgiven in a glorious fashion. During his tenure as chief judge and high priest he had witnessed the increase in number of those who had become as he had been. For an uninspired man this would have been a debilitating scene, one that would have filled him with overwhelming guilt and remorse. Yet in the midst of his trials and tribulations, Alma was sustained by the Comforter, encouraged when all appeared to be lost. Where he had once been saved by the appearance of an angel from Heaven, he now wished to serve in that same capacity that his people might be redeemed as he had been.

4.15.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

4.16 In this act of Alma we perceive in part the manner in which men rose to prominence in the judicial system of the Nephites. Alma nominated his successor, just as King Benjamin had nominated Mosiah to succeed him. In the case of the man who followed Alma in the judgment seat, the voice of the people, a majority it is assumed, would have to be in favor of the nomination.

4.16.3—*selected*—Perhaps we could also say here that Alma “nominated” Nephiah.

4.16.18—*power*—How this power was transmitted we do not know. Was he ordained or consecrated by ordinance? Was there a formal written decree recorded which established Nephiah’s authority?

4.16.34—*according*—In this we might assume there was to be a consistency between the standing law of the land and any new legislation. In modern terms we might speak of the underlying body of Nephite law to be like their Constitution. Civil laws that were enacted would have to be in concert with that body of law which the kings of Zarahemla had given to their people.

4.17 Of this man we know little, save that he was a faithful disciple of Christ, well-versed in the law of the land of Zarahemla.

4.17.6—*Nephiah*—This is the only character in the narrative of the Book of Mormon that bears this name. There are at least two cities that were identified by this name. We do not know whether either of them were named for the second chief judge of the Nephites.

4.18 Although Alma the younger had been set apart as the high priest of the Church of Jesus Christ by his father before he was elected chief judge, the two events were quite close chronologically (see *MS-C 29.42*). There may have been people who thought of the two offices as one, particularly after nine years. The fact that the two offices were separate and distinct from each other would have been made clear when Nephiah was installed. The inhabitants of the city of Ammonihah had no trouble understanding the distinction (see 8.11–13).

4.18.2—*Alma*—The reformed son of Alma the elder who served as the

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15 And now it came to pass that Alma, having seen the afflictions of the humble followers of God, and the persecutions which were heaped upon them by the remainder of his people, and seeing all their inequality, began to be very sorrowful; nevertheless the Spirit of the Lord did not fail him.

Alma 4:15
CR92-A 9

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

Alma 4:16
MD 215
DNTC 2:114
Alma 4:16–19
CR92-A 31
Alma 4:16,18–
19
CR89-O 90

17 Now this man’s name was Nephiah, and he was appointed chief judge; and *he sat in the judgment-seat to judge and to govern the people.

*p. 232

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

Alma 4:18
AF 214
MD 356

first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

4.18.33—*Nephihah*—This is the only character in the narrative of the Book of Mormon that bears this name. There are at least two cities that were identified by this name. We do not know whether either of them were named for the second chief judge of the Nephites.

4.19 Clearly Alma did not consider himself of adequately attending to the duties of both high priest and chief judge. It is interesting that he was able to do so for a goodly number of years. Certainly the increased wickedness among the membership of the Church required his immediate attention, a task that would prove almost overwhelming. We might also consider that Alma’s responsibilities as chief judge may have increased as well. As the Church was slipping into apostasy, the entire nation was following suit. It is hard to imagine that the crumbling of the moral superstructure did not affect the civility of the inhabitants of the land of Zarahemla. No doubt the judicial system of the Nephites was occupied with infractions of the law of the land, just as the Church was rife with sin and discord.

4.19.12–13—*his people*—Although the preaching of the Gospel would begin with the membership of the Church, Alma’s commission was to all of the inhabitants of the land. As chief judge, “his people” referred to all of the Nephites. As high priest, “his people” referred to the nominal members of the Church. Mormon’s addendum “or among the people of Nephi” was to clarify the extent to which he would take his ministry.

4.19.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.19.79–80—*pure testimony*—While we might speculate at length at precisely what is meant here by this phrase, suffice it to say that Alma’s words could not be confused with any legal associations that might have been presumed had he remained chief judge of the land of Zarahemla. These were matters of the spirit and not of the state.

4.20 This abdication on the part of Alma to forego the honor and power of the judgment seat would prove to be the salvation of the Church of Christ and of the people as a whole.

4.20.5—*commencement*—The commencement of the ninth year of the reign of the judges transpired in the year 83 BC.

4.20.9–10—*ninth year*—Again, this includes portions of the years 83–82 BC.

4.20.21—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

4.20.22—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

4.20.28—*Nephihah*—This is the only character in the narrative of the Book of Mormon that bears this name. There are at least two cities that were identified by this name. We do not know whether either of them were named for the second chief judge of the Nephites.

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

20 And thus in the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment-seat to Nephihah, and confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy.

Alma 4:19
EM 1:34, 150
EM 4:1471
CR85-O 5
CR86-A 6
CR88-O 47,
101
CR92-O 113
CR01-O 37

Alma 4:20
EM 1:170
CR85-O 5

4.20.35–36—*high priesthood*—Although we might understand this to be in reference to Alma’s role as high priest of the Church, it is just as much in reference to the Melchizedek priesthood, the holy priesthood after the order of the Son of God.

4.20.52—*spirit*—The Gospel of Jesus Christ cannot effectively be taught in any other way. The eyes of the children of men must be opened to the truth and the testimony of the Lord Jesus Christ be instilled in their hearts.

5.0 The headnote given here for Chapter 5 was originally drafted by Mormon as the writer of the narrative. The phrase “Comprising chapter 5” is a modern insertion that was deemed necessary after the current chapterization and versification of the Book of Mormon were established in 1876 by Orson Pratt under the direction of the First Presidency at the time. As can be easily seen, “Chapter 5” contains the same amount of text as the First Edition’s “Chapter III”, and recounts the substance of Alma’s teachings to the people of the city of Zarahemla. The current Chapters 6 through 9 are divided precisely the same as Chapters IV through VI in the first edition of the Book of Mormon. This portion of the narrative, Chapters 5 through 9, contains the teachings of Alma in the cities of Zarahemla, Gideon, Melek, and the beginning of the ministry in Ammonihah. One wonders if Mormon’s headnote here is actually in reference to Alma’s entire ministry among the Nephites; that is to say, a multichapter headnote indicating what would be taught throughout the land of Zarahemla rather than in just the city of the same name. This would imply that the headnote of Chapter 7 is to be understood as being chapter specific, referring solely to the ministry of Alma in the city of Gideon. A similar observation may be made of the headnote that precedes Chapter 9, introducing the narrative between Chapters 9 through 15 (Chapters V through X in the first edition of the Book of Mormon) which contain the ministry of Alma and Amulek in the city of Ammonihah and the redemption of Zeezrom in the city of Sidom. Just as the headnote of Chapter 7 constitutes a subheading of the headnote of Chapter 5, so also is the headnote of Chapter 9 a subheading of Chapter 5. The bottom line for all of this is, in order to reflect the actual intent of the headnote presently located after the chapter number, and using the formatting techniques of the current edition of the Book of Mormon, the headnote should actually precede the chapter number and 5.0.27–29 should read “Comprising chapters 5 through 15”.

5.0.2—*words*—The text that is presented here as the sermon delivered to the people of the city of Zarahemla was undoubtedly modified somewhat in each city and village where Alma taught the Gospel of Jesus Christ.

5.0.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

5.0.21—*cities*—The teaching contained in Chapter 5 were delivered in other cities, including Gideon, Melek, Ammonihah, and Sidom. Mormon has been kind enough to include the distinctive teachings used in each of those cities as well.

5.0.26—*land*—Not just in the city of Zarahemla.

5.0.27–29—*Comprising chapter 5*—This phrase was not employed in the first edition of the Book of Mormon for obvious reasons given in 5.0.

{Chapter III}
(Chapter 5)

The words which Alma, the High Priest, according to the holy order of God, delivered to his people in their cities and villages throughout the land. Comprising chapter 5.

Alma 5
MD 115
PM 421
EM 1:34, 35,
150, 152,
170, 183,
213
EM 2:748

{¶—1830}

5.1 Alma's ministry after having relinquished the judgment seat to Nephihah began in the city of Zarahemla (chapter 5 and a portion of chapter 6) and then spread into the rest of the land (chapters 6–15); Gideon, Melek, Ammonihah, and Sidom are mentioned by name.

5.1.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

5.1.23—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

5.2 Mormon has before him the written record of the Alma's ministry as high priest of the Church of Christ in the land of Zarahemla. Inasmuch as Mormon refers to this specific record by name, we may assume with some confidence that this small collection of plates was a separate and distinct volume from the Large Plates of Nephi. Although they were housed with the Large Plates, it seems clear that Alma's record was more like the Small Plates of Nephi in their design and scope.

5.2.14—*church*—That is to say, the urban congregation that dwelt within the walls of the city.

5.2.22—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

5.3 Here Mormon begins his direct citation from Alma's record in which Alma had apparently incised all of his sermons to the people together with an account of his travels.

5.3.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

5.3.5—*consecrated*—Alma the younger had received his ecclesiastical authority from his father, a man ordained of God. Thus, though short, we have Alma's line of authority. Note that there is no mention of authority deriving from King Mosiah. Alma had relinquished that civil power to Nephihah.

5.3.9—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

5.3.17—*church*—In reference to the membership of the Church throughout all of the land of Zarahemla.

5.3.25–26—*from God*—As has been discussed before, we are not certain precisely how and when this ordination took place (see *MS-C 18.13–24*).

5.3.42—*church*—In reference to the disciples of Christ who departed from the land of Lehi-Nephi in order to accept the principles of the Gospel. They were baptized in the waters of Mormon and then fled into the wilderness, establishing themselves in the land which they called

1 NOW it came to pass that Alma began to deliver the word of God unto the people, first in the land of Zarahemla, and from thence throughout all the land.

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

3 I, Alma, having been consecrated by my father, Alma, to be a high priest over the church of God, he having power and authority from God to do these things, behold, I say unto you that he began to establish a church in the land which was in the borders of Nephi; yea, the land which was called the land of Mormon; yea, and he did baptize his brethren in the waters of Mormon.

Alma 5:3
AGQ 3:203
EM 1:88
EM 3:1143
Alma 5:3–14
EM 4:1625

Helam.

5.3.50—*borders*—The land of Mormon was undoubtedly in the wilderness immediately to the east of the land of Lehi-Nephi (see *MS-C 18.31*).

5.3.52—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

5.3.62—*Mormon*—The name of a region in the land of Nephi noted for its waters and wild animals. It served as a hiding place for Alma the elder while he taught the faithful. We may only speculate about the relationship between this land and the name of the prophet Mormon and his father.

5.4 Although many have suggested the methodology by which the disciples of Alma the elder were able to escape from the armies of King Noah, Mormon thought it sufficient to say that it was accomplished by the power of God (see *MS-C 18.34*).

5.4.19—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

5.5 The Church of Jesus Christ established at the waters of Mormon was forced to flee into the wilderness and was guided by the Lord God to settle in a land which the disciples called Helam, where they dwelt in peace and righteousness for about 14 years (see *MS-C 23.0*). In about the year 121 BC or so, a body of Lamanite soldiers accompanied by the remnants of the wicked priests of King Noah discovered the land of Helam and with duplicity eventually enslaved the Church to Amulon and the king of the Lamanites.

5.5.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

5.5.40–43—*power of his word*—That is to say, by the power of personal and ecclesiastical revelation (see *MS-C 24.11–14*, *MS-C 24.17*, and *MS-C 24.23*).

5.5.45—*we*—A change from the third-person plural to the first-person plural, no doubt reflecting the fact that Alma the younger was old enough in the land of Helam to remember clearly their escape to the land of Zarahemla.

5.5.53—*we*—The source of the Church of Christ among the people of Zarahemla had been from Alma the elder and the disciples who accompanied him from the land of Helam. It is probably in this sense that Alma uses the word “we” here. One wonders, however, if Alma in his very early manhood had been active in the work that had been entrusted to his father by King Mosiah to extend the pale of the Church, only to apostatize later.

5.6 The membership of the Church of Christ in Zarahemla was comprised of descendants of the people of Alma who had escaped from the land of Helam where they had endured subjection by the Lamanites and the wicked priests of Noah. The people of King Limhi had also suffered virtual slavery at the hands of the Lamanites after the death of King Noah. They suffered that extremity

4 And behold, I say unto you, they were delivered out of the hands of the people of king Noah, by the mercy and power of God.

5 And behold, after that, they were brought into bondage by the hands of the Lamanites in the wilderness; yea, I say unto you, they were in captivity, and again the Lord did deliver them out of bondage by the *power of his word; and we were brought into this land, and here we began to establish the church of God throughout this land also.

* p. 233

6 And now behold, I say unto you, my brethren, you that belong to this church, have you sufficiently retained in remembrance the captivity of your fathers? Yea, and have you sufficiently

Alma 5:6
EM 3:1316

until they escaped to the land of Zarahemla under the auspices of Gideon and Ammon. The spiritual slavery of the descendants of the people of Mosiah 1 and that of the descendants of the people of Mulek ended as they entered into the covenant of salvation in Jesus Christ at the hands of King Benjamin.

5.6.26—*fathers*—We have to assume that Alma is speaking of the fathers of all those who pertained to the Church and not just those who survived as remnants of Zeniff's colony. The mental and spiritual slavery of the descendants of Mulek was revealed when they were discovered by the enlightened people of Mosiah 1. Many of the fathers of the inhabitants of Zarahemla had been in the multitude gathered to hear the final sermon of King Benjamin. These had come to see themselves in their own carnal state, the spiritual captivity which enthralled them until they were redeemed through their faith in the Lord Jesus Christ (see *MS-C 4.1–8*)

5.7 While this may be said specifically of the converts of King Benjamin, the principle experiences related here took place in the hearts and minds of the people of Alma and those of King Limhi once they were freed from bondage. They received the ordinances of salvation, having exercised faith in the name of Christ, having repented fully of their sins, sometimes passing through great perils and tribulations of body and mind. Their spiritual sleep had been like unto that of Laman and Lemuel (see *2 NE-C 1.13–14*). It was similar to that darkness of mind and heart that had led Alma and the sons of Mosiah to forsake the truth and battle against the Kingdom of God upon the earth (see *MS-C 27.23–31*). Alma the younger used almost these same phrases in describing his redemptive experience to his son Helaman (see 36.3–24). He had certainly seen himself on the cusp of utter and eternal destruction.

5.8 Alma clearly illustrates the hope that the inhabitants of Zarahemla could have in their own salvation if they would rightly consider the mercy of God the Father in providing a means of salvation for their fathers, no matter what their genetic stock might be.

5.9 Many in the audience knew their own parents and their grandparents, and perhaps had been witnesses to the great spiritual transformation that had taken place in their lives. They were a better people for having hearkened to the voices of the prophets of God, and served as living testimonies of the truth of the Gospel of Jesus Christ.

5.9.9—*death*—The death spoken of here is in reference to the impending spiritual death which faced the ancestors of the people of Zarahemla. Alma cannot be speaking of the bands of physical death inasmuch as the first fruits of the resurrection, namely the Lord Jesus Christ, would not come forth from his own tomb for another 116 years.

5.9.13–15—*chains of hell*—These chains are of different sizes and shapes, but they all incapacitate the children of God, in that they are immobile and insensate, unable to think clearly or contemplate the riches of eternity.

5.10 From whence comes hope unto salvation? Does it not derive from faith unto salvation? The knowledge of God that was communicated by the prophets, together with a correct understanding as to what constitutes righteousness, provided the fathers of the Nephites with a foundation upon which they might seek the approbation of the God of Heaven. They received that approbation through obedience to the commandments of God and were thereby filled with perfect hope for their own salvation, knowing that their sufferings,

retained in remembrance his mercy and long-suffering towards them? And moreover, have ye sufficiently retained in remembrance that he has delivered their souls from hell?

7 Behold, he changed their hearts; yea, he awakened them out of a deep sleep, and they awoke unto God. Behold, they were in the midst of darkness; nevertheless, their souls were illuminated by the light of the everlasting word; yea, they were encircled about by the bands of death, and the chains of hell, and an everlasting destruction did await them.

8 And now I ask of you, my brethren, were they destroyed? Behold, I say unto you, Nay, they were not.

9 And again I ask, were the bands of death broken, and the chains of hell which encircled them about, were they loosed? I say unto you, Yea, they were loosed, and their souls did expand, and they did sing redeeming love. And I say unto you that they are saved.

10 And now I ask of you on what conditions are they saved? Yea, what grounds had they to hope for salvation? What is the cause of their being loosed from the bands of death, yea, and also the chains of hell?

Alma 5:7
MD 120, 192,
445
CR92-A 59
Alma 5:7–14, 49
CR89-A 6

Alma 5:9
MD 120

their labor, and their faith had not been in vain.

5.11 Alma chose to personify the process of redemption by relating the history of his father's own conversion. One may rightly ask why Alma the elder believed the words of Abinadi when the rest of the wicked priests of Noah did not. Was it his youth? Was he considerably younger than the other priests who had been long steeped in iniquity? Mormon tells us that Alma's acknowledgment of the sinful nature of King Noah's conduct was that which helped convince him that Abinadi was a prophet of God (see *MS-C 17.2*). Abinadi had no hesitancy to declare repentance in the face of certain death. This made a great impression of the young man and his path to salvation, though strewn with all sorts of trials and tribulations, opened up before him (see *MS-C 23.6–14*). He perceived in the teaching of Abinadi, the coming forth of the Son of God as the Messiah. He accepted the truth as the prophet taught the king and his priests from the scriptures. He wrote what he could remember of Abinadi's teachings, studied them in conjunction with the scriptures, and eventually taught them to the honest in heart who would come to him at the waters of Mormon to be edified and blessed by the words of truth.

5.11.10—*Alma*—One of Noah's wicked priests who was converted by the teachings of the prophet Abinadi in the land of Nephi. This man ought not to be confused with his son of the same name. The distinction between the two prophets is that the present Alma is usually referred to as Alma the Elder; the second is traditionally called Alma the Younger. These titles are extratextual.

5.11.22—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

5.12 Alma became intellectually convinced that Abinadi was telling the truth and sought to receive a confirmation of his mind's conclusions by having the spirit touch his heart as well. Alma passed through "sore repentance" and "much tribulation" having been supported by the spirit of God as the young man sought the God of Heaven through fervent prayer (see *MS-C 23.9–10*). The mighty change came to Alma the elder just as it did to the people of King Benjamin (see *MS-C 5.2*), just as it did to Alma the younger himself when the angel of the Lord rebuked him as he was going about attempting to destroy the Church of Christ, he passing through three days of sorrow and regret before he was released from his afflictions.

5.13 The Nephites responded well to the teachings of Alma the elder, at the waters of Mormon, in the wilderness of Helam, and in the land of Zarahemla. We might conclude that no one was admitted into the Church of Jesus Christ unless this mighty change was manifested in the walk and talk of the faithful. In any event, Alma the younger could point to the fathers of the inhabitants of the city of Zarahemla and testify that those who had responded to his father had found peace, joy, and prosperity in their obedience to the Gospel.

5.13.8–9—*your fathers*—The preaching of Alma the elder was not limited to the people who came to him at the waters of Mormon and dwelt with him in the land of Helam. When Alma and his people finally made their way to Zarahemla, King Mosiah 2 gave permission and authority to Alma that he might teach the principles of righteousness to all of the inhabitants of Zarahemla (see *MS-C 25.19*).

5.14 Salvation had come to the ancestors of the Nephites dwelling in Zarahemla, but had the hearts of those who were hearing the voice of Alma the

11 Behold, I can tell you—did not my father Alma believe in the words which were delivered by the mouth of Abinadi? And was he not a holy prophet? Did he not speak the words of God, and my father Alma believe them?

12 And according to his faith there was a mighty change wrought in his heart. Behold I say unto you that this is all true.

13 And behold, he preached the word unto your fathers, and a mighty change was also wrought in their hearts, and they humbled themselves and put their trust in the true and living God. And behold, they were faithful until the end; therefore they were saved.

14 And now behold, I ask of you, my brethren of the church, have ye

Alma 5:12
EM 1:6
CR95-O 30
CR00-O 97
Alma 5:12–13
CR91-O 40
Alma 5:12–14
CR96-O 100
CR02-O 16
Alma 5:12,14
CR97-O 45
Alma 5:13
CR89-O 42
CR97-A 62
CR97-O 45
Alma 5:13–14
CR99-O 33
CR01-O 97
Alma 5:13,14
EM 4:1625

Alma 5:14
EM 1:116, 218

younger experienced the mighty change that come into the hearts of their fathers? Had the old man of sin died? Had the Nephites put off the natural man, becoming as little children before God? Was their confidence in Christ such that they experienced the power and the influence of the Holy Ghost to its full weight and measure? Were they as the prophets, seers, and revelators of God?

5.14.24–27—*image in your countenances*—This phrase has enjoyed as much interpretation as any in the Book of Mormon. While we might consider at length the figurative aspects of this spiritual condition of looking like God, we might equally entertain the possibility that Alma was suggesting the kind of transformation that might easily be perceived, the sort of experience that King Noah and his priests observed in connection with the prophet Abinadi. In the midst of his discourse to Noah and company, Abinadi’s countenance became resplendent like that which appeared when Moses stood before God on mount Sinai. Abinadi had been condemning the priests for not having taught the people of the land of Lehi-Nephi not to make graven images, to avoid idolatry. He stops in midverse, that verse from the Law of Moses which prohibited graven images (see *MS-C 12.36*). Immediately on the heels of this break in preaching, Noah and his priests are subjected to the power of God as manifested in the face of their adversary (see *MS-C 13.1–6*). When Abinadi resumes his sermon, he does so at precisely the place where he left off (see *MS-C 13.12–14*). While there is a prohibition against making images of God from temporal, inanimate materials, there is no prohibition against striving to live a godly life, to acquire all of the divine attributes in their perfection, and to be filled with light and truth as are the Father and the Son. This appears to be the substance of what Alma is proposing to the disciples of Christ living in the city of Zarahemla.

5.15 If we are attaining divine qualities through obedience to the principles and ordinances of the Gospel of Jesus Christ, would not our views of eternity become clearer? There is no proscription against any man or woman from becoming a prophet and seer. While it is true that there are men ordained to serve as revelators, yet no one had been denied a testimony of the Lord Jesus Christ who sought it with pure intent and a sincere heart. We are permitted to see as much as we are willing to open our own eyes; it is our choice, one governed by the Spirit of God according to our willingness to do all that the Father commands us. May we see for ourselves, as the servants of God beheld in their day, the restoration of the children of men to their physical bodies, perfected and redeemed from the effects of mortality? There are multitudes who do not fear death for they understand, without question, the reality of the resurrection. Men fear that which they do not understand, death need not be feared. If men should fear anything, it is the consequences of their own evil lives.

5.16 How may we know that our experience in the resurrection will be a profitable one? The Father and the Son, through the offices of the Holy Ghost will comfort those who faithfully attempt to live lives of righteousness. Exercising faith in Jesus Christ, repenting from all wrongdoing with a covenant to avoid succumbing to temptation, receiving the ordinances which bring salvation to the soul and light to the mind and heart, these are the beginnings of the path to eternal life. So long as a man is pointed in the right direction, pressing forward toward eternal life, there will eventually come a time when the Father and the Son will confirm that man’s salvation and exaltation, reveal

spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts?

15 Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?

16 I say unto you, can you imagine to yourselves that ye hear the voice of the *Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

EM 2:739
EM 3:1032
CR85-A 102
CR85-O 5
CR88-O 38, 47
CR91-A 60
CR91-O 41
CR92-O 38
CR93-A 109
CR93-O 19
CR94-A 19
CR95-O 27
CR96-A 104
CR98-A 13
CR98-O 34
CR99-A 23
CR99-O 56
CR00-O 15
CR01-A 74
CR02-A 105
CR02-O 75
Alma 5:14–19
EM 3:1316
Alma 5:14–30
DNTC 3:402
Alma 5:14–31
MD 101
DNTC 1:142
Alma 5:14, 19
CR83-O 64
CR92-A 58
CR95-O 104
Alma 5:14, 27,
33
CR84-O 37
Alma 5:15
AF 72
CR85-O 97
CR88-O 104
CR90-O 98
CR94-O 46
CR98-O 79
CR01-A 76
Alma 5:15–19
CR00-A 92

* p. 234

to him that his conduct before God and man is acceptable to Heaven. Would it not be easy for such a man to imagine the voice of approbation at that future day of judgment?

5.17 What arrogant soul could face down the God and Father of all eternity? Only one possessed of the same spirit of rebellion that has eternally grasped Lucifer and his followers. No man can lie to God; in Him there is no darkness at all. Any falsehood brought before Him would be shredded and reduced to nothingness, the sinner exposed, naked and afraid. One may testify to all of the world that black is white, that good is evil, that life is death, but in the presence of God only truth will prevail. We may think that in the day of Judgment we will be able to bear witness that our conduct has been acceptable, but what we will know without question is that we have not been brought before God to pronounce our own evaluation. That is the sole right of divinity.

5.18 Those who will bring their guilt and remorse with them to the judgment will be those who have chosen not to accept the fullness of the Gospel of Jesus Christ when they had it offered to them, or those who chose to reject the plan of happiness once they enjoyed its benefits. The remission of sins, in the mind and heart of the sinner, comes when he or she is forgiven, which forgiveness is predicated upon obedience to the first principles and ordinances of the Gospel. A sin fully repented of and forgiven by God through His Son no longer afflicts the son or daughter of God, though the whole world might come to know the details. He or she who has been purified and sanctified through the atonement of Jesus Christ can no longer be intimidated or cajoled by those who would mock and scorn, but they are filled with joy and gratitude indescribable because of their divinely sanctioned association with their Lord and Savior. Those outside the pale of the atonement are those who will find nothing but sorrow and distress as they come into the presence of God.

5.19 Pure hearts are those which have been cleansed by the atoning sacrifice of the Lord Jesus Christ, who may look upon their own lives without revulsion or contempt, being filled with love and compassion upon their fellow beings. Those with clean hands are those who have been sanctified from all sin, whose aggregate works are acceptable before God, there being nothing recorded in the Book of Life that could deprive them from any blessing promised by the covenants of God. The pure in heart and those with clean hands are those who, through the atonement of Jesus Christ have partaken of the divine nature, are filled with the power and influence of the Holy Ghost, and who are candidates for exaltation in the presence of God, being as He and His Son are.

5.20 There is no salvation in any other manner than that which has been ordained of God the eternal Father through His Son, the Lord Jesus Christ. Those who think to obtain salvation in any other fashion are deceived and have partaken of the delusion that Lucifer concocted for himself and his followers before the foundations of the earth were laid.

5.21 Again, any falsehood, no matter how fervently believed, will be exposed for what it is and the power of reality, the fullness of all truth, will settle the accounts of all men, once and for all.

5.21.25—*garments*—That which covers our nakedness. In this case, the robes of righteousness, in which we may stand before the Father and the Son unashamed, filled with love and gratitude.

5.21.27–28—*washed white*—The whiteness of the robes of the faithful are

17 Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say—Lord, our works have been righteous works upon the face of the earth—and that he will save you?

18 Or otherwise, can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that ye have set at defiance the commandments of God?

19 I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances?

20 I say unto you, can ye think of being saved when you have yielded yourselves to become subjects to the devil?

21 I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been

Alma 5:18
MD 628
CR85-O 39
CR90-O 96
CR92-A 104
CR00-A 18
Alma 5:18–19
MM 3:67

Alma 5:19
MD 147
EM 2:750
CR89-O 56,
104
CR96-A 20
CR01-A 102
Alma 5:19–27
PM 252

Alma 5:21
MD 613
MF 351
CR88-O 79
CR00-A 18
Alma 5:21–27
MD 146, 304

emblematic of their righteousness, which righteousness comes from obedience to the laws and covenants of Heaven. Any conduct unbecoming a child of God is washed away from the garments of the saints through faith in Christ, complete and sincere repentance from all transgression, and from being freely and frankly forgiven by God through the atonement of the Lord.

5.21.41—*stain*—Through the atonement of Christ, no man, women, or child may be barred from entering into the glory of the Father, for they have been cleansed every whit; they can be accused of nothing.

5.21.48—*whom*—Speaking of the promised Messiah, the Lord Jesus Christ, and no other.

5.22 How may we effectively cover our sins so that they might not be detected by the all-seeing eye of God? It would be a bootless exercise. Would we not be painfully aware of the condition of our besmirched clothing as contrasted with the spotlessness of that of the Father and the Son? The stains would be of our own doing. We will remember every misstep, every idle moment, every negligent act, and every instance of perversion as we stand in the judgment, for they will be imprinted in the very fabric of our unrepentant lives.

5.23 One wonders who among the Nephites of the city of Zarahemla were guilty of murder. Are we to understand this literally, the taking of another's physical life? Or should we contemplate the various ways in which the members of the Church of Christ had driven the poor, the weak, and the innocent from them? How had the wickedness of the membership of the Church of Christ afflicted those did not pertain to the Kingdom of God? Had there been spiritual deaths among them, such that they would not seek out the truth from those who held the keys to the truth because of the untoward conduct of those who were nominal Christians.

5.24 The disciples of Nehor had believed that all of the children of men, in the end, would be brought back into the presence of God. No amount of evil could disbar a man from the blessings of eternity. Nehorism had run rampant among the inhabitants of the land of Zarahemla, in places becoming the sole religion of the populace, as was the case in the city of Ammonihah. Alma's argument is supernal. How can anyone imagine that they could be blessed in the same fashion as Abraham, Isaac, and Jacob without doing the works of righteousness which they exemplified in their daily walk and talk? The three great Patriarchs were all disciples of Jesus Christ and through the principles and ordinances of the Gospel of the Son of God had been cleansed from all iniquity, and had been prepared to enter into the exaltation in the Celestial Kingdom. The prophets were not merely mouthpieces for the mind and will of God, they were those who had first obeyed all that God the Father had instructed them, that they might be effective tools in the hand of the Father and the Son to bring salvation to the children of men.

5.24.24—*Abraham*—The undisputed "Father of the Faithful". Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God's noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham's ministrations the

spoken by our fathers, who should come to redeem his people from their sins.

22 And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?

23 Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

24 Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

Alma 5:22
MF 312

Alma 5:24
MD 613
EM 1:9

promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

5.24.26—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the “sacrifice” required by God of his father Abraham.

5.24.29—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

5.24.35—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

5.25 Those who eschew the petitions of the servants of God, who berate the prophets and Apostles of Christ, will find nothing but sorrow in the eternities. Not merely because they will have been found guilty of uncalled for rudeness, but because in ignoring the counsel that might have been given them, the wicked fail to prepare for the blessings that can only be poured out upon the redeemed. One cannot possibly hope that God would make an exception to divine law in their particular case. What would justify such an exemption from the judgment of God? The Father loves all of His children and frequently weeps over them. There is no joy in bringing judgment down upon the heads of the wicked. By the same token, however, the Father cannot cease to be God; He cannot abdicate the truth for a lie, that salvation is possible without faith, repentance, and submission to the ordinances of the Gospel of Christ. As Lucifer and his minions were cast out of heaven for rebellion against truth and light as embodied in the Lamb of God, so also will those unworthy to inherit the glory of God be relegated to another place, a place reserved for the recalcitrant.

5.26 Alma’s remarks had been directed at the membership of the Church dwelling in the city of Zarahemla. In the previous verses he had taken to task what must have been some rather strident sinners, guilty of all manner of abominable acts. How many in his audience cringed while he was speaking to them? How many, however, were feeling smug, inasmuch as they were not guilty of murder, adultery, idolatry, and other forms of spiritual filthiness? Alma next focused on the self-righteous, those who had made an attempt at some point in their lives to live in accordance with the commandments of God, but who had not persisted in pressing forward in faith toward godliness.

5.26.26–29—*song of redeeming love*—To sing the song of redeeming love is

25 I say unto you, Nay; except ye make our Creator a liar from the beginning, or suppose that he is a liar from the beginning, ye cannot suppose that such can have place in the kingdom of heaven; but they shall be cast out for they are the children of the kingdom of the devil.

Alma 5:25
MD 125

26 And now behold, I say unto you, my brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?

Alma 5:26
EM 2:726
CR85-O 5
CR87-A 107
CR88-O 19
CR93-O 34
CR94-A 19
CR94-O 13
CR95-A 35
CR95-O 10

to preach the Gospel of the Lord Jesus Christ with faith, humility, and joy. The redemption of all mankind is brought about through the pure love of Jesus Christ, that which was manifested to perfection as he suffered in the garden of Gethsemane and throughout his final hours, until he expired on the cross outside the walls of Jerusalem. The song can only be sung by someone who has felt the freedom of heart and mind that comes through the application of the first principles and ordinances of the Gospel of Jesus Christ. Why would a person become loath to sing that song having once felt that liberating joy of forgiveness?

5.27 Salvation is not an event; it is a process. Having been forgiven of one's past transgression does not eliminate the need for constant vigilance with regard to one's future conduct. A disciple of Christ may lose the Spirit of God through uninspired decisions, reversions to prior lifestyles, the flattery of the world, the pride of the natural man. One's garments may have been cleansed through the atoning blood of Jesus Christ, but one is cautioned not to play in the mud after having been prepared for the wedding feast.

5.27.43—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.27.51—*from*—There is hardly a more important proposition in all of the English language in terms of the atonement of Jesus Christ. The Son of God came into the world to extricate humanity; he did not come to placate. Men cannot be saved *in* their sins.

5.28 The Kingdom of God is founded upon the principles of Zion, the city where every man, woman, and child enjoys a unity of mind and heart, adheres to the word of God in all of his or her dealings one with another, and allows no one of their number to suffer poverty of any kind. Relative poverty can only exist in a society that has been stratified by the vanity of an elitist few who wish to exercise unrighteous dominion by virtue of their intellect, their physical attributes, or their material wealth. These distinctions and the manipulation of them is Satan-inspired.

5.29 Envy, in most respects, is the inverse of pride. These are they who wish to excel at the expense of others. Envy is the natural reaction against the pride of the elitists by those who would be elitists themselves. This is just as antithetical to the principles governing the Celestial Kingdom as the expression of pride is,

27 Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their *sins?

28 Behold, are ye stripped of pride? I say unto you, if ye are not ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.

29 Behold, I say, is there one among you who is not stripped of envy? I say unto you that such an one is not prepared; and I would that he should

CR98-O 34
CR02-A 99

Alma 5:27
CR96-A 81
Alma 5:27-28
CR98-A 14

* p. 235

and for fundamentally the same reasons.

5.30 Mockery is the verbal instrument of the proud and the envious in order to climb the natural man's ladder of success. Persecution is the physical instrument by which one's neighbors are cowed into submission to one's unrighteous dominion.

5.31 Those who seek to aggrandize themselves over their fellow men are not prepared for that glory which is to be bestowed upon the righteous. Such an attitude is completely contrary to the humility of the Lord Jesus Christ, which humility is that which governs the eternities.

5.32 "Iniquity" by definition implies a grasping nature, one that strives to rise to the top in all things, and subvert all things beneath one's self. Hence, any conduct that sacrifices one's fellowmen in order that one might be raised up above them is iniquity. The whole atoning sacrifice of the Lord Jesus Christ was made in order that all of the children of God might be made equal with the Son in the eyes of God the Father. The labor of the Father to have all of His children be as he is. In God and Christ there is no iniquity at all

5.32.9—*iniquity*—The English word "iniquity" derives from roots that literally mean "uneven, unlevel, unequal". Not only is the word usage here apt, it is absolutely perfect.

5.33 The invitation, the extension of the covenant of Christ, is presented to all men. God is no respecter of persons, all may partake of the blessings of eternity. Our attitude toward the children of men must be as His is, or we can in no wise enter into the place where He dwells.

5.34 All may partake, even as many as will. The Savior will turn none away from those eternal blessings if they have sought them with a sincere heart and a contrite spirit. So also should we view all of mankind, subject to salvation and worthy of our unconditional love. With such an attitude, iniquity is impossible.

5.34.13—*fruit*—As described in Lehi's dream, the fruit of the Tree of Life is eternal life through the atonement of Jesus Christ, who is represented by the Tree itself.

5.34.27—*bread*—A reference, in part, to the manna that was given in the wilderness for the forty years that the children of Israel wandered in Sinai. We may point to one of the emblems of the sacrament in the same way. In English, Jesus is the "lord" or the "guardian of the loaf", he who dispenses eternal life to his disciples.

5.34.30—*waters*—In Lehi's Dream, the Tree of Life is also referred to as the "fountain of living waters". During Israel's sojourn in the wilderness, waters frequently were either purified or brought forth from the desert by the priesthood of God. One of the emblems of the sacrament represents the blood of Christ, that which was shed by him as he suffered for the sins of mankind

5.35 This, perhaps, is an allusion to the allegory of Zenos wherein the remnants of the House of Israel are compared to various olive trees that have been scattered throughout the Lord's vineyard. Those parts of the tree which do not contribute to its overall health and productivity are pruned away and burned.

prepare quickly, for the hour is close at hand, and he knoweth not when the time shall come; for such an one is not found guiltless.

30 And again I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?

31 Wo unto such an one, for he is not prepared, and the time is at hand that he must repent or he cannot be saved!

32 Yea, even wo unto all ye workers of iniquity; repent, repent, for the Lord God hath spoken it!

33 Behold, he sendeth an invitation unto all men, for the arms of mercy are extended towards them, and he saith: Repent, and I will receive you.

34 Yea, he saith: Come unto me and ye shall partake of the fruit of the tree of life; yea, ye shall eat and drink of the bread and the waters of life freely;

35 Yea, come unto me and bring forth works of righteousness, and ye shall not be hewn down and cast into the fire—

Alma 5:31–36
AF 113

Alma 5:33
EM 2:773
CR96-O 48
Alma 5:33–34
CR87-O 103
CR93-A 114
Alma 5:33–36
CR00-O 11
Alma 5:33,35
CR92-O 107
Alma 5:34
PM 206
Alma 5:34–39
DNTC 1:269

Alma 5:35
CR92-O 107

5.36 Jesus is the perfect example of the Tree of Life. Not only does he do all that is expected of him, nothing is wasted. Upon his branches may be found the fruit of eternal life. Upon our branches should be found those things which will inspire those around us, that they might be nourished and strengthened in their attempt to acquire the blessings of Heaven. Mocking, persecuting, poisoning the sons of men with evil fruit brings the conflagration spoken of that much closer.

5.37 The sheep spoken of here are abnormal, choosing a way of life that is contrary to their fundamental nature. These sheep have belonged to the fold, have recognized the shepherd as their protector and benefactor, and notwithstanding all of the blessings they have received at his hand, have fled from his voice and have determined to follow a path that can only bring death and destruction upon them. This they have done because they are filled with pride; this they have done because they cannot bear to remain part of the flock where they are considered equal to every other sheep that belongs to the shepherd. In their attempt to distinguish themselves from the flock they expose themselves to the full weight and measure of the world, to be slain and devoured by the beasts thereof.

5.38 Each sheep of the flock bears the name of the shepherd. Each one is as significant to him as he is to himself. The shepherd is defined by the nature of his flock. Each disciple of Christ has formally taken upon himself the name of Christ with a promise to remember him always and to keep his commandments. The Lord then is under covenant to protect and bless those who have called upon his name, in faith, in repentance, and by obedience to every ordinance established for salvation and exaltation in the Celestial Kingdom. To fail to remember to whom we belong, to fail to follow the instructions given at his hand, is to expose ourselves to the full weight and measure of the wilderness, where the ravening beasts wait to devour all who stray.

5.38.28—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

5.39—Needless to say, the devil is not a good shepherd. How then does he treat the stray sheep scattered about in the wilderness of sin. He simply devours them. He is their proprietor and he does with them as he chooses. There is only one safe place to be and that is within the fold of the good

36 For behold, the time is at hand that whosoever bringeth forth not good fruit, or whosoever doeth not the works of righteousness, the same have cause to wail and mourn.

37 O ye workers of iniquity; ye that are puffed up in the vain things of the world, ye that have professed to have known the ways of righteousness nevertheless have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice!

38 Behold, I say unto you, that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ; and if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

39 And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of

Alma 5:37
CR85-O 78
CR92-O 108
Alma 5:37–38
MD 525
DNTC 1:733
Alma 5:37–39
MM 3:211
Alma 5:37–42
MD 706

Alma 5:38
PM 179
CR85-A 104
CR00-A 100
Alma 5:38–39
DS 2:29
Alma 5:38–40
MD 441, 828
DNTC 1:258
DNTC 3:382
Alma 5:38–42
PM 365
Alma 5:38–43
MD 736
Alma 5:38–45
MD 441
Alma 5:38–60
MD 328

Alma 5:39
MD 138
Alma 5:39–42
DNTC 2:252

shepherd, and there is only one good shepherd. If you are not part of his flock then you are open to destruction; there is no other alternative.

5.39.51—*liar*—Those disciples of Christ who once enjoyed the blessings of the Gospel, who thereafter apostatize, know that they have forsaken the right way. Those who assert that they are better off elsewhere know that they are not telling the truth.

5.39.54–57—*child of the devil*—Just as we become begotten sons and daughters of Christ by accepting the principles and ordinances of the Gospel, so also do we become children of Satan when we forsake that which would bring us safely home. The children of the devil speak and teach his lies. In this sense they sing the song of damnation to their fellow beings. There will, however, be no music in hell.

5.40 Good is that which draws us closer to God, both in proximity and in character. That which is evil is that which distances us from Him.

5.41 Good works, those actions which conform our lives to the revealed will of the Father and the Son, refine our sensitivity to the Spirit of God and we are prepared to hear and obey more of that which He would have us do. Acts of rebellion, however, make us more like the greatest rebel of all, until we can hardly be distinguished from him, because of our proximity and character.

5.42 Only the Lord Jesus Christ can provide life. Only by being in accord with him and with the truth and light which he has revealed by his Spirit to his servants can we be found capable of receiving eternal life. Satan can offer nothing for any allegiance to him or his cause. All who do so are doomed to destruction and disappointment.

5.43 When a prophet speaks according to the commandments of God, the clarity is perfect. This is primarily true because the power and influence of the Holy Ghost will always accompany the teachings of a servant of God who is performing his duties as he had been instructed. In addition, the Lord understands the mind and heart of every one of His children at any given moment such that the words given to the prophet will work upon the soul of the individual so that there can be no mistaking the wisdom of God. The man or woman then is in a position to chose whether he or she will follow the invitation of the Holy Ghost or ignore it. The essence of eternity is that simple.

5.44 From the time that Father Lehi left the land of Jerusalem with his family, his descendants had been graced with the gift of prophecy. Alma the younger was another in a long line of faithful saints who had been called up and anointed to serve the Nephite people. All of these men had been ordained unto their callings and had faithfully executed their responsibilities according to the directions given from Heaven. These were bearers of the holy Melchizedek Priesthood, the power by which all of creation came to be organized, sustained, and redeemed. Each successive prophet has added his voice to the burgeoning number of witnesses as to the reality of the plan of happiness instituted before the foundations of the earth were laid.

5.44.20–21—*Christ Jesus*—All effective ordinances of any kind are per-

his fold; and now, who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.

40 For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil.

41 Therefore, if a man bringeth forth good works he hearkeneth unto the voice of the good shepherd, and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the *devil, for he hearkeneth unto his voice, and doth follow him.

42 And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.

43 And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul; for behold, I have spoken unto you plainly that ye cannot err, or have spoken according to the commandments of God.

44 For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.

Alma 5:40
MD 736
CR87-O 40
CR00-O 62

Alma 5:41
MM 2:227
CR91-A 32
CR92-O 108
Alma 5:41–42
MD 737
DNTC 3:407
* p. 236

Alma 5:43
EM 3:1392
Alma 5:43–46
CR99-O 115

Alma 5:44–46
DNTC 1:856
DNTC 2:103
Alma 5:44–47
CR88-O 48

formed in the name of the Lord Jesus Christ. Into his hands has the destiny of the earth and her inhabitants been placed. By the power of the authority given to him by his Father is all substantive labor in behalf of the salvation of mankind accomplished, whether by Jesus himself, or through his ordained agents.

5.45 Alma's witness of the truth was just as vibrant as those inscribed upon the plates of Nephi or upon the Plates of Brass. He was no less informed than they were and his testimony as binding upon all those within the sound of his voice. We are fortunate to have his words preserved that we too might be moved to do all that which has been required of us in righteousness.

5.46 The Holy Ghost is a revelator. No man, woman, or child who has exercised faith unto repentance and sanctification can be devoid of the knowledge of God, and is privileged to have all things brought to their remembrance, past, present, and future if they will continue to live their lives in according with divine mandates. Receptivity to eternal truths is enhanced through the humbling of the physical body and the inclining of the spirit toward the Father of us all.

5.47 The truth of all things is revealed by the power of the Spirit. Thus when a man reads the writings of a godly man, he may know the spirit by which those words were written. He may also know the truths that prompted those teachings to be preserved. For his own part, any man imbued with the gifts of the spirit of God may know how to preserve his own revelations that those in his own time and in the generations to follow might be blessed as he had been.

5.48 The anticipation of the coming Messiah had been perfected in Alma's mind and heart through direct revelation. Though the nations may roar and the faithless deride, no unhallowed hand could prevent the coming of the Lord Jesus Christ into the world, though gross attempts were made upon him while he was yet in his infancy. The preservation of the Savior's life would be accomplished by the power of the revelations bestowed upon the servants of God, a power no different than that bestowed upon every person who has accepted the fullness of the Gospel of the Lord Jesus Christ.

5.48.34–35—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

5.49 Alma's call was not limited to the membership of the Church in the city of Zarahemla, but embraced all those who dwelt throughout the entire land of Zarahemla. In addition, his stewardship included all those who had not as yet entered into the saving covenants. He also had responsibility for all those who had rejected that which they had once held dear. This had been true in every dispensation where the Gospel and the priesthood have been present. The servants of God are charged with the salvation of the entire earth according to their various gifts and abilities.

45 And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?

46 Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.

47 And moreover, I say unto you that it has thus been revealed unto me, that the words which have been spoken by our fathers are true, even so according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God.

48 I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

{¶—1830}

49 And now I say unto you that this is the order after which I am called, yea, to preach unto my beloved brethren, yea, and every one that dwelleth in the land; yea, to preach unto all, both old and young, both bond and free; yea, I say unto you the aged, and also the middle aged, and the rising generation; yea, to cry unto

Alma 5:45
CR91-O 85
Alma 5:45–46
MD 786
PM 517
CR87-A 107
CR88-A 28
CR96-A 104
CR96-A 86
CR01-O 110
Alma 5:46
MD 276
EM 2:650, 651
CR91-O 85
CR00-A 53
CR00-O 31
CR02-A 70
Alma 5:47
CR91-O 85

Alma 5:48
AF 118
MD 740, 810,
832
PM 147, 339
CR85-A 104
CR91-O 85
CR93-A 34

Alma 5:49
EM 2:879
CR90-O 98
CR91-O 85
CR95-A 52
CR00-O 42
Alma 5:49–56
AF 113

5.50 For those who had eyes to see, the glory of the Lord was revealed. The wise men from the east perceived the significance of the star that ultimately led them to the side of the Lord Jesus. The shepherds witnessed the hosts of heaven giving thanks for the birth of the Savior and later joined their voices with that heavenly chorus once they found the babe in the manger. Did not Simeon and Anna see the glory of the Lord embodied as an infant held in the arms of Mary and Joseph? The host who witnessed the miracles performed by the Savior, the disciples who participated in the translation of the Lord and the earth, also perceived the glory of God in Christ's priesthood and in the cloud that descended upon them while upon the mount of Transfiguration. In the resurrection was the glory of God manifested, to the Apostles and other Jewish saints. The appearance to the Nephites was accompanied by great power and signs. We cannot help but believe that the scattered remnants of the House of Israel have likewise preserved their witness of the coming of the Lord in glory to them. Finally, every faithful disciple of Jesus Christ received the promise that if they would remain faithful that the Lord Jesus Christ would come to them, teach them face to face, and reveal the person of the Father to them in anticipation of their own exaltation.

5.51 The Nehorite doctrine of universal salvation without faith and repentance is flatly denied by Alma. The nature of fallen man must be transformed so that every soul might partake of the divine nature promised to the faithful. Only those who have been purified every whit are prepared to enter into their eternal reward, that of exaltation in the Celestial Kingdom of God.

5.52 In order to be preserved against the day of burning every man must bear fruit just as Jesus has. We, too, must be Trees of everlasting Life to those around us, inspiring trust and confidence in the principles of righteousness through our example of Christian love and compassion. If we bear evil fruit, poisoning those around us, bringing spiritual death and destruction to the children of men, we cannot endure, but will be removed from our place.

5.53 Many of the saints in the city of Zarahemla were producing evil fruit as a result of their pride. In their lust for power, fame, and wealth they had brought discredit to the Church and the Gospel of Jesus Christ in the eyes of the weak, in the eyes of those searching for the truth, and provided justification in the eyes of the covenant-breakers for their failure to live up to those promises that they had made.

5.54 What may we say of those who vaunt themselves because of their tenure in the Church of Christ? What may be say of all those who would claim preeminence simply because a number of their ancestors had brave the rigors of Church membership in times of great trial and tribulation? Any self-styled disciple of Jesus Christ who does not look upon the humblest of his fellow

them that they must repent and be born again.

50 Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all *the earth; and also the King of heaven shall very soon shine forth among all the children of men.

51 And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying: Go forth and say unto this people—Repent, for except ye repent ye can in nowise inherit the kingdom of heaven.

52 And again I say unto you, the Spirit saith: Behold, the ax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire. Behold, and remember, the Holy One hath spoken it.

53 And now my beloved brethren, I say unto you, can ye withstand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?

54 Yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecution of your brethren, who humble themselves and do walk after the holy order

Alma 5:50
MD 414, 423
PM 146, 186

* p. 237

Alma 5:51
AF 119

Alma 5:52
PM 168

Alma 5:53
DNTC 3:79
Alma 5:53–54
EM 2:463
Alma 5:53–55
CR89-O 94

Alma 5:54
EM 2:651
CR91-O 40

saints with kindness and gentleness is jeopardizing his eternal salvation.

5.55 Withholding temporal means from the poor and the needy is in direct violation of the principles of the Kingdom of our God, in violation of the precepts upon which the city of Zion must be built. It is an affront to God to withhold from His children that which He has abundantly poured out upon you in kindness and mercy.

5.56 Unless iniquity is forsaken, the Church in Zarahemla will lose their time and place. That the people of the land of Zarahemla did repent sufficiently is indicated by their willingness to receive the Anti-Lehi-Nephites among them when the sons of Mosiah returned from their mission to the land of Ishmael and environs. Had they not repented, there would have been considerably more available room in the which the converted Lamanites could have settled.

5.57 Alma the elder had obtained from the Lord God of Israel the path to follow when the membership of the Church had chosen to conduct itself contrary to the laws and commandments of God. They were to be excised from the Church, excommunicated, as we would say today. Their names would be removed from the records of the Church and they would be formally released from every covenant that they had ever made before God (see *MS-C 26.14-32*).

5.58 Only the righteous, those whose names are recorded in the Lamb's Book of Life will enter into the great reward prepared for the righteous. This is the decree of God the Father through the atoning sacrifice of the Lord Jesus Christ. Who could complain against the wisdom of God the Father and come away unscathed? Only the fool has said in his heart, "I will not be judged by the Lord God of Israel". God will judge all men, for they are all His creations and belong to no other. Who will be able to lift a finger against his bestowing of eternal blessings upon those who have merited them through their faith in Christ and their willing acceptance of the principles of eternal life into their daily walk and talk? No man, no matter what his station in mortality might have been. There is no escaping this system; it is fruitless to try.

5.59 Those who were full of pride, vaunting themselves because of their riches, oppressing the humble and innocent out of a desire for self-aggrandizement, these are the wolves which would be driven from among the tender sheep of the good shepherd. There is no place in the Kingdom of God for the vanity and self-righteousness of the hypocrite. If they will not repent, by entering into the depths of humility, shedding every aspect of the natural man which is intent on devouring everything around them, then those ravenous beasts will be banished back into the wilderness to which they naturally belong.

of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance—

55 Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?

56 And finally, all ye that will persist in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire except they speedily repent.

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57 And now I say unto you, all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; and behold, their names shall be blotted out, that the names of the wicked shall not be numbered among the names of the righteous, that the word of God may be fulfilled, which saith: The names of the wicked shall not be mingled with the names of my people;

58 For the names of the righteous shall be written in the book of life, and unto them will I grant an inheritance at my right hand. And now, my brethren, what have ye to say against this? I say unto you, if ye speak against it, it matters not, for the word of God must be fulfilled.

59 For what shepherd is there among you having many sheep doth not watch over them, that the wolves enter not and devour his flock? And behold, if a wolf enter his flock doth he not drive him out? Yea, and at the last, if he can, he will destroy *him.

Alma 5:57
EM 1:139
CR91-A 56
CR99-A 55

Alma 5:58
EM 1:138
EM 2:887
CR92-A 94
CR99-O 110

Alma 5:59
CR89-A 35
CR93-O 52

* p. 238

5.60 Through the process of true repentance, the ravenous beast may be more than tamed; he may be completely transformed. The transformation is like unto that which will occur during the Millennium and similar to that which existed during the time when the Garden of Eden was upon the earth, before the fall of the earth and man. The lion dwelt with the lamb and ate straw like the ox. Any lion who will not eat straw during the thousand years that Jesus reigns personally upon the earth will be banished to another place. Such animal nature will not be permitted in the paradisiacal glory.

5.60.40—*ye*—How do the sheep protect themselves against a monster like unto a ravening wolf? By drawing attention of the shepherd to the problem (is not the bleating of the sheep like unto an earnest prayer) and by keeping themselves safe in the fold where the shepherd has placed them.

5.61 This is not idle chatter that Alma has been presenting to the citizens of Zarahemla. Like King Benjamin, Alma does not wish to have the people of the city of Zarahemla trifle with his words (see *MS-C 2.10*).

5.62 The membership of the Church were under covenant to observe all that the servants of the Father and the Son presented to them. They had promised, every one of them, that they would keep all of the commandments, that they might enjoy the blessings of eternity. Alma made it that clear to them. To those who had as yet to enter into the waters of baptism that they might be blessed in all things, and in all, times, and in all places, Alma invited them to do so. The faithless would be removed from the Church, the nonmembers would immediately perceive the integrity of the saints, and the honest in heart would take upon themselves the yoke of Christ. This is, indeed, what would transpire.

6.1 One wonders at the necessity of ordaining more priests and elders in the Church. Had there been a falling away of the leadership of the Church? Some have speculated that this was the case, but we cannot tell precisely from the account given to us by Alma and Mormon. During the seventh year of the reign of the judges, 3500 inhabitants of the land of Zarahemla joined the Church of Christ (see 4.5). How many of them actually lived in the city of Zarahemla? Perhaps just the increased numbers of the saints required the ordination of faithful men to watch over the Church, especially since Alma was about to transfer his attention to other cities in the land.

6.1.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

6.1.29—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

60 And now I say unto you that the good shepherd doth call after you; and if you will hearken unto his voice he will bring you into his fold, and ye are his sheep; and he commandeth you that ye suffer no ravenous wolf to enter among you, that ye may not be destroyed.

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61 And now I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

62 I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.

{*Chapter IV*}

(Chapter 6)

{*¶*—1830}

1 AND now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.

Alma 5:60
PM 179

Alma 5:61
CR87-A 105
CR89-A 3
Alma 5:61–62
AF 131

Alma 5:62
AF 214

Alma 6
EM 1:150, 170
Alma 6:1
AF 195
MD 215, 438
DNTC 2:114
CR01-O 78
EM 1:203

6.2 No doubt the men chosen to watch over the Church were also given missionary duties as well, teaching and receiving into the Kingdom of God as many as would humble themselves before God. Inasmuch as Alma had not addressed himself directly to those who did not pertain to the Church during his sermons in the city of Zarahemla, the saints in Zarahemla were probably the ones who were effective in bringing their friends, neighbors, and associates to a knowledge of the Gospel.

6.3 Notwithstanding Alma's powerful testimony of the truth, there were members of the Church who could not bring themselves to repent of their many transgressions God and their fellow men. No doubt there were many who bristled at the thought that their self-righteousness was not acceptable to the Church and Kingdom of God on the earth. Would they not have been angry in their disaffection? Might they have then partaken of the sins and doctrines of the people of Ammoniah or of the people of the land of Antionum? Certainly their personal perversions of the faith of their fathers would have made many of them welcome in those societies.

6.4 As the wicked were excommunicated from the Church, the example of the disciples of Christ as a whole improved. New converts were received in full fellowship and their enthusiasm further intensified the regeneration that was taking place in the minds and hearts of the saints.

6.4.16—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

6.5 All of Alma's doings here were governed by the instructions that his father had received from the mouth of the Lord nearly twenty years before (see *MS-C 26.15–32*). The policy of allowing all to be part of the congregations of the faithful was not only acceptable to God, but would be explicitly taught by the Lord Jesus Christ as part of his ministry to the Nephites shortly after his resurrection from the dead (see *3 NE-C 18.26–33*)

6.5.2—*I*—This is probably in reference to Mormon who is the narrator in this part of the history of the Nephite peoples. It should be remembered, however, that from time to time Mormon quotes directly from his source material, giving us to understand that Alma or another of the writers is speaking in the first person.

6.6 We are not told how frequently the saints were encouraged to meet together, but we probably should assume that it was weekly, as part of the Sabbath day worship. We are not told either how often they fasted in behalf of those who did not, as yet, pertain to the Church and Kingdom of God. That their desire to do so was motivated by their love for their fellow men cannot be doubted. That deep and abiding love would have prompted frequent spiritual adjustments to their personal lives so that they might be more effective in bring their brethren to a knowledge of the truth. Hence, the frequency of their fasting and prayer.

6.7 We have no idea why Alma chose Gideon as the next venue for his missionary labors. It may have been that there were not many settlements further east of Gideon at the time. There would be fifteen years later. After a

2 And it came to pass that whosoever did not belong to the church who repented of their sins were baptized unto repentance, and were received into the church.

3 And it also came to pass that whosoever did belong to the church that did not repent of their wickedness and humble themselves before God—I mean those who were lifted up in the pride of their hearts—the same were rejected, and their names were blotted out, that their names were not numbered among those of the righteous.

4 And thus they began to establish the order of the church in the city of Zarahemla.

5 Now I would that ye should understand that the word of God was liberal unto all, that none were deprived of the privilege of assembling themselves together to hear the word of God.

6 Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God.

{*¶*—1830}

7 And now it came to pass that when Alma had made these regulations he departed from them, yea,

Alma 6:2
AGQ 1:51
Alma 6:2–4
CR89-A 7

Alma 6:6
MD 276
CR98-O 30
CR01-A 18
CR01-O 8

short rest in Zarahemla after the mission to the valley of Gideon, Alma would labor in the city of Melek on the west side of the river Sidon, a city probably located south and west of Zarahemla, perhaps near the land of Minon.

6.6.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

6.6.28—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

6.6.38—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

6.7.43—*Gideon*—This city and valley were named after the man who had been instrumental in liberating the people of Lehi-Nephi from the oppressions of the Lamanites. As is indicated here, it was located on the opposite side of the river Sidon from Zarahemla. It was located somewhat south of the hill Amnihu, a military resort for Amlici and his following prior to the great battle that reduced their numbers by over 19,000 men (see 2.15–20). Some scholars have rightly observed that the city of Gideon was probably located somewhat upstream from Zarahemla in that Captain Moroni and Pahoran went “down” from the land of Gideon to the city of Zarahemla (see 62.6–7). Gideon also was located north of the land of Manti (see 17.1), a place of resort near the headwaters of the river Sidon bordering on the wilderness between the land of Zarahemla and the land of Nephi.

6.7.78—*Nehor*—An apostate who appeared before Alma during the first year of the reign of the judges. He was condemned to death, suffering that ignominy on the hill Manti. His teachings persisted among the followers of Amlici, the inhabitants of Ammonihah, and many of the subjects of the wicked priests of Noah and their descendents.

6.8 Alma taught the truth as it was revealed to him by the power of the Holy Ghost and according to that which he had read in the scriptures. He instructed all those who came within the sound of his voice by virtue of the

from the church which was in the city of Zarahemla, and went over upon the east of the river Sidon, into the valley of Gideon, there having been a city built, which was called the city of Gideon, which was in the *valley that was called Gideon, being called after the man who was slain by the hand of Nehor with the sword.

* p. 239

8 And Alma went and began to declare the word of God unto the church which was established in the

Alma 6:8
DS 3:87
EM 1:272

priesthood which he bore and the keys of the ministry which he had received from his father. The most profitable thing that he could do for the inhabitants of the land was to clearly articulate the coming of the promised Messiah, a witness that flew in the face of all that had been taught by the wicked priests of Noah and the followers of Nehor.

- 6.8.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.
- 6.8.22—*Gideon*—A valley originally settled by the great military genius that had served the people of Zeniff during the reigns of Noah and Limhi.
- 6.8.56–57—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.
- 6.8.85—*written*—That is to say, written in the record of Alma himself from which Mormon was able to reconstruct the events that pertained to Alma’s ministry among the people of the land of Zarahemla.
- 6.8.86—*Amen*—Mormon knew that all that he had written of the ministry was true, and that Alma’s personal record was a reflection of that great prophet’s desire to bring salvation to the men and women of his day.

7.0 As was previously observed, the chapter headnote given here by Mormon is most likely a subheading of the headnote provided for Chapter 5 (see 5.0). That is to say, the account of the ministry in Gideon constitutes only a part of the entire ministry recounted in chapters 5 through 15 in the book of Alma. The phrase, “Comprising chapter 7” is a modern insertion designed to identify the extent of the narrative in this particular city.

- 7.0.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.
- 7.0.12—*Gideon*—A valley originally settled by the great military genius that had served the people of Zeniff during the reigns of Noah and Limhi.
- 7.0.18—*Comprising*—This word and the following phrase do not appear in the first edition of the Book of Mormon, given that the current chapterization and versification of the text was not instituted until 1878. In the first edition of the Book of Mormon this material would have been covered in Chapter V.

7.1 For more than eight years, Alma had served as both chief judge of the land of Zarahemla and high priest of the Church of Jesus Christ. With the perversions and civil disobediences of Nehor, Amlici, and others like them, Alma’s time was consumed by the day to day tasks of a chief administrator of a large people. In order to provide himself with time to be able to labor for the Church and Kingdom of God upon the earth, he surrendered the judgment seat to Nephiah. He then was free to travel throughout the land of Zarahemla in his capacity as the spiritual guide of the people. This he did beginning at the city of Zarahemla, after which he continued his ministry in the land of Gideon, a place which he apparently had never before visited.

valley of Gideon, according to the revelation of the truth of the word which had been spoken by his fathers, and according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son of God, who should come to redeem his people from their sins, and the holy order by which he was called. And thus it is written. Amen.

{Chapter V}
(Chapter 7)

{¶—1830}

The words of Alma which he delivered to the people in Gideon, according to his own record. Comprising chapter 7.

Alma 7
EM 1: 34, 150,
152, 170
EM 2:748

1 BEHOLD my beloved brethren, seeing that I have been permitted to come unto you, therefore I attempt to address you in my language; yea, by my own mouth, seeing that it is the first time that I have spoken unto you by the words of my mouth, I having been wholly confined to the judgment-seat, having had much business that I could not come unto you.

7.2 It is interesting that Alma considered his visit to Gideon to be the product of “much mercy” on the part of the Lord. What set of circumstances could have required such benevolence on the part of the Lord? Were Alma’s comments an allusion to the political circumstances in the land of Zarahemla? Was he referring to the afflictions, personal and communal, that had befallen the people of Gideon because of the murder of their leader by Nehor? No doubt there were other cities that needed the instruction and comfort that Alma could provide, yet it was to Gideon that the Lord first sent His servant.

7.2.24—*reign*—It is interesting that the chief judge of the land of Zarahemla apparently governed in large measure like a king, even though he did so by virtue of the voice of the people.

7.3 Had Alma feared that the loss of Gideon, a great and good man, at the hands of the villainous Nehor, had created deep, internal unrest among the people of that little valley east of the river Sidon? The execution of Nehor had not been without its civil consequences, as the uprising of Amlici and his people had demonstrated. The materialism that infected the Church of Jesus Christ in Zarahemla after the civil war may also have been a product of that armed conflict and the poverty that followed in its wake. Had Gideon escaped that decline into rebellion and apostasy? Were they filled with love and compassion for their fellow men? Did they seek guidance and comfort from the God of Heaven through fasting and prayer in the midst of their afflictions?

7.3.62—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

7.4 The unrepentant wicked within the Church of Christ had been excommunicated. Those men and women of faith who were prepared to live the covenants that they had received at the hands of the servants of God were strengthened and edified by Alma and those ordained by him to teach and watch over the people. All those who were honest in heart, who desired to take upon themselves the name of Christ, who would remember him always and keep his commandments were received into the Church through the waters of baptism. Thus was the Church purified and sanctified for a time. Through direct revelation Alma was given to understand that the changes taking place in the hearts and minds of the members of the Church in Zarahemla were not superficial.

7.5 “If it be possible, let this cup pass from me; but not my will but thine be done.” This has been the prayer of every bearer of the priesthood who has held the keys of salvation for his people. The servants of God are not masochists, but they will faithfully do that which the Lord requires of them. The people of Gideon would not require the same sorrow and affliction as did the people of Zarahemla, but Alma had not yet come to the walls of Ammonihah either.

7.5.51—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

7.6 Herein can be found the afflictions and sorrows associated with Alma’s

2 And even I could not have come now at this time were it not that the judgment-seat hath been given to another, to reign in my stead; and the Lord in much mercy hath granted that I should come unto you.

3 And behold, I have come having great hopes and much desire that I should find that ye had humbled yourselves before God, and that ye had continued in the supplicating of his grace, that I should find that ye were blameless before him, that I should find that ye were not in the awful dilemma that our breth*ren were in at Zarahemla.

4 But blessed be the name of God, that he hath given me to know, yea, hath given unto me the exceedingly great joy of knowing that they are established again in the way of his righteousness.

5 And I trust, according to the Spirit of God which is in me, that I shall also have joy over you; nevertheless I do not desire that my joy over you should come by the cause of so much afflictions and sorrow which I have had for the brethren at Zarahemla, for behold, my joy cometh over them after wading through much affliction and sorrow.

6 But behold, I trust that ye are not

* p. 240

Alma 7:6

ministry to the people of Zarahemla. The people in that great city were bitter of heart, taking comfort only in their material abundance, a sense of satisfaction that they were better off than those around them. They worshipped gods of stone, metal, and wood because they no longer were moved by the tender whisperings of the Spirit of God. Their joyless service to idols only exacerbated the frustration and barrenness of their daily walk and talk. For these world-bound souls there was no faith, no hope, and no charity.

7.7 The key to true and eternal happiness is the conviction of personal sin accompanied by a living faith in the redemption of the Lord Jesus Christ of all mankind, even as many as will. Alma testifies that the future ultimately becomes the present, and through the power of God all things which have to come to pass may be known by the children of God. Some aspects of the future, however, are more important than others. To know for a certainty that the body which is laid down into the grave in death may again come forth perfected and purified, that a man may enjoy immortality, is far more important to the hearts and minds of men than knowing the exact day and hour that the stars will fall from heaven, or the moon will be turned to blood, or the sun will be covered as with sackcloth. Likewise, to know the true nature of God, to have a correct understanding of His attributes and perfections, and to know that the course of life that one is pursuing is acceptable to Him, is far more substantive to salvation than knowing who the modern counterparts of Gog and Magog are.

7.7.30—*time*—The birth of the Lord Jesus Christ into mortality would take place in less than 83 years. Forty years before, King Benjamin had used similar phrasing in anticipation of the Lord’s birth (see *MS-C 3.5.8–10*). Although his sojourn on the earth during that temporal experience would be confined to the land of Palestine and environs, after his resurrection from the dead, Jesus would visit the scattered remnants of the House of Israel wherever that might be found.

7.8 The mortal ministry of the Lord Jesus Christ would be confined to an area not much more than that which was encompassed within a hundred-mile radius of his birthplace. Some Nephites would take offense at this, wrongly concluding that the Lord would not visit them at all (see *HE-C 16.16–21*). That the Son of God would eventually appear to the descendants of Lehi is clearly articulated in Nephi’s own teachings (see *1 NE-C 12.1–8*). Alma simply testified here that it had not been revealed to him whether or not this appearance would take place while Jesus dwelt upon the earth as a mortal. Notwithstanding the great distances involved, Alma had faith that, if it were according to the economy of God, the Savior could minister to the Nephites before his death, resurrection, and ascension into Heaven.

7.9 The cry to repentance comes when the Kingdom of Heaven is at hand, when there are authorized servants of God prepared to administer the principles and ordinances of the Gospel of Jesus Christ. Alma was such an administrator, holding the keys of salvation for and in behalf of his people, if they would but hearken to his voice. Preparing the way of the Lord is a specific command given to the membership of the Church that they should do all within their power to clear away the obstacles which stand between the children of men and the Son of God. In the land of Zarahemla, the members of

in a state of so much unbelief as were your brethren; I trust that ye are not lifted up in the pride of your hearts; yea, I trust that ye have not set your hearts upon riches and the vain things of the world; yea, I trust that you do not worship idols, but that ye do worship the true and the living God, and that ye look forward for the remission of your sins, with an everlasting faith, which is to come.

7 For behold, I say unto you there be many things to come; and behold, there is one thing which is of more importance than they all—for behold, the time is not far distant that the Redeemer liveth and cometh among his people.

8 Behold, I do not say that he will come among us at the time of his dwelling in his mortal tabernacle; for behold, the Spirit hath not said unto me that this should be the case. Now as to this thing I do not know; but this much I do know, that the Lord God hath power to do all things which are according to his word.

9 But behold, the Spirit hath said this much unto me, saying: Cry unto this people, saying—Repent ye, and prepare the way of the Lord, and walk in his paths, which are straight; for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth.

PM 338
CR01-A 30, 43

Alma 7:7
PM 312, 457
CR01-A 101
Alma 7:7–13
MD 490
PM 232
CR01-O 78

Alma 7:8
MD 774

Alma 7:9
PM 479
EM 1:182
Alma 7:9–10
MD 743
PM 464
MM 1:330
Alma 7:9–13

the Church were so corrupt in their approach to the Gospel of Christ that there were many among the Nephites who would have nothing to do with the servants of the Lord and their invitation to partake of the waters of life. These apostate saints were placing obstacles on the path to salvation. The sons of God were to set a perfect example of righteousness, holding on to the rod of iron and pressing forward toward eternal life. Repentance only has enduring significance in connection with the atoning sacrifice of the Lord Jesus Christ.

7.10 The proper name of the mother of Jesus had been revealed to King Benjamin (see *MS-C 3.8*) as well as Alma. We cannot believe that these two were the only prophets among the children of men who had such specific knowledge.

7.10.8—*Mary*—In the words of one prophet who beheld her, Mary was the most beautiful and fair of all women who have ever lived. We have no reason to doubt his word. As to her character, enough cannot be said of her fundamental goodness and generosity. She is the paragon of all women.

7.10.10—*Jerusalem*—Note that Alma does not assert that Jesus would be born in the *city* of Jerusalem, but rather in the *land* of Jerusalem. The town of Bethlehem lies about five miles south of the walls of the city of Jerusalem and was a political, economic, and social satellite of the capital city of the Kingdom of Judea. Alma is no more or less confused than were the wise men who came to Jerusalem looking for him who was born King of the Jews (see *MT-C 2.1–6*)

7.10.21—*virgin*—Much has been written about the meaning of this word, most of which has been vacuous and without merit. Some have suggested that “virgin” merely means a “young married woman”. While some evidence may be found for that alternative meaning, yet one would have to wonder what then constitutes the miracle or sign that Isaiah provided Ahaz. How extraordinarily rare is it that a “young married woman” gives birth? But if a “virgin”, assuming the primary meaning of the word, were to give birth to a son, having not known a man in a marital relationship, would that not be extraordinary, nay, unique? The Hebrew word from which “virgin” is derived signifies “a concealed woman”; that is to say, a woman who has not been “uncovered” by her husband, one who is what precisely “virgin” implies in the English language.

7.10.38–39—*Holy Ghost*—The child Jesus was conceived by the power of the Holy Ghost, but this does not mean that Jesus of Nazareth was the son of the Holy Ghost. The protective power and influence of the Holy Ghost facilitated the conception of the Son of God.

7.11 King Benjamin had taught the same regarding the mortal sojourn of the Lord Jesus Christ (see *MS-C 3.7*). The prophet Abinadi testified as to the truth recorded in the fifty-third chapter of Isaiah regarding the Son of God and then specifically bore prophetic witness of the Savior’s experience as a mortal man brings about the atonement for sin (see *MS-C 1–9*)

7.11.19—*word*—While one may easily make a case for the concise prophecy of Isaiah regarding the atoning sacrifice of Jesus Christ, yet there can be no doubt that there were many prophets, perhaps every prophet who has ever lived, who wrote of the sufferings of the Savior in Gethsemane and elsewhere.

7.11.34—*sicknesses*—While one might limit the meaning of this word to just those spiritual ailments that derive from sin, it is clear that in the resurrection there will be no illness, spot, or blemish on those who have

10 And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God.

11 And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people.

MA 51
Alma 7:9–14
AF 84

Alma 7:10
AGQ 1:172
AGQ 4:176
MD 471, 489,
741, 822
DNTC 1:82
DS 1:19
PM 461, 465
EM 2:729,
731, 863
EM 3:1161
EM 4:1510
CR99-O 90
Alma 7:10–13
CR00-O 96

Alma 7:11
PM 502
EM 2:731
CR89-A 79
CR92-O 43
CR99-A 104
CR00-A 75
CR01-O 22, 52
Alma 7:11–12
PM 490
EM 1:35
EM 2:894
CR81-O 9, 115

come forth from the grave.

7.12 “This is my work and my glory to bring to pass the immortality and eternal life of man”. Thus testified the God of Heaven to His servant Moses, the great Lawgiver. Jesus was given power by God the eternal Father over death. No man could take the Savior’s life from him, though there were many who tried; no one could prevent his restoring his earthly tabernacle to life and Celestial perfection, even though puny, mortal men attempted to do that very thing. Although we may not comprehend the mechanics of the process, every man, woman, and child who has ever breathed a breath upon this planet will come forth from their place of interment restored to their proper and perfected physical frame. This is the great and free gift which all will enjoy without exception. The “infirmities” spoken of here refer to the effects of sin and transgression that hinder a son or daughter of God from returning to their eternal home. Having once suffered for the sins of mankind, how could the Lord Jesus not know us perfectly well as individuals? His mercy is expressed towards us by the terms of his Gospel, that if we will be abide by the covenants which the Father has extended to us in the name of the Son, we need not suffer for our sins as he did. Because of his intimate knowledge of all our grief, our sorrow, our anxiety, our distress, our guilt, he knows precisely what to say to us, by the power of the Holy Ghost and by his own voice, whereby we might be comforted, have hope, and be encouraged in all of our dealings in time and in eternity.

7.13 The knowledge of sin, the effects of sin, the destructive influence of rebellion against God could have been intellectually perceived by communing with the Spirit of God, he who know and bears witness of all truth. Jesus might have come to an intellectual awareness of what might need to be expressed in any given set of circumstances by receiving revelation appropriate to the time, place, and individual in order to speak peace to a tortured soul. But none of that awareness would have satisfied the demands of justice; the sins and their consequences would not have been resolved in any way. Jesus became aware of the consequences of sin because he suffered the consequences of sin, as he paid the debt incurred by the children of men in their rebellions against the commandments of God.

7.14 Alma testifies to the people of Gideon the same message that has been preached unto the children of men since the days of Adam and Eve. There is no salvation so long as there are unresolved sins to be suffered for. All men will be held accountable for those things that they have done while dwelling in the flesh and, without external aid, all mankind would have been eternally lost to God the Father because of their unwillingness to do all that the Father must require of them. Hence, the Gospel of Jesus Christ which, by obedience to the principles and ordinances thereof, allows for the vicarious redemption of personal sin through the atoning sacrifice of the Lord Jesus Christ. Faith in Jesus Christ as the Son of God, sincere repentance from intentional and unintentional transgressions of the laws of God, formal covenants entered into by virtue of the priesthood of God, and divine approval of the regenerate soul are all vital to the redemption of all men; there are no exceptions.

7.15 What does the sinner fear? Is it not that he or she would be rebuke, punished, and cast aside as a thing of naught? Alma testifies that in spite of a man or woman’s failings as a child of God, the Gospel has been declared to the inhabitants of the earth as a manifestation of the love of the Father for His children. There is nothing to fear from God; He is merciful and kind. All that

12 And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

13 Now the Spirit knoweth all things; nevertheless the Son of God suffereth according to the flesh that he might take upon him the sins of his people, that he might blot out their transgressions according to the power of his deliverance; and now behold, this is the testimony which is in me.

14 Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteous*ness.

15 Yea, I say unto you come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show

CR83-O 76
CR85-A 92
CR87-A 89
CR87-O 39
CR88-A 18
CR89-A 30,
79, 80
CR91-A 91
CR93-O 102
CR95-A 15
CR95-O 29, 91
CR97-A 13
CR97-O 28,
29, 30, 90
CR98-A 83
CR99-O 53
CR01-A 77
CR01-O 22
CR02-A 33
Alma 7:11–13
JC 614
EM 1:305
EM 2:585
EM 4:1488
CR91-A 41
CR93-A 98
CR99-A 85
Alma 7:12
EM 1:85, 204
EM 2:732
EM 3:1021,
1341, 1421
CR90-A 45
CR91-O 8
CR96-A 87
CR99-A 104
CR01-O 22
Alma 7:12–13
PM 268
CR83-O 97
CR88-O 79
* p. 241
Alma 7:13
AF 159
PM 337
CR88-O 79
Alma 7:14
MA 53
AF 119, 135
AGQ 1:51
MD 100, 146
DNTC 1:141
DS 2:332
JC 46
PM 382

He requires is a willingness to do better, to strive toward godliness. He understands the trials and tribulations associated with such an enterprise, and will not leave us on our own once we have covenanted with Him to make the attempt. We will be sustained and strengthened, purified, and sanctified through our experiences with Him and those whom He has chosen to minister unto us. Alma speaks what he knows is the truth because he is a product of that truth.

7.15.68–70—*waters of baptism*—One wonders how many of the inhabitants of Gideon had previously been baptized. Certainly the vast majority of the people of Limhi had been received into the Church of Christ at the time that they had arrived in the land of Zarahemla from the land of Lehi-Nephi (see *MS-C 25.15–18*). This occurred about the year 120 BC. How many children had been born in the land of Gideon without having received the saving ordinances to which their parents and grandparents had submitted themselves? After the civil war with the Amlicites and the subsequent battles with the Lamanites, a spiritual rejuvenation took place in the land of Zarahemla. In the seventh year of the reign of the judges, or a period of time including portions of the year 85–84 BC, about 3500 people were baptized in the river Sidon (see 4.4–5). How many of these hailed from the land of Gideon?

7.16 The inspired testimonies of the living prophets are as binding as those which are spoken by the mouth of God in His own voice. There is and cannot be any difference. The obedient will remember the words of the servants of God and will, in the judgment, take courage in the witness they have received, that their labors have not been in vain, that their hope was justified, that their faith in Christ has and will continue to sustain them at all times and in all places, even in the Celestial Kingdom of God.

7.17 This is the first time that Alma has visited the people of Gideon. He may have known some of them individually, but here he speaks to the entire body that dwelt in the valley. As a prophet of God, as the high priest of the Church of Christ, being filled with the power and influence of the Holy Ghost, Alma can sense the faith and desire of the people he is addressing, just as Ammon knew and understood the concerns of King Lamoni before the king had uttered a sound. (See 18.13–21).

7.18 When Alma began his address to the people before him in the city of Gideon, he did not know what their disposition was, whether they were more or less of the same mind as the wicked of the city of Zarahemla (see 7.3–6). As he addressed them, Alma quickly became aware of their desire to do that which is right, willing to accept the principles and ordinances of the Gospel.

7.19 Notwithstanding the fact that a goodly number of the people of Gideon had not been baptized (see 7.15), they were none the less walking in the paths of righteousness. We may conclude from this that they were fully compliant with the Law of Moses, a law which the Nephites continued to observe until after the appearance of the resurrected Christ among them. Their example of obedience had been profitable and they provided, for the most part, no hindrance to the growth of the Kingdom of God among them to a point where they could receive the fullness of the Gospel of Jesus Christ.

unto your God that ye are willing to repent of your sins and enter into a covenant with him to keep his commandments, and witness it unto him this day by going into the waters of baptism.

16 And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me.

17 And now my beloved brethren, do you believe these things? Behold, I say unto you, yea, I know that ye believe them; and the way that I know that ye believe them is by the manifestation of the Spirit which is in me. And now because your faith is strong concerning that, yea, concerning the things which I have spoken, great is my joy.

18 For as I said unto you from the beginning, that I had much desire that ye were not in the state of dilemma like your brethren, even so I have found that my desires have been gratified.

19 For I perceive that ye are in the paths of righteousness; I perceive that ye are in the path which leads to the kingdom of God; yea, I perceive that ye are making his paths straight.

Alma 7:14–15
AF 123
Alma 7:14–16
EM 3:1211
Alma 7:14–16,
24–25
EM 2:556
Alma 7:15
AF 121
Alma 7:15–16
EM 2:464

Alma 7:16
EM 2:651

Alma 7:17
CR80-A 68

7.20 Apparently, the people of Gideon were avid students of the scriptures and were following, to the best of their ability, the counsel and guidance which the word of God provides the honest in heart.

7.20.16—*word*—Probably in reference to the scriptures which the people of Gideon had among themselves. Of course, they may also have enjoyed the spirit of God from time to time as well, though not the constant companionship of the Holy Ghost.

7.20.22–23—*crooked paths*—This may constitute an allusion to Isaiah 59:8, but it is more likely that Alma is referring to phrasing taken from the Brass Plates.

7.20.38–40—*shadow of turning*—This phrase also appears in James 1:17. Either this is an example of felicitous translation, or James and Alma both had access to scriptural works which have not survived into the modern era.

7.20.63–64—*eternal round*—This is a phrase that was used by Nephi as part of his introduction to his recounting of the Vision of the Tree of Life (see *1 NE-C 10.19*).

7.21 The Holy Ghost will not strive with those who are determined to be wicked. If the people of Gideon wished to have the comfort and strength that derives from the constant companionship of the Holy Ghost, then they would have to attend to the principles and ordinances of the Gospel of Jesus Christ as Alma had instructed them. Likewise, without faith in Christ and sincere repentance, no man can enter into the presence of God and find joy and peace. Darkness cannot survive in the presence of light; falsehood cannot withstand the power of truth; wickedness cannot bear the presence of righteousness. All of these things are mutually exclusive.

7.21.7–8—*unholy temples*—This is a phrase used by King Benjamin in his final address to the people of Zarahemla (see *MS-C 2.37*).

7.21.46—*filthy*—Similar sentiments and phrasing may be found in Jacob's teachings to his family (see *2 NE-C 9.16*).

7.22 The inhabitants of the land of Gideon had fallen asleep and, if they did not awaken, they would eventually succumb to that sleep of hell about which father Lehi had warned his sons (see *2 NE-C 1.12–14*). The whole duty of man is to fear God and keep his commandments. The people of Gideon must needs take upon themselves the name of Christ by covenant, through the ordinances established for that very purpose, at the hands of those who have been ordained by God to minister unto the inhabitants of the earth. Thereafter, the sons and daughters of God should hearken to every word that proceeds forth from the mouth of God, whether by His own voice or the voice of His servants.

7.22.39–42—*holy order of God*—Referring primarily to the priesthood of God bestowed upon men that the faith and testimony of the children of God might be strengthened and confirmed.

7.23 In other words, the inhabitants of the land of Gideon are counseled to put off the natural man and become as little children in their relationship with the God of Heaven (see *MS-C 3.18–19*). We should not be surprised that Alma frequently resorts to that great sermon delivered by King Benjamin a generation before to a willing, yet not quite Christ-like people.

20 I perceive that it has been made known unto you, by the testimony of his word, that he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round.

21 And he doth not dwell in unholy temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness.

{¶—1830}

22 And now my beloved brethren, I have said these things unto you that I might awaken you to a sense of your duty to God, that ye may walk blameless before him, that ye may walk after the holy order of God, after which ye have been received.

23 And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always return-

Alma 7:20
FPM 241

Alma 7:21
MD 297, 781
DNTC 3:275,
591
CR86-A 69
CR89-O 65
CR97-A 11
CR98-O 50

Alma 7:22
CR01-O 51, 52

Alma 7:23
EM 3:1119
EM 4:1473
CR85-A 89
CR86-A 45
CR89-A 6
CR91-O 81
CR94-A 56
CR95-O 104

7.24 Having faith in the Lord Jesus Christ, being a disciple of the Son of God, is to live one's life to the best of one's ability in the manner that Jesus lived his. Doing so, one could not fail to do good works. Having hope in the resurrection would make a man fearless in the face of wicked opposition and oppression; such a man would do good in the face of death. Having hope for one's self as a result of having faith in the atonement of Christ would lead a man or woman to seek the welfare of those around them, this as a result of the gratitude at having been spared an eternity of suffering. This constitutes the seed of charity, the pure love of Jesus Christ.

7.25 Here Alma repeats some of the language that he used while teaching the members of the Church of Christ in the city of Zarahemla (see 5.21–24). By comparing his approach with the two groups, however, the reader may easily perceive that the people of Zarahemla needed a far more pungent declaration of the principles involved.

7.25.23–26—*Abraham, Isaac, and Jacob*—The three great Patriarchs, faithful servants of the Lord God of Israel, and devout disciples of the Lord Jesus Christ

7.26 When the servant of God, filled with the spirit of God, engages a body of willing hearts and minds also filled with the spirit of God, both come away from the experience edified and blessed for having been together. This is more than synergy; this is communion. Thus a man filled with the Holy Ghost may know immediately the collective hearts and minds of those with whom he associates, even if he had never before been in their company.

7.27 A servant of God who has been richly blessed by having been in the company of willing and attentive hearts is immediately of a mind to bless the company that he is in. This outpouring of love and compassion is a natural as sunshine and rain; it is the operation of the divine nature which has entered into those who have been called to teach the children of men. In his blessing, Alma addresses every concern that a man might have regarding his lot in life. Alma blesses the material possessions of the people of Gideon, that their homes and crops might be protected from the elements. He blesses the means by which they are able to sustain themselves upon the earth, in this particular case, their herds and flocks, by which they fed and clothed themselves. A man should know that his wife is a blessing in his life, and it is important that the servants of God point to that particular grace that the husband not forget how his life has been enhanced. Likewise, a husband and father ought to have grave concerns regarding the eternal progress of his posterity. He is responsible for their spiritual rebirth, a task that is of no small moment. Alma promises the men of Gideon that they will have the aid of Heaven in bringing righteousness into the conduct of their children. These are eternal blessings that will find manifestation during their mortal sojourn upon the earth.

7.27.51—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

ing thanks unto God for whatsoever things ye do receive.

24 And see that ye have faith, hope, and *charity, and then ye will always abound in good works.

25 And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.

{¶—1830}

26 And now my beloved brethren, I have spoken these words unto you according to the Spirit which testifieth in me; and my soul doth exceedingly rejoice, because of the exceeding diligence and heed which ye have given unto my word.

27 And now, may the peace of God rest upon you, and upon your houses and lands, and upon your flocks and herds, and all that you possess, your women and your children, according to your faith and good works, from this time forth and forever. And thus I have spoken. Amen.

CR97-A 13
Alma 7:23–24
EM 2:457
EM 3:1120
CR93-O 32
* p. 242
Alma 7:23–27
CR88-A 99
Alma 7:24
MD 121, 365
DNTC 2:264,
379
CR94-O 45
Alma 7:25
MD 304
MF 75, 364
CR88-A 9

Alma 7:27
AF 108
MF 364
CR93-A 84

{Chapter VI}
(Chapter 8)

{¶—1830}

8.1 Alma had begun his ministry to the people of the city of Zarahemla at the beginning of the ninth year of the reign of the judges, or sometime during the year 83 BC. As we will see below, precisely one year later, after a time of recuperation, Alma embarked on his ministry to the west side of the river Sidon by preaching first to the people of Melek and then in the city of Ammonihah. How long did Alma rest in his home in the city of Zarahemla? We do not know. How long was his ministry in each of the cities of Zarahemla and Gideon? We cannot, at this point, even speculate. The amount of text employed by Mormon to relate Alma’s attempt to revive the spirituality of his people is not necessarily indication of the length of time taken for his efforts. Even though Mormon expends 62 verses on Zarahemla and only 27 verses on Gideon, the prophet-historian clearly states here that Alma taught many more things to the inhabitants of the land of Gideon than he can possibly transfer to his own plates.

8.1.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.1.14—*Gideon*—This city and valley were named after the man who had been instrumental in liberating the people of Lehi-Nephi from the oppressions of the Lamanites. As is indicated here, it was located on the opposite side of the river Sidon from Zarahemla. It was located somewhat south of the hill Amnihu, a military resort for Amlici and his following prior to the great battle that reduced their numbers by over 19,000 men (see 2.15–20). Some scholars have rightly observed that the city of Gideon was probably located somewhat upstream from Zarahemla in that Captain Moroni and Pahoran went “down” from the land of Gideon to the city of Zarahemla (see 62.6–7). Gideon also was located north of the land of Manti (see 17.1), a place of resort near the headwaters of the river Sidon bordering on the wilderness between the land of Zarahemla and the land of Nephi.

8.1.45—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

8.1.31–34—*order of the church*—We probably ought to assume that what is meant here is the same as that described in the previous chapter, that Alma ordained priests and elders in the city of Zarahemla to watch over the saints and spiritually nourish them (see 6.1).

8.2 The end of the ninth year of the reign of the judges would correspond to about 82 BC.

8.2.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

8.3 Our approach to the geography of the lands of the Book of Mormon has

1 AND now it came to pass that Alma returned from the land of Gideon, after having taught the people of Gideon many things which cannot be written, having established the order of the church, according as he had before done in the land of Zarahemla, yea, he returned to his own house at Zarahemla to rest himself from the labors which he had performed.

Alma 8
EM 1:34, 38,
150
Alma 8:1–2
EM 1:170

2 And thus ended the ninth year of the reign of the judges over the people of Nephi.

{¶—1830}

3 And it came to pass in the

to be somewhat general and may only be stated with a degree of relativity. We know, for example, that the land of Nephi, including the land of Lehi-Nephi lay to the south of the land of Zarahemla, situated in a mountainous area which was so difficult to traverse that it was frequently referred to as a “wilderness”. We are conscious of a large river, the Sidon, which ran through the valleys of that southern wilderness, passing through or by the lands of Manti and Minon, implying that these two latter regions also lay to the south of the city of Zarahemla. As we have seen, the city and valley of Gideon lay on the east of the river Sidon and undoubtedly south of the hill Amnihu. Although the almost impassable narrow strip of wilderness lay situated between Zarahemla and Nephi, it is clear that there existed another strip of wilderness that lay west of the city of Zarahemla, between that city and some aspect the sea west, a body of water which we assume to be the Pacific Ocean. This wilderness appears to have stretched from the narrow strip of wilderness in the south, perhaps somewhere near the land of Minon (see 2.24), northwards toward the narrow neck of land into a region which the Nephites called Hermounts (see 2.35–38).

8.3.11–12—*tenth year*—This corresponds to a time during the year 82 BC. Perhaps it is appropriate at this point to remind the reader that the beginning of the reign of the judges in the land of Zarahemla did not necessarily indicate that Alma the younger had taken office on 1 January 91 BC.

8.3.23—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

8.3.25—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.3.28—*thence*—Meaning, of course, the city of Zarahemla where Alma had been resting for a time from his missionary labors.

8.3.38—*Melek*—The land of Melek lay three days travel south of the land and city of Ammonihah. This would have placed it southwest of the city of Zarahemla. The city of Melek was probably the most southwestern of all the communities of the land of Zarahemla. To its south and west lay the wilderness. On the east would have been the lands through which the river Sidon passed (see 8.3–5). There must have been sufficient open space for pasturage and cultivation for the Lamanite and Zoramite families to maintain themselves.

8.3.45—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have

commencement of the tenth year of the reign of the judges over the people of Nephi, that Alma departed from thence and took his journey over into the land of Melek, on the west of the river Sidon, on the west by the borders of the wilderness.

identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

8.4 The city of Ammonihah, as we will see, was located three days' journey to the north of Melek (see 8.6). One wonders, then, if Alma traveled to Melek because it was the most southwestern of the communities of the land of Zarahemla, just as Gideon may have been the most eastern of the communities that had been established by the Nephites up to that time. His strategy as a missionary then would seem to be somewhat geographical. We will see that when Alma departed the city of Ammonihah he ventured toward the city of Aaron (see 8.13). It is most probable that Aaron lay to the north of Ammonihah, inasmuch as he was commanded to enter in by "another" way, even the way by which he had first entered into the city when he came from Melek (see 8.18).

8.4.12—*Melek*—The land of Melek lay three days travel south of the land and city of Ammonihah. This would have placed it southwest of the city of Zarahemla. The city of Melek was probably the most southwestern of all the communities of the land of Zarahemla. To its south and west lay the wilderness. On the east would have been the lands through which the river Sidon passed (see 8.3–5). There must have been sufficient open space for pasturage and cultivation for the Lamanite and Zoramite families to maintain themselves.

8.5 We are not told when or why there were inhabitants in the wilderness on the west of the land of Melek, but they may have been there because of a possible threat to the safety of the Nephites. We will learn that the destruction of the city of Ammonihah came as a result of a Lamanite incursion from that wilderness (see 16.1–2).

8.5.28—*baptized*—No doubt there were other bodies of waters in the land of Zarahemla other than the river Sidon that would be of sufficient volume to allow for baptisms.

8.6 Again we have no idea exactly how long Alma spent in the land of Melek nor do we have a record of the tenor of his preaching to the people there. Given that Mormon makes a point of Alma having baptized a goodly number there, we might safely conclude that his efforts in the land of Melek were similar to that which had transpired in the land of Gideon. Mormon testifies that Alma began his ministry in the beginning of the tenth year of the reign of the judges (see 8.3). Amulek will testify later that it was on the fourth day of the seventh month that he met Alma at the south gate of the city of Ammonihah (see 10.6). It would seem reasonable to assume, then, that Alma spent at least six months in the service of the people of Melek. It is possible to suggest that in Alma's practice, six months in any given city, was sufficient to bring souls unto Christ and set the Church of Christ in order.

8.6.10—*Melek*—The land of Melek lay three days travel south of the land and city of Ammonihah. This would have placed it southwest of the city of Zarahemla. The city of Melek was probably the most southwestern of all the communities of the land of Zarahemla. To its south and west lay the wilderness. On the east would have been the lands through which the river Sidon passed (see 8.3–5). There must have been sufficient open space for pasturage and cultivation for the Laman-

4 And he began to teach the people in the land of Melek according to the holy order of God, by which he had been called; and he began to teach the people throughout all the land of Melek.

{9—1830}

5 And it came to pass that the people came to him throughout all the borders of the land which was by the wilderness side. And they were baptized throughout all the land;

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

* p. 243

ite and Zoramite families to maintain themselves.

8.6.16–18—*three days' journey*—We may only speculate as to Alma's ability to travel from place to place, and what mode of travel he may have employed. We may conclude, however, since Alma was not traversing a wilderness, that he could have traveled at least 20 miles per day, and it was probably more. What we may tentatively conclude is that the city of Ammonihah lay at least 60 miles to the north of the land of Melek.

8.6.36—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

8.7 We are sometimes aided in our study of the Book of Mormon because of this tradition of the Nephites. It also explains why more than one city would bear the same name.

8.7.10—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

8.7.44—*Ammonihah*—We know little or nothing of the man who founded the city of Ammonihah, but if the denizens of that city are any indication, he must have been part of a separatist movement of some kind from the Church and Kingdom of God. The doctrines of the city came from the false prophet Nehor; the inhabitants of Ammonihah were Nehorites to the bone. When the city was eventually destroyed by the Lamanites, the place would be referred to ever after as the Desolation of Nehors (see 16.11). If our reasoning be sound, we might well conclude that Ammonihah was just as much a disciple of Nehor as was Amlici, the pretender to the throne of Zarahemla. We should not be surprised to discover that the people of Ammonihah had secretive dealings with the king of the Lamanites as did Amlici.

8.8 Nehor had been a popular priest, a purveyor of priestcraft, who sought financial support from all those who believed the words that he taught to them. He was physically handsome and charismatic. He was a universalist, in the sense that he taught that all men, in the end, would be redeemed from all ill because they were the creations of God. No one need worry about personal sins they had committed and, best of all in his opinion, one did not have to be circumspect in anything they did, thus allowing almost any kind of scandalous conduct without divine retribution. Alma's teachings regarding the Son of God, the Savior of men from their transgressions, were antithetical not only to their theology, but also to their acceptance of a carnal, sensual, and devilish lifestyle.

8.8.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.8.15—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammo-

7 Now it was the custom of the people of Nephi to call their lands, and their cities, and their villages, yea, even all their small villages, after the name of him who first possessed them; and thus it was with the land of Ammonihah.

{9—1830}

8 And it came to pass that when Alma had come to the city of Ammonihah he began to preach the word of God unto them.

nihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

8.9 The inhabitants of the city of Ammonihah were impervious to the power and tender influence of the Holy Ghost. Being separatists, they were already filled with the spirit of contention and thus, for the most part, were subject to the spirit of the adversary. They were filled with vanity, a pride in their wealth and strength, their sophistries and conspiracies which they thought no man could discern or comprehend.

8.9.17—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

8.9.27—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.10 Alma was initially optimistic about the people of Ammonihah because he had personally been in a worse condition spiritually, in his estimation, than they were in at that time. If he had been an object for improvement, certainly they could be as well. He labored with all of his heart, might, mind, and strength in their behalf.

8.10.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.11 The children of men are not compelled to repent; at some point there must needs be a desire for a better set of circumstances. This usually occurs with humility, a realization that one's situation in life could be improved, coupled with a willingness to submit to the requirements for improvement. The people of Ammonihah had apparently distanced themselves from the main body of the Nephites precisely because of their differing religious and political beliefs. They did not accept the theology which had defined the Nephites for more than five hundred years. They were opposed to the rule of the judges and favored a monarchy. These were a people who would have rejoiced under the rule of King Noah and his priests; in fact, they chaffed in their association with their fellow citizens in the land of Zarahemla. Not only would they completely disregard Alma's religious teachings, they would attempt to take away his civil liberties as well, notwithstanding the laws which prohibited such proscriptions for a man's belief. In this they were very much like their founder, Nehor, who had no hesitancy taking the life of Gideon.

9 Now Satan had gotten great hold upon the hearts of the people of the city of Ammonihah; therefore they would not hearken unto the words of Alma.

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

11 Nevertheless, they hardened their hearts, saying unto him: Behold, we know that thou art Alma; and we know that thou art high priest over the church which thou hast established in many parts of the land, according to your tradition; and we are not of thy church, and we do not believe in such foolish traditions.

8.11.15—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.12 The people of Ammonihah were rude and abusive, fearless in their treatment of a former chief judge of the land of Zarahemla. Of course, they would have perceived Alma as the instrument by which the life of their founder was forfeit. Alma was also the executive means by which Amlici and his army were destroyed. We should not be surprised to learn that any survivors of Amlici's debacle eventually found residency in the land of Ammonihah.

8.12.30—*Nephihah*—The second chief judge in the land of Zarahemla, the first being Alma the younger. This is the only character in the narrative of the Book of Mormon that bears this name. There are at least two cities that were identified by this name. We do not know whether either of them were named for the second chief judge of the Nephites.

8.13 The people of Ammonihah found satisfaction in maltreating one who represented everything that they despised about Nephite civilization. Although they fell short in actually taking his life, they undoubtedly told him that if he returned there would be fatal consequences.

8.13.44—*Aaron*—We cannot be certain at this point who the founder of this city in the western regions of Zarahemla was, other than his name. Was it named for one of the sons of King Mosiah? We may only fruitlessly speculate. What we do know is that there appears to have been another city of the same name located in the southeast region of the land of Zarahemla near the fortress city of Moroni (see 50.13–14)

8.14 For Alma this experience in Ammonihah constituted utter failure on his part. Prior to this experience, the city of Zarahemla had been the great challenge to his ministry as the high priest of the Church of Christ. All indications would suggest that his labors in Gideon and Melek were exceedingly prosperous, that hundreds, perhaps thousands, responded to his call to repentance. In recounting the conversion of the sons of Mosiah, Mormon testified of them that they saw themselves as the very vilest of sinners and that once they had been forgiven of their sins the very thought of anyone suffering endless torment did cause them to quake and tremble (see *MS-C 28.3–4*). We cannot imagine that Alma's sentiments after having been cast out of the city of Ammonihah were any less poignant.

8.14.38—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

8.14.44—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.14.53—*angel*—As it will turn out, this angel was the very same being that initially appeared to him at the time of his conversion (see *MS-C 27.11*).

12 And now we know that because we are not of thy church we know that thou hast no power over us; and thou hast delivered up the judgment-seat unto Nephihah; therefore thou art not the chief judge over us.

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

{9—1830}

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

Alma 8:14
MD 38

8.15 We cannot know for a certainty at this point if Alma had been flagellating himself over his failure to bring the people of Ammonihah unto Christ. The fact that the angel tells him to lift up his head and rejoice would imply that Alma had perhaps thought that he was at fault to some degree for the treatment that he received at the hands of the people. Receiving a divine affirmation that his course of life was acceptable must have come as a comfort and strength to him. His faith was considerably enhanced, so much so that he would willingly return to the place where he had received such rough treatment.

8.15.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.16 The first message that Alma brought to the inhabitants of the city of Ammonihah was “Repent and be baptized for the remission of sins, through the blood of Jesus Christ, the son of the living God, that you might have eternal life.” The second message was more along the lines of what the angel had said to Alma at his first appearance. “Repent of your conspiracy against the people of God or you will be destroyed”.

8.16.16—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

8.17 It is clear that the people of Ammonihah were not passive Nehorites. They were as proactive as Amlici had been. It was their intent to overthrow the judicial system of the Nephites and replace it with a kingdom, no doubt patterned after that which Amlici attempted to impose upon the people, a pattern no doubt adapted from the conduct of King Noah who reigned in the land of Lehi-Nephi a generation before. The system of judges had been divinely inspired, revealed through Mosiah 2, the last of the Nephite prophet-kings.

8.18 Alma’s spirits have been raised considerably. There was yet a great work for him to accomplish in the city of Ammonihah. He was to act in a similar capacity as had the angel who had been sent to call him to repentance many years before. Inasmuch as he had received the assignment, he knew that there would yet be those who would respond as he had done.

8.18.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.18.21—*speedily*—Alma did not hesitate or dawdle along the way, notwithstanding the fact that he was extremely tired and hungry.

8.18.26—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of

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

16 And behold, I am sent to command thee that thou return to the city of Ammonihah, and preach again unto the people of the city; yea, preach unto them. Yea, say unto them, except they repent the Lord God will destroy them.

17 For behold, they do study at this time that they may destroy the liberty of thy people, (for thus saith the *Lord) which is contrary to the statutes, and judgments, and commandments which he has given unto his people.

{*¶*—1830}

18 Now it came to pass that after Alma had received his message from the angel of the Lord he returned speedily to the land of Ammonihah. And he entered the city by another way, yea, by the way which is on the south of the city of Ammonihah.

Alma 8:15
CR93-A 104
CR98-A 34

Alma 8:16
CR93-A 60

Alma 8:17
EM 1:378
* p. 244

Alma 8:18
CR84-O 31

Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

8.18.33–34—*another way*—The city of Aaron to which Alma had been traveling lay undoubtedly to the north of Ammonihah. He would have been cast out of the city, most likely, by way of the north gate. When Alma returned to the city, he was directed to enter in by the south gate. Interestingly enough, Amulek had been directed by the angel to meet Alma by returning to his own home. We may speculate that perhaps Amulek’s abode was located closer to the south gate than to the north, thus providing Alma with a little more protection from discovery than if he had been required to traverse the entire length of the city.

8.18.43—*south*—When Alma first came to the city of Ammonihah from the city of Melek, this south gate was the one through which he originally passed. The angel may have suggested this gate because the other on the north may have been heavily guarded by men who would have recognized Alma the moment he attempted to pass through.

8.19 This encounter, of course, is not mere serendipity. Both men had been divinely directed that they might meet each other without much ado. Alma is prompted to speak directly to Amulek even though there was a possibility that his life might have been forfeit for so doing had the person been any other man.

8.19.10—*hungered*—How long had Alma gone without eating? We do not know precisely, but we may safely surmise that he had not received any nourishment at the hands of the people of Ammonihah during his first visit. Whether he carried a scrip with him with bread or other provisions we cannot say. How long had he pursued his journey toward the city of Aaron before he was commanded to return? Again, we may only guess. The total effect, however, that Alma was a little worse for wear when he passed through the gates of the city.

8.19.15–16—*a man*—Not just a man, but the very man he had been sent to, although Alma may not have been privy to all of the details. It is interesting that Amulek is the one who has seen Alma in vision and not the reverse.

8.20 Amulek identifies himself to Alma in no uncertain terms. It must have been comforting to Alma to know that the way had been prepared before him, that the angel had showed Alma to Amulek in vision and had promised the man that great blessings would flow from Alma being present in his home.

8.20.10—*Nephite*—This is an interesting statement, one which lends itself to a variety of interpretations. Is Amulek simply stating that he is a direct line descendant from father Lehi? That he is such he will clearly state to the inhabitants of Ammonihah (see 10.2–4). In what manner does that fact distinguish him, however, from the rest of the inhabitants of the city? Are the separatists primarily the descendants of Zarahemla? Is Amulek referring to his political affiliation, that he really is in favor of the judicial system established by King Mosiah? Can it be that Amulek is referring to his faith, that he is one who believes theologically, as does Alma, in the Son of God who would bring eternal salvation to his people? Regardless of the applicability of any of these reasons to the man who succors Alma at this time, one wonders at how and why Amulek found himself dwelling in a city full of rascals. There is

19 And as he entered the city he was an hungered, and he said to a man: Will ye give to an humble servant of God something to eat?

Alma 8:19–21
CR87-O 97

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

Alma 8:20
MD 823
DNTC 2:444
EM 1:38

sufficient evidence in the narrative that follows, particularly in Amulek's own words, that he had been a rascal as well for a time. Something had transpired in his life that had caused him to reconsider his theological and political positions.

8.20.19—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

8.21 Thus, any temporal want Alma may have experienced was resolved by his divinely appointed encounter with Amulek.

8.21.19—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.21.30—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.22 Imagine the gratitude that Alma felt toward God, the angel, and the man who served him in his own home from his own abundance. That gratitude expressed itself in a joyful, yet solemn prayer of thanksgiving for all that the Lord had blessed with. His gratitude encompassed Amulek and his entire household, his women, his children, his father, and his extended family (see 10.9–11).

8.22.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.22.16—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.23 Why did Alma have to identify himself to Amulek? When he had first arrived in the city, the inhabitants had recognized Alma immediately, acknowledging that he had been both high priest and chief judge of the land of Zarahemla. Was Alma in disguise or had the trials and tribulations through which he had passed changed his appearance? Certainly the physical abuse that he had suffered at Ammonihah, in conjunction with the many miles he had traveled between Melek, Aaron, and Ammonihah would have taken a toll on his garments and his visage. One wonders if Amulek would have taken Alma in had he known from the first exactly who he was.

8.23.12—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.23.15—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.24 This is a simple rehearsal of the events that took place during Alma's

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

{¶—1830}

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

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

Alma 8:23
AF 195, 214
EM 2:588

24 And behold, I have been called to

previous visit to the city. Is this accounting merely a reminder of events that had so recently transpired, or is there a faint possibility that Amulek may not have been in town when Alma had first visited?

8.24.22—*revelation*—This spirit of revelation would prove to be extraordinarily useful in dealing with men like Zeezrom.. By this spirit, the servants of God may know the minds and hearts of those to whom they have been called to minister.

8.24.24—*prophecy*—The central topic in the teachings of Alma and Amulek will be their fervent testimony of the Lord Jesus Christ and his mission to bring about the redemption of the children of men from both death and hell, even as many as will.

8.24.53—*forever*—The effect of the rejection at Ammonihah apparently was quite profound upon the mind and heart of Alma. Only the voice of the angel could have persuaded him to return to such a city.

8.25 Amulek was the first to receive Alma's testimony regarding the former's sins. This Amulek would later freely confess to his fellow citizens when he and Alma went forth to preach to the inhabitants of the city of Ammonihah (see 10.5–6).

8.26 Alma has fasted many days, but some of that time must have compulsory fasting. It may have been that Alma, like so many others, had entered into his labors without purse or scrip, depending in faith upon the willingness of the honest in heart to provide him with the necessaries of life. Apparently in the cities of Gideon and Melek, Alma had suffered neither hunger nor thirst while dwelling among them. It is clear, however, that the people of Ammonihah had offered him no food nor drink nor a place to rest himself from day to day. How much time had passed without his having been nourish we may only guess.

8.26.13—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.27 Amulek will testify that he took Alma into his home on the fourth day of the seventh month of the tenth year of the reign of the judges (see 10.6). The initial phases of their ministry, as recorded in chapters 9 through 13, may have only taken a day or so to transpire. How long did it take for the people of Ammonihah to ferret out all those who believed in the words of the two missionaries? How long did it take to prepare the great fire into which the scriptures and the wives and children of the believers were cast? We cannot say with certainty. After the massacre of the women and children, Alma and Amulek were confined in prison for three days, after which they were questioned by the leaders of the Ammonihahites. Many days passed away after that before the destruction of those leaders and the prison took place. The temporal marker for that event is given by Mormon as the twelfth day of the tenth month in the tenth year of the reign of the judge (see 14.23). Thus, from the time that Alma and Amulek find each other in the streets of Ammonihah until they are freed from prison by the earthquake is approximately 3 months and 8 days. How much time was spent preparing for their mission in the home of Amulek? How much time was spent weltering in the prison? It is difficult to say, but it would appear that each experience consumed more

preach the word of God among all this people, according to the spirit of revelation and prophecy; and I was in this land and they would not receive me, but they cast me out and I was about to set my back towards this land forever.

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

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

27 And Alma tarried many days with Amulek before he began to preach unto the people.

time than what is usually assumed. See 14.20 where these temporal issues are dealt with in more detail.

8.27.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.27.4–5—*many days*—We have assumed for the sake of argument that this period of time was approximately 40 days (see 14.10).

8.27.7—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.28 It is hard to imagine a people more corrupt than that which beat and mocked high priest of the Church of Christ only a few weeks before. It may have been this renewed emphasis on elitism and persecution of the lower classes that actually provided an opportunity for Alma and Amulek to have some success with an otherwise deeply iniquitous people.

8.29 The voice of the lord assigned to this humble companionship the task of crying repentance to a fallen and corrupt people. Alma had received the initial commission to bring salvation to the people of the land of Zarahemla some time before. It is at this very moment of time that Amulek receives his mission call. No doubt Amulek was ordained and set apart for this service by Alma. Note that nothing is said regarding baptism, much like the sermon delivered in the city of Zarahemla. The message to the people of Gideon and Melek was to repent and be baptized. Should we not conclude that most of the inhabitants of the city of Ammonihah had once belonged to the Church of Jesus Christ and had apostatized from the truth?

8.29.6—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.29.15—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.30 No man may effectively deliver the words of God to the children of men without the power and support of the Holy Ghost.

8.30.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

8.30.7—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

8.31 The power of God was upon these two men such that they were able to deliver themselves from captivity when the appropriate time arrived. It is interesting to note that in the economy of God, the wives and children of the believers were not to be freed from the fiery death that consumed them, save by death. It is also interesting to note that the deplorable conditions in the prison where the two missionaries were incarcerated had to worsen to intoler-

{9—1830}

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

29 And the word came to Alma, saying: Go; and also say unto my servant Amulek, go forth and prophesy unto this people, saying—Repent ye, for thus saith the Lord, except ye repent I will visit this people in mine anger; yea, and I will not turn my fierce anger away.

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

31 And they had power given *unto them, insomuch that they could not be confined in dungeons; neither was it possible that any man could slay them; nevertheless they did not exercise their power until they were

* p. 245

able before that sacred power was exercised in their behalf. Being filled with the power and influence of the Holy Ghost throughout their ordeal provided them with restraint and perfect timing, that the will of God might be accomplished in the midst of a recalcitrant people.

8.32 Having been prepared in faith to serve the Lord God of Israel, Alma and Amulek pressed forward in that faith to accomplish all that was required of them. Amulek would pass through trials unimaginable to himself as his ministry progressed. It is evident that his own wife and children were murdered before his eyes. Yet through all of his adversity Amulek was willing to follow the lead of his companion, having confidence in the words of the angel and the power of the vision that he had received regarding Alma.

9.0 As has been indicated before, it is likely that this heading is also a sub-heading of the one that is inscribed for chapter 5 (see 5.0 and 7.0). The entire ministry of Alma immediately after resigning from his role as chief judge of the land of Zarahemla is covered in chapters 5 through 15. The ministry to Zarahemla, Gideon, and Melek are covered in chapters 5 through 8. His ministry in the land of Sidom, including the redemption of Zeezrom is treated in chapter 15.

9.0.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

9.0.10—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

9.0.23—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

9.0.40–42—*record of Alma*—It seems certain that Mormon was drawing from a personal journal kept by Alma during this period of his life that was distinct from the Large Plates of Nephi. This probably separate record is mentioned by Mormon in the headnote to chapter 7 as well (see 7.0)

9.0.43–48—*Comprising chapters 9 to 14 inclusive*—A modern insertion designed to identify the extent of the narrative in this particular city of Ammonihah in conjunction with the introductory material provided by Mormon as the general editor of the Book of Mormon.

9.1 The commandment to go forth among the people of Ammonihah is recorded in the previous chapter (see 8.29). At this point, that is to say from the present verse forward, the first person narrator is Alma rather than

bound in bands and cast into prison. Now, this was done that the Lord might show forth his power in them.

{¶—1830}

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

{Chapter VII} (Chapter 9)

The words of Alma, and also the words of Amulek, which were declared unto the people who were in the land of Ammonihah. And also they are cast into prison, and delivered by the miraculous power of God which was in them, according to the record of Alma. Comprising chapters 9 to 14 inclusive.

{¶—1830}

1 AND again, I, Alma, having been commanded of God that I should take Amulek and go forth and preach

Alma 9
EM 1:34, 38,
150

Mormon, indicating that Mormon is now quoting directly from Alma's account. The direct citation may continue as far as the end of chapter 11, but it is certain that in chapter 12, Mormon again is clearly the narrator of events, even though there will be other extended passages directly cited from Alma's record.

9.1.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

9.1.14—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

9.1.33—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

9.2 It is hard to imagine that the citizenry of Ammonihah was unfamiliar with the person of Alma, given that for a number of years he had served as the chief judge of all of the land of Zarahemla (see 8.11). Essentially what the Ammonihahites were saying was, "Who do you think you are?", rather than merely asking him to identify himself. The people of the city were correct in one matter: certainly the testimony of one man would not be sufficient to confirm that Alma's teachings were true. Yet, we may look at the people of the cities of Zarahemla, Gideon, and Melek who did that very thing. What appears to be the case in those instances is that Alma's words were confirmed by the power and influence of the Holy Ghost. In this, the Ammonihahites were deficient and demanded a second mortal witness. That there was one waiting in the wings, one of their renowned citizens, would come as a bit of a shock. In some respects, these proceedings parallel those that transpired among the people of King Noah when Abinadi appeared among them Alma the elder would appear to confirm the words of Abinadi, just as Amulek would confirm the teachings of Alma the younger.

9.2.23—*earth*—One wonders why this particular prophecy was chosen to denigrate, except that Nephi, the son of Lehi, had included that very concept in his teachings to his brethren (*1 NE-C 17.46*). The people of Ammonihah were already suffering apostasy to a very high degree indeed.

9.3 It is possible that the people of Ammonihah were aware of the prophecy regarding the end of the world, but they most certainly did not believe it. This provides us with another insight into the doctrines of the Nehorites who believed that nothing stood in need of repair from an eternal perspective, neither men, the earth, or anything else in creation. The world, for them, was not fallen and therefore had no need of redemption.

9.4 Had Alma been the first of the Nephites to persuade the people of

again unto this people, or the people who were in the city of Ammonihah, it came to pass as I began to preach unto them, they began to contend with me, saying:

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

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

4 And they said also: We will not

Alma 9:4

Ammonihah to come unto Christ by forsaking all of their sins? If he were, one wonders as to how and why the wicked in Ammonihah made reference to the very doom which they chose to mock. Their city would be destroyed in a single day and by an enemy from a quarter that they did not anticipate (see 16.1–11).

9.5 What sort of a God did the Ammonihahites believe in? From the teachings that we have of Nehor, we could conclude that they believed that their god only did those things which blessed men and that punishment was not part of the economy of their lord (see 1.1–4).

9.5.16—*hard-hearted*—The citizens of Ammonihah were a wicked and impenitent people, believing that they had no cause to change either their religion or their politics.

9.5.19—*stiffnecked*—They were a willful and determined segment of the population of the land of Zarahemla. Without humility they would never see themselves in any other light than that which Nehor had taught them. They were sustained in their self-aggrandizement and nothing but annihilation would convince them otherwise.

9.6 The people of Ammonihah were not a godless people; they had simply rejected the theology of their righteous fathers. Basically the people were saying, “Who is this god of yours that only one witness comes in among us?” This, no doubt, was supposed to be a slap in the face for Alma, the high priest of the Church of Christ, the leader of a body of saints who still observed the Law of Moses as far as their practical worship was concerned. Alma’s antagonists were undoubtedly familiar with the dictum that all truth must be established in the mouth of two or three witnesses.

9.7 One wonders why the people of Ammonihah did not take Alma at that time. Again, we see a parallel with Abinadi among the people of the land of Lehi-Nephi. Inasmuch as we are reading directly from the record of Alma, it seems unlikely that he would mention any outward transformation of himself as was recorded of Abinadi. Whatever transpired, a great foreboding of some kind came upon the people that they did not apprehend him, but allowed him to continue his message to them. Alma is fearless in his discourse; his experiences have been such that he no longer fears any man or collection of men.

9.8 We may rightly conclude that the wickedness of the people of Ammonihah was a willful choice, that they had known better all along, but found in the teachings of Nehor a quasi-religious reason for behaving as they did.

9.8.7—*generation*—Alma the elder and Limhi had been welcomed into the land of Zarahemla about the year 121 BC. The establishment of the reign of judges had begun about the year 91 BC. The inhabitants of Ammonihah, those who were most rebellious, would have been born or would have been small children at the time their fathers escaped the oppression of the Lamanites and had found freedom and prosperity in the land of Zarahemla.

9.8.11—*forgotten*—The English word “forgotten” not only means to “lose from remembrance”, it also means to “neglect, slight”.

9.8.13—*tradition*—Alma certainly has in mind the acceptance of the peoples from the land of Lehi-Nephi of the principles of righteousness as couched in the Gospel of Jesus Christ which they had received from the hand of his own father a generation before. Inasmuch as it is likely that the Ammonihahites were conspiring with the Lamanites to overthrow the rule of the judges in the land of Zarahemla, Alma is also

believe thy words if thou shouldst prophesy that this great city should be destroyed in one day.

5 Now they knew not that God could do such marvelous works, for they were a hard-hearted and a stiff-necked people.

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

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

{9—1830}

8 Behold, O ye wicked and perverse generation, how have ye forgotten the tradition of your fathers; yea, how soon ye have forgotten the commandments of God.

alluding to their parents having accepted the notion of a more democratic rule.

9.8.24—*commandments*—Although the people of Ammonihah were doing many things amiss, it seems clear that they were probably engaging in the practice of plurality of wives as well, a practice completely proscribed by the Lord’s prophets from the days of Lehi.

9.9 Alma points to Lehi for a number of reasons. Had the Ammonihahites “remembered” the example of that great ancestor, they would have conducted themselves in a far more acceptable manner. Did the inhabitants of the city of Ammonihah not remember the miraculous manner in which Alma and Limhi’s peoples had been liberated from out of the hands of the Lamanites and those of the wicked priests of Noah? Could they not perceive the connection between the two, that God was the same yesterday, today, and forever?

9.9.8—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

9.10 Alma is no doubt referring to the escape of Nephi, the son of Lehi, and all those who believed in the revelations of God, from the land of Lehi into the mountains of Nephi in order to avoid the murderous intent of Laman and Lemuel and their party. The escape of Mosiah 1 from the land of Nephi also is implied in this same allusion, together with the remnants of Zeniff’s failed colony in the land of Lehi-Nephi.

9.11 Many incursions by the Lamanites had taken place in the land of Zarahemla since the arrival of Mosiah 1 and his entourage about the year 220 BC. These had been repulsed by the kings and judges of the land. Could not the Ammonihahites reflect upon the coincidence of wickedness and invasion, repentance and victory? The promise had been from the beginning that if the Nephites were willing to observe the commandments of God and were willing to worship the coming Messiah as the Son of God, they would prosper in the land. Rebellion was unbecoming of a people blessed by the hand of God and would be treated with severity. Without sincere repentance, such a people would be swept off the face of the land.

9.11.46—*state*—Being driven from off the face of the land for failure to keep the commandments of God can be seen throughout the history of the Nephite peoples as they were forced to move from place to place, leaving their improvements behind. Yet notwithstanding their temporal losses, these forfeitures might later be recovered as they were given an opportunity to improve upon their willingness to obey the Lord their God. To be ushered into the spirit world, however, as a result of sustained wickedness would not bode well for the children of Lehi.

9.12 Without repentance there can be no salvation, a concept that the people of Ammonihah had rejected when they took Nehor to be their theological guide. The Ammonihahites did not fear the eternities in their spiritual blindness, but Alma clearly depicts their fate in the temporal world if they persisted in their obstinate refusal to hearken to the voice of God. The destruction would come upon them suddenly, as they themselves had mockingly prophesied, and there would be no time for them to find absolution in mortality.

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

Alma 9:9
MD 679

10 And have ye for*gotten so soon how many times he delivered our fathers out of the hands of their enemies, and preserved them from being destroyed, even by the hands of their own brethren?

* p. 246

11 Yea, and if it had not been for his matchless power, and his mercy, and his long-suffering towards us, we should unavoidably have been cut off from the face of the earth long before this period of time, and perhaps been consigned to a state of endless misery and woe.

Alma 9:11
MD 508

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

Alma 9:12
AF 113

9.13 The citation given here is recorded almost verbatim in 1 Nephi 1:20. In that case, Lehi had been teaching his sons, Laman and Lemuel, regarding the principles that would govern their sojourn upon the earth and that of their posterity. We do not know precisely when the Lord first delivered this seminal message to His prophet. We can find reference to this promise throughout the text of the Book of Mormon.

9.14 There is every reason to suspect that the people of Ammonihah were already in collusion with the king of the Lamanites in their contemplation to overthrow the rule of the judges in the land of Zarahemla, just as Amlici, their fellow Nehorite, had attempted to do several years before. The Ammonihahites must have found this and the following references to the Lamanites somewhat amusing.

9.14.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.15 The vast majority of Lamanites at this time were not apostate Nephites. Laman and Lemuel had been given a promise that their posterity would remain upon the land notwithstanding the rebellions and perversities of their fathers. We are not yet privy as to the nature of the judgment that the traditionally wicked posterity of Laman and Lemuel might receive, but Alma's testimony is that it will be far more gentle than that which the persistently apostate Nephites would suffer. The people of Ammonihah sought for peace and prosperity in their wickedness, but the prophet bears witness to them that they will never be satisfied in that quest.

9.16 The primary promise extended to the posterity of Laman and Lemuel was that they would be given extended opportunities to repent of their wickedness, both in this life and in the world to come. The wickedness of the Lamanites was due to the teachings of their fathers; the wickedness of the Nephites was due to their willful rebellions against the spirit of God.

9.16.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.17 As a race, there would come a time when the truth regarding the ancestors of the Lamanites would be revealed to them. In large measure this has been brought about with the coming forth of the Book of Mormon. In this sense, many of the Lamanites of this dispensation have learned for themselves the principles of salvation and have forsaken the wicked traditions that have plagued their peoples for many generations. Additionally, every soul who has lived upon the earth will have an opportunity to understand the truth in its fullness and either accept or reject the attending blessings. Individual Lamanites who, for no fault of their own, did not have an opportunity to hear and understand the Gospel of Christ will be given that opportunity. They, too, would come to understand the incorrectness of the traditions of their fathers and find solace in repentance through faith in Jesus Christ.

13 Behold, do ye not remember the words which he spake unto Lehi, saying that: Inasmuch as ye shall keep my commandments, ye shall prosper in the land? And again it is said that: Inasmuch as ye will not keep my commandments ye shall be cut off from the presence of the Lord.

14 Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been cut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land.

15 Nevertheless I say unto you, that it shall be more tolerable for them in the day of judgment than for you, if ye remain in your sins, yea, and even more tolerable for them in this life than for you, except ye repent.

16 For there are many promises which are extended to the Lamanites; for it is because of the traditions of their fathers that caused them to remain in their state of ignorance; therefore the Lord will be merciful unto them and prolong their existence in the land.

17 And at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful unto all who call on his name.

Alma 9:13
CR85-A 16
CR86-A 34
CR02-O 42
Alma 9:13-14
MD 428

Alma 9:14-17
EM 2:799

Alma 9:15-16
DS 2:29
EM 2:525

9.18 In less than a year, the inhabitants of the city of Ammonihah would be ushered into the world of spirits completely unprepared to face their God. Their failure to hearken to the testimonies of Alma and Amulek put them on a collision course with eternity.

9.18.26—*Lamanites*—The people of Ammonihah, particularly the leadership thereof, must have found this prophecy of Alma quite rich. If, as we suspect, the leadership of the city of Ammonihah were just as proactive in their entreaties to the king of the Lamanites as Amlici had been, an attack from their co-conspirators would have been the last thing they would have suspected.

9.18.42—*time*—Imagine the surprise of everyone in the city when the Lamanites descended upon the city of Ammonihah on the fifth day of the second month of the eleventh year of the reign of the judges. The attack took place as the result of the machinations of the co-conspirators of the Ammonihahites among the leadership of the Lamanites (see 25.1–13).

9.18.53–54—*utter destruction*—All those who were living in the city of Ammonihah on the fifth day of the second month of the eleventh year of the judges were destroyed; none escaped.

9.18.63—*anger*—The political intrigues notwithstanding, the destruction of the Ammonihahites was according to the mind and will of the Lord, decreed by him.

9.19 Unto whom much is given much is expected. The Nephites, having much more light and truth than the Lamanites, as a result of their periods of righteousness, would not be allowed to make mock of the holiness of God nor of His commandments which had been given to them. Thus, although the Lamanites and the Ammonihahites might commit the same kinds of sins, the Nephites would end up forfeiting their mortal probation because of the egregious nature of their rebellion.

9.19.13—*iniquities*—This is at least in reference to their determination to overthrow the government of the land of Zarahemla, their flagrant immorality, and their unhesitating willingness to take the lives of the innocent.

9.19.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.19.41—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

9.20 How many nations on the face of the earth had been favored to know by direct revelation of the coming of the Lord Jesus Christ in the flesh? The revelations given to the Nephite prophets were as comprehensive and as detailed as any that had ever been given to the children of men. They were also the beneficiaries of the revelations preserved upon the Brass Plates, extensive prophecies relating many of the salient events in the history of the world. And what may we say of the 24 gold plates discovered by the servants of King Limhi as they searched for the city of Zarahemla. These had been translated by King Mosiah by means of the Urim and Thummim and were the source of great knowledge and understanding of the economy of God in the far distant

18 But behold, I say unto you that if ye persist in your wickedness that your days shall not be prolonged in the land, for the Lamanites shall be sent upon you; and if ye repent not they shall come in a time when you know not, and ye shall be visited with utter destruction; and it shall be according to the fierce anger of the Lord.

19 For he will not suffer you that ye shall live in your iniquities, to destroy his people. I say unto you, Nay; he would rather suffer that the Lamanites *might destroy all his people who are called the people of Nephi, if it were possible that they could fall into sins and transgressions, after having had so much light and so much knowledge given unto them of the Lord their God;

* p. 247

20 Yea, after having been such a highly favored people of the Lord; yea, after having been favored above every other nation, kindred, tongue, or people; after having had all things made known unto them, according to their desires, and their faith, and prayers, of that which has been, and which is, and which is to come;

past. All these things had been made known unto the Nephites because of their personal and collective righteousness. The Ammonihahites had trampled all of these things beneath their feet in order that they might adhere to the teachings and corrupt practices of Nehor and Amlici.

9.21 Direct communication with the heavens had been commonplace among the Nephites. A generation before the establishment of the reign of the judges, the entire citizenry of the land of Zarahemla had been profoundly affected by the teachings of King Benjamin and in many respects were bound together in faith because of the influence of the spirit of God which they allowed to come into their lives. The people of Ammonihah could not possibly have been ignorant of these glorious events that had taken place in the immediate past. These, too, they must have deliberately rejected rather than believe the testimonies of those who preceded them.

9.22 All of these historical events were a matter of record, preserved from day to day, beginning with the exodus of Lehi and his family from the land of Jerusalem. Mulek and his entourage also had been blessed by the hand of the Lord in their adventures, and their traditions bore witness as to the blessings which they received when they were obedient to the word of the Lord. The five hundred years of recorded history could not be simply dismissed without doing violence to the entire Nephite civilization. This revisionist approach that the people of Ammonihah were taking was not unlike the tales that Laman and Lemuel told their posterity once Nephite and those who followed him had departed into the wilderness of Nephi.

9.22.14—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

9.23 A solemn warning, indeed, and one given with a cause and a purpose. The Ammonihahites knew exactly what they were doing and their deliberate wresting of their history and their scriptures would bring upon them the justice and judgment of God.

9.23.61—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

9.24 Once again Alma testifies to the people of Ammonihah regarding their precarious situation. The Lamanites might commit all kinds of atrocities and yet be preserved against their enemies. The Nephites, however, had no such promise.

9.24.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teach-

21 Having been visited by the Spirit of God; having conversed with angels, and having been spoken unto by the voice of the Lord; and having the spirit of prophecy, and the spirit of revelation, and also many gifts, the gift of speaking with tongues, and the gift of preaching, and the gift of the Holy Ghost, and the gift of translation;

22 Yea, and after having been delivered of God out of the land of Jerusalem, by the hand of the Lord; having been saved from famine, and from sickness, and all manner of diseases of every kind; and they having waxed strong in battle, that they might not be destroyed; having been brought out of bondage time after time, and having been kept and preserved until now; and they have been prospered until they are rich in all manner of things—

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

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24 For behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him that ye shall utterly be destroyed from off the face of the earth?

Alma 9:21
MD 315, 799
DNTC 2:369,
383

Alma 9:22
MD 346

Alma 9:23
MD 445
EM 1:58

ing of the prophets, seers, and revelators of the Lord God of Israel.

9.25 The same angel that had been instrumental in preserving the life of Alma the younger when he had been determined to destroy the freedoms of the Nephites was he who was instrumental in having Alma return to the city of Ammonihah that they might have one last opportunity to repent, to reverse their course of conduct, that they might not be destroyed. This cry to repentance was iterated by Alma to the people of Gideon earlier in Alma's ministry (see 7.9). If the same message was given to Alma by the angel on the road to Aaron, it is not a matter of record (see 8.13–18). We should not be surprised at the sparsity of the account of the conversation between Alma and the angel in chapter 8; more of it is presented here and in the following verses

9.25.39—*Repent*—There would have been no word less desirable to the people of Ammonihah than this one. According to Nehor, men have no need for repentance.

9.26 The words of the angel to Alma continue. The people of Ammonihah would have little tolerance for the preaching of the promised Messiah. A Redeemer, a Savior, suggests that there is something from which a man or woman needs saving. The Nehorites did not believe in that necessity.

9.26.3–4—*many days*—It would be 82 years to the birth of the Savior and then another 34 years or so to the time of his appearance to the surviving Nephites at the temple of the city Bountiful.

9.26.14—*glory*—Referring to the descent of the resurrected Christ to the Nephites. We may say in our own time that it is not many years until the Son of God will appear in glory unto us, even though this is not the event to which Alma is referring.

9.26.31—*grace*—There has never been a child of God who was possessed of the ability to give gifts to the children of men as was Jesus Christ. Through his grace, we, every man, woman, and child, will come forth from the tomb unto immortality. Through his grace, every soul may be redeemed from hell, released from the effects of personal sin, even as many as will choose to hearken to the voice of God.

9.26.32—*equity*—Iniquity is that which bring inequality among the sons of God. Jesus' desire is that all of the sons and daughters of God might inherit eternal life as he has done, that they be joint-heirs with him in the eternities.

9.26.34—*truth*—Faith in the Lord Jesus Christ is that which makes salvation accessible to the children of men. Faith is that which prompts us to believe that which has been written of Christ; faith is that which aids us in our attempts to comprehend the promptings of the Holy Ghost. We have faith in Christ because he invariably tells the truth; his words and his love for us will never fail.

9.26.37—*patience*—How does one bear the punishment due for the sins of mankind without being patient? The Spirit of God will not always strive with the children of men, but it will for a good long time, until it is utterly ignored and rejected.

9.26.38—*mercy*—Notwithstanding what he has suffering for and in behalf of men, Jesus' love comprehends them all. He is perfectly willing to absolve his brethren of the transgressions and rebellions which they have perpetrated against their own salvation, if they are willing to enter into a solemn and eternal covenant of righteousness before God and in his name.

9.26.40—*long-suffering*—There never has been another mortal who has endured so much for so many.

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

Alma 9:25–27
CR80-O 70

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

Alma 9:26
MD 231, 810
CR91-A 32
CR93-A 34
CR93-O 17
CR96-O 77
Alma 9:26–27
PM 457
Alma 9:26–30
PM 480

9.27 The words of the angel to Alma continue. The Ammonihahites would have perceived no need for baptism, for they did not believe that they were capable of committing sins. Thus, they likewise sensed no need for repentance nor for faith in the coming of the Son of God.

9.28 The words of the angel to Alma continue. The Ammonihahites have not been the only ones who have doubted or rejected the idea that men will be held accountable for their conduct while dwelling upon the earth. The idea that men would be raised up from the tomb to appear before God in order to be rewarded or punished for their action struck fear into the heart of Zeezrom (see 12.8). There is only one path to salvation and exaltation and that in through the Lord Jesus Christ. If the Gospel finds no purchase in the hearts and minds of the children of men, there is no hope for them. They are left beyond the pale of the Kingdom of God and there pertain to the kingdom of the devil, who has no power to save or bless.

9.28.52–53—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

9.29 Verses 25 through 28 contain a portion of the words spoken by the angel as Alma was traveling from Ammonihah to Aaron (see 8.13–18).

9.30 Alma's candor here is poignant. The Ammonihahites had rejected the teachings of King Benjamin wherein he had taught his people that the natural man was an enemy of God (see *MS-C 3.19*). The Nehorites taught themselves that the natural man was the friend of God and therefore there was no need for repentance or redemption.

9.30.35–36—*grossly hardened*—This effect is brought about through deliberate sin. For this reason Alma testified that the people of Ammonihah had cause to repent.

9.30.48–52—*lost and fallen people*—Alma would use this exact phraseology in describing the nature of men after Adam and Eve partook of the fruit of the Tree of Knowledge of Good and Evil (see 12.22)

9.31 Only the humble are receptive to the counsel and advice of the prophets of God. All others find the teachings of holy men distressing and insulting.

9.31.8—*I*—Again, we should be aware that all that has gone before in this part of the Book of Mormon is a direct citation from the private journal of the prophet Alma.

9.31.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

9.31.30–33—*hard-hearted and stiffnecked*—That the Ammonihahites were hard-hearted and stiff-necked there can be no doubt. But in the narrative given by Mormon, in the citations taken from the record of Alma, in no place is it recorded that Alma told the people point-blank that they were as he describes them here. What this should indicate to us is that the account which we presently have is, as might be expected, somewhat truncated.

9.32 At the beginning of his discourse the people of Ammonihah had been prepared to take Alma into custody. For whatever reason, they initially were dissuaded from doing so (see 9.7). Alma had taught the people many things with which they could have been upset, but this final straw, the fact that they were a lost and fallen people, pushed aside any temerity they might have had

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

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

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

30 And now, my beloved brethren, for ye are my brethren, and ye ought to be beloved, and ye ought to bring forth works which are meet for repentance, seeing that your hearts have been grossly hardened against the word of God, and seeing that ye are a lost and a fallen people.

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

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

Alma 9:27
AF 131
MD 623
DNTC 3:473
DS 2:11
PM 232
CR85-A 104
* p. 248
Alma 9:28
AF 95, 108

in the beginning. Just as the wicked were about to physically restrain Alma, his companion stood forth and caused a major distraction.

9.33 As was the case with Abinadi, Alma and Amulek could not be subdued and imprisoned until they had had the opportunity to deliver the message they had been commanded to deliver to the inhabitants of the city.

9.34 We cannot be certain if this verse is a continuation of the record of Alma from which Mormon is quoting or whether this is Mormon himself simply indicating that he was about to turn to Amulek's contribution. In either eventuality, Amulek's teachings were to be found upon Alma's personal account of his ministry to the people in the cities and villages of the land of Zarahemla.

9.34.7—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

9.34.28—*written*—Who would have best known this was the case, if not Alma? This is as good an indication that the author of this verse is Alma himself, that Mormon still actively quote from his source. It may be true, of course, that Alma in his own record clearly stated that he was not able to recount everything that Amulek said and Mormon is summarizing that fact for us.

9.34.38–39—*this book*—While a splendid argument might be written the contrary, it is most probable that “this book” refers to the record of Alma rather than to the Book of Mormon.

10.1 Although we cannot state so with absolute certainty, it is most likely that this introduction to Amulek's teachings was probably penned by Alma rather than Mormon (see 9.34.38–39).

10.1.7—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.1.18—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

33 But it came to pass that the Lord did not suffer them that they should take me at that time and cast me into prison.

{*¶*—1830}

34 And it came to pass that Amulek went and stood forth, and began to preach unto them also. And now the words of Amulek are not all written, nevertheless a part of his words are written in this book.

{*Chapter VIII*}

(Chapter 10)

{*¶*—1830}

1 NOW these are the words which Amulek preached unto the people who were in the land of Ammonihah, saying:

Alma 10
EM 1:34, 38,
150
CR88-A 89

10.2 Amulek introduces himself in terms that the people of Ammonihah would understand. We may conclude that a vast majority of the people in the city knew of Amulek's father, and many probably were acquainted with Ishmael. The legendary Aminadi would have been a name that everyone knew or it would have been nonsense to even mention him in his discourse.

10.2.3—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.2.9—*Giddonah*—This is the only mention of Amulek's father by name. Giddonah undoubtedly lost his life when the city of Ammonihah was destroyed inasmuch as he rejected the teachings of his son (see 15.16). We ought not confuse him with the high priest of the Church in the land of Gideon who confronted the Anti-Christ Korihor about eight years later.

10.2.11—*was*—The use of the past tense here ought to give us to understand that Ishmael is dead. Otherwise, Amulek would have said "who is the son of Ishmael". We know that Giddonah is still alive inasmuch as he will eventually reject the teachings of his son (see 15.16).

10.2.15—*Ishmael*—This is the only mention of Amulek's grandfather by name. It seems likely that Ishmael had passed away prior to Amulek's ministry.

10.2.19—*descendant*—How many generations had passed away since the days of Aminadi we cannot know. Neither can we say with certainty which temple bore the message which he interpreted.

10.2.21—*Aminadi*—Nothing more is known of this man save what is spoken by Amulek in this place.

10.2.29—*writing*—We know nothing of what was written by the finger of the Lord on this occasion nor may we speculate with any confidence about why it needed interpreting. There is obviously no direct connection between the interpretation made by Daniel of the writing made by the finger of the Lord on the wall of King Belshazzar's palace some five centuries before and the one spoken of here.

10.2.39—*temple*—Whether this was the temple in the city of Zarahemla, the land of Nephi, or some other place, we cannot say.

10.3 Again, Amulek mentions those members of his lineage that would have significance to his audience. By means of the Brass Plates, Lehi and his family learned that they were direct descendants from the loins of Joseph. This is the only place in the Book of Mormon where Lehi is declared to be a descendant of Joseph through his son Manasseh. There is a long-standing tradition in the Church of Christ in this dispensation that Ishmael, Lehi's friend whose family joined the prophet in the wilderness, was a descendant of Joseph through the younger son, Ephraim. We have no reason to doubt that tradition.

10.3.2—*Aminadi*—Nothing more is known of this man save what is spoken by Amulek in this place.

10.3.7—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

10.3.13—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the

2 I am Amulek; I am the son of Giddonah, who was the son of Ishmael, who was a descendant of Aminadi; and it was the same Aminadi who interpreted the writing which was upon the wall of the temple, which was written by the finger of God.

Alma 10:2
FPM 54

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

Alma 10:3
AGQ 1:124,
142
AGQ 3:197
AGQ 5:70
MD 33
DS 3:262
EM 2:706, 760

Small Plates of Nephi.

- 10.3.21—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.
- 10.3.27—*Manasseh*—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.
- 10.3.33—*Joseph*—The firstborn son of Jacob and his second wife Rachel. Because of grievous transgression on the part of Reuben, the firstborn son of Jacob and his first wife Leah, Joseph was given the patriarchal birthright of the House of Israel. This deference to a younger sibling deeply disturbed ten of his brethren and, as a result of their jealousy, he was sold into slavery. Joseph eventually found prominence in the household of Potipher, and then in the Egyptian prison, and finally in the Kingdom of Pharaoh. He was instrumental in preserving the lives of his family because of his singular authority among the Egyptians.
- 10.3.38—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

10.4 While Amulek’s ancestry was notable, his own personal visibility was quite high in the city of Ammonihah and environs. His personal wealth caused him to be held in high esteem; his charisma had brought him into a rather lofty station among the people.

10.4.24—*kindreds*—Most of these would reject the Gospel of Christ, including his father Giddonah. With the destruction of the city by the Lamanites, Amulek would be bereft of all of the social comforts that he once enjoyed before his conversion.

10.4.33—*riches*—Much, if not all, of Amulek’s wealth would be left behind as Amulek pursued his ministry among the wicked inhabitants of Ammonihah (see 15.16–18).

10.5 Amulek’s wealth and popularity had not brought him to a knowledge of Christ, to a faith capable of producing salvation. Upon reflection, however, it was clear that he had been privy to marvelous manifestations of the power of God. If Amulek were about the same age as Alma, he would have witnessed great conflicts between the Lamanites and the Nephites and would have heard of other preservations of the Nephites from their enemies. Amulek is simply confessing here that he had not been inclined before to think of those interventions as having been divinely inspired.

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

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

Alma 10:4
EM 1:38
CR88-A 89
Alma 10:4–6
CR91-O 42
CR92-O 89

* p. 249

10.6 One wonders as to how that rebellion was manifested, what wickednesses filled his soul, what sins hardened his heart sufficiently that he would choose not to hear the spirit of the Lord whispering to him. The temporal marker given by Amulek here is useful in or establishing the chronology of Alma's ministry among the people of Ammonihah.

10.6.10—*called*—Although he did not respond as he should have, Amulek knew at the time when he was being moved upon to repent from his sins.

10.6.15–17—*would not hear*—This was a conscious choice on Amulek's part.

10.6.46—*day*—We do not know exactly how the calendar of the Nephites worked, but we might assume that it was, in part, based on the Jewish lunar calendar, particularly since they were still observing the rituals of the Law of Moses. It would follow, then, if we assumed the Nephite "months" to be approximately 29 or 30 days long.

10.6.49—*seventh*—We are at a loss as to determine how the Nephites counted their months inasmuch as the Jews have at least four ways of calculating the "first of the year". Under the Law of Moses, however, the first month of the year corresponds to the Passover feast, a spring celebration usually held in late March or April in the modern calendar. If this be the manner of calculating among the Nephites, then Amulek is referring to a time that would correspond to October in the modern calendar.

10.6.50—*month*—Again, we may only assume a correlation between the lunar divisions of the Jewish calendar with that of the Nephites. Note that the month is identified by number instead of by name. The naming of the various Jewish months took place sometime during or after the Babylonian captivity beginning in the year 589 BC.

10.6.55–56—*tenth year*—A period of time that includes portions of the years 82–81 BC (see 8.3.11–12). It should not surprise us that the seventh month would have taken place in the year 81 BC according to our present calendars.

10.7 The first commandment given to Amulek was to return to his own home in order to prepare a meal for a man who had been driven from the doorsteps of the people of Ammonihah. On his way to obey the voice of the angel, he meets and immediately recognizes Alma as the one of whom the angel had spoken. There is no serendipity in the seeming chance meeting of the two men. Both had been given instructions that would cause their paths to cross at the very moment that they did.

10.7.13—*angel*—We may assume that this was the same angel that was sent to invite Alma back to the city of Ammonihah (see 8.16).

10.7.51—*fasted*—Certainly as part of Alma's devoted ministry to the people of the land of Zarahemla he would have engaged in frequent fasting and prayer. We may perceive, however, that a portion of that fast was enforced upon him because of the rebellious nature of the people of Ammonihah who would not have fed him under any circumstances because of the principles which he tried to teach them.

10.8 Amulek is not reluctant in any fashion to identify himself with angels, with prophets of God, and with the atonement of the Lord Jesus Christ. Needless to say, by admitting that he had taken Alma into his own home, he was by that admission endangering his own life that those of the family members who lived with him.

6 Nevertheless, I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore I went on rebelling against God, in the wickedness of my heart, even until the fourth day of this seventh month, which is in the tenth year of the reign of the judges.

Alma 10:6
CR83-O 77
CR89-A 6
CR94-O 79

7 As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is a chosen man of God; for he has fasted many days because of the sins of this people, and he is an hungered, and thou shalt receive him into thy house and feed him, and he shall bless thee and thy house; and the blessing of the Lord shall rest upon thee and thy house.

Alma 10:7
CR93-A 60
Alma 10:7–9
EM 2:649
Alma 10:7–11
CR87-A 46

{~~9~~—1830}

8 And it came to pass that I obeyed the voice of the angel, and returned towards my house. And as I was going thither I found the man whom the angel said unto me: Thou shalt

10.9 The people of Ammonihah had rejected Alma because he taught the traditions of the fathers which had been rejected by Nehor and Amlici. Amulek was putting the Ammonihahites on notice that they were abusing a man called of God, a man whose integrity had been vouched for by an emissary of the Lord God of Israel.

10.10 Alma spent many days in the home of Amulek and his family, teaching the principles of righteousness and bearing testimony of the truth. In the process of time, Amulek not only received a burning witness of the words of Alma, but he clearly was visited multiple times by the same angel that had inspired him to receive Alma in the first place.

10.10.40—*this*—That is to say, the angel came and conversed with Amulek during the time that Alma was living with him.

10.10.46—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

10.11 It would appear that there was more involved in the blessings of Amulek's household than merely being in the same room with the prophet of God. The wording of the verse should give us to understand that Alma blessed each one of the family members individually, vocally, by the power of the priesthood which he possessed.

10.11.7—*house*—Possibly in reference to his extended family, but more likely speaking of the home in which Amulek dwelt in Ammonihah. Being a wealthy man, he no doubt had spacious accommodations, sufficient for any of his family who wished to dwell under the same roof.

10.11.14—*women*—Although we cannot be absolutely certain, it may very well be that Amulek had taken to wife more than one woman. We may wrest the scriptures, if we wish, but the sequence seems quite clear: wives, children, father, kinsfolk, kindred. It may very well be that Amulek's wives and children were burned to death in the conflagration prepared by the Ammonihahites (see 14.8–14). This interpretation would certainly intensify the exchange between Alma and Amulek at the pyre.

10.11.20—*father*—Though greatly blessed by the presence of Alma, Amulek's father would ultimately apostatize, probably about the time when the martyrdom was upon the believers (see 15.16). Amulek's father and other kinsmen would have been lost to mortality when the city of Ammonihah was destroyed a short time later by the Lamanites.

10.12 The comforting accusation which the people of Ammonihah had cast into Alma's teeth had to do with their conviction that it was a pretty poor god indeed who would send only one man to bear witness against them (see 9.2–6). This was the same kind of argument that Noah and his priests had used against Abinadi.

10.12.4—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

receive into thy house—and behold it was this same man who has been speaking unto you concerning the things of God.

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

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

11 For behold, he hath blessed mine house, he hath blessed me, and my women, and my children, and my father and my kinsfolk; yea, even all my kindred hath he blessed, and the blessing of the Lord hath rested upon us according to the words which he spake.

{9—1830}

12 And now, when Amulek had spoken these words the people began to be astonished, seeing there was more than one witness who testified of the things whereof they were accused, and also of the things which were to come, according to the spirit of prophecy which was in them.

Alma 10:10
EM 1:38

10.12.26—*things*—That is to say, the sins which, as Nehorites, they no longer considered important. Having the second witness, particularly one as notable as Amulek, was unnerving.

10.12.45—*prophecy*—The second point that began to distress the people of Ammonihah had to do with the coming of the Messiah and the fact that, again, both Alma and Amulek were fervent in their witness that the atoning sacrifice was to be made for the sins of mankind.

10.13 Notwithstanding the stunning effect that Amulek's initial words had upon some of the people of Ammonihah, there were many others who were persuaded that they should do all within their power to destroy the testimony of both men by creating some verbal, intellectual trap for them. Some of these ruses were pitiful indeed and were easily identified by Alma and Amulek, because they were both filled with the power and influence of the Holy Ghost.

10.13.47—*law*—That is to say, the law of the land of Ammonihah and not that of the land of Zarahemla.

10.13.61—*crime*—The Ammonihahites were hard-pressed to prove anything against Alma and Amulek, generally engaging in a fool's errand in every attempt. Neither Alma nor Amulek had broken the civil law.

10.14 The conduct of these men in the land of Ammonihah does not necessarily condemn all those who follow the law. In the present case, these were lawyers who fomented conflict among the people of the city that they might, because of the ensuing lawsuits, become more wealthy. These were not students of the law, these were not defenders of the law, these were men who used civil law to enrich themselves and impoverish others.

10.15 The profession of the lawyers in the city of Ammonihah was to make money by any means possible.

10.15.9—*arts*—Certainly one art which they had mastered was the art of language, an art extremely useful to the likes of all those who sought to usurp power and authority over the fellow men. Sherem was such a man (see *JA-C 7.1-4*) as was Korihor (see 30.6-18). We cannot imagine that Nehor and Amlici, together with their adherents, were any less adroit in manners of rhetoric.

10.15.11—*cunning*—The sophistry of speech, the cleverness displayed in a turn of phrase, the incessant mocking ridicule of the elitist were stock in trade for these corrupted advocates. They took no thought for justice, but merely for their own self-aggrandizement.

10.16 Amulek was the real threat in the confrontation with the people of Ammonihah. Alma had long since been dismissed as a hard-shelled traditionalist, one who was worthy of no attention whatsoever.

10.12.4—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.16.18—*cross*—In modern English, the primary meaning of the verb "cross" signifies "traverse", or to go from one side of a thing to another. It may also mean to "strike out", as in crossing out a word in a written discourse. In the context of the passage, however, we could probably understand the meaning as having to do with "thwart, obstruct, hinder, embarrass" or to "hinder by authority, counteract, contravene". We are

13 Nevertheless, there were some among them who thought to question them, that by their cunning devices they might catch them in their words, that they might find witness against them, that they might deliver them to their judges that they might be judged according *to the law, and that they might be slain or cast into prison, according to the crime which they could make appear or witness against them.

14 Now it was those men who sought to destroy them, who were lawyers, who were hired or appointed by the people to administer the law at their times of trials, or at the trials of the crimes of the people before the judges.

15 Now these lawyers were learned in all the arts and cunning of the people; and this was to enable them that they might be skilful in their profession.

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

* p. 250

fortunate, however, that the writer of the passage chose to clarify for us that what was intended was “contradict”, another one of the nine meanings of the word. Similar usage will be found in describing the confrontation between Nephi and the wicked judges who were investigating the assassination of the chief judge, Seezoram. We will see another use of this word in Alma’s counsel to his son Corianton (see 39.9).

10.17 The content of the lawyers’ questions are not recorded by Alma, at least in this portion of his record. One would suspect that they were trying to undermine Amulek’s personal testimony that he had just given about his experiences with Alma. The fact that the people of Ammonihah could no longer summarily dismiss Alma as a lone voice against their theology and system of government would have led them to attempt to discredit the witness of Amulek. How they went about this is not revealed. The point that Alma is making in his truncated version of the exchange between his companion and the lawyers is that Amulek knew instantaneously what his antagonists were about, almost before they knew what they were going to say. He was able to anticipate their every argument, every accusation, every cleverly worded inquiry.

10.17.6—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.17.37—*generation*—Thirty years before, the people of the land of Nephi were rejoicing in the covenant of King Benjamin. Many of the children of that righteous generation turned to great evil, including the likes of the sons of Mosiah and Alma the younger. The people of the city of Ammonihah had partaken of that same cup of rebellion.

10.17.47—*foundations*—That is to say, the wicked lawyers were on Satan’s errand, establishing the adversary’s kingdom among the people rather than establishing Zion. In addition, they were attempting to destroy what little influence that Alma and Amulek had obtained with their audience.

10.17.55–57—*traps and snares*—The foundation of the Kingdom of God upon the earth is comprised of the revelations of truth and light that flow from the prophets and apostles who have been called to labor with the children of men for their benefit. The foundation of the kingdom of the devil is comprised of tricks, illusions, darkness and deception perpetrated by his servants that the children of men might be led down to destruction and misery.

10.18 The foundation of the kingdom of the devil, like that of the great and spacious building, is without substance. Eventually the entire edifice will collapse of its own weight. The paths of the righteous were represented by the principles, doctrines, and ordinances of the Gospel of Jesus Christ; the Nehorites of Ammonihah rejected the notion that there ever would be a need for a Savior. Under the commandment and promise given to Lehi and his family, so long as their posterity worshipped the God of this land who is Jesus Christ they would prosper. Forsaking the Lord God would result in the people being swept off the land, to be replaced by a more observant nation. The intrigues of the Ammonihahites would have eventually brought about, if left unchecked, a reversal of all of the progress achieved by the righteous kings of Zarahemla, including their political freedoms under the judges and their spiritual free-

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

Alma 10:17
MD 777, 791
DNTC 1:179

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

doms under the covenants of Christ.

10.19 King Mosiah had pointed out to the people of Zarahemla the conduct of King Noah and his priests as an example of what happens to the body politic when the wicked rule (see *MS-C 29.16–27*). The entire population of Lehi-Nephi came under the condemnation of God and was ultimately expelled from their inheritances in the land. Amulek is clearly evoking a similar judgment against the people of Ammonihah for precisely the same reasons. That the people of Ammonihah were ripe for destruction is plainly articulated in the narrative that follows, which terminates in the destruction of every man, woman, and child in the city.

10.19.4—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

10.20 The Kingdom of Heaven was immediately at hand, personified in the presence of Alma and Amulek who bore the priesthood of God by which the children of men might receive the ordinances of salvation.

10.20.28—*angels*—We may easily point to the “angel” who visited both Alma and Amulek in preparation for their ministry to the inhabitants of this wicked city. This singular “angel” is pluralized when we consider the direct efforts made by Alma and Amulek, servants of God sent to cry repentance to the people. It is possible that if we had a complete history of the city of Ammonihah, we might discover that there were other divine messengers involved in bringing some of the inhabitants to Christ through faith and repentance.

10.21 That the Lord Jesus Christ would come into the world to bring about the atoning sacrifice by which all mankind might be saved had been upon the lips of every servant of God from the beginning of the world. Amulek’s testimony of the promised Messiah is a resounding echo of the fervent testimony given by Abinadi before Noah and his priests in the land of Lehi-Nephi (see *MS-C 13.33–35*).

10.22 This, again, is essentially the same terminology used by Abinadi in his prophecies regarding the people of the land of Lehi-Nephi. How many righteous does it take to preserve a city as wicked as Ammonihah? Was the household of Amulek sufficient or were there others who had been somewhat prepared as had been the members of his family? Were these men the ones who were driven from the city, their wives and children left to die as martyrs in the flames of the wicked?

10.22.49—*Noah*—If there had been any doubt whatsoever that Amulek was making a direct allusion to the land of Lehi-Nephi and the prophecies of Abinadi, that doubt is now laid to rest. There was no contextual need to refer to the great prophet and patriarch Noah who lived in the days of the Deluge. While it is true that the people of Ammonihah may have been as wicked as the antediluvian peoples, yet Amulek is evoking the reign of the son of Zeniff by making a contrasting connection between the venerable Patriarch and the self-indulgent king. There are other rhetorical markers used by Amulek to further reinforced the connection.

10.22.55–58—*famine, and by pestilence*—The city of Ammonihah would be destroyed in a single day by the armies of the Lamanites; the people fell by the edge of the sword. In no place in the narrative do either

19 Yea, well did Mosiah say, who was our last king, when he was about to deliver up the kingdom, having no one to confer it upon, causing that this people should be governed by their own voices—yea, well did he say that if the time should come that the voice of this people should choose iniquity, that is, if the time should come that this people should fall into transgression, they would be ripe for destruction.

20 And now I say unto you that well doth the Lord judge of your iniquities; well doth he cry unto this people, by the voice of his angels: Repent ye, repent, for the kingdom of heaven is at hand.

21 Yea, well doth he cry, by the voice of his angels that: I will come down among my people, with equity and justice in my hands.

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

Alma 10:22
DS 3:232
EM 1:106

Alma or Mormon described any incidence of pestilence or famine among the people of Ammonihah, leaving us to wonder a bit about the prophecy of Amulek. We might point out the sufferings of Zeezrom and the other converts as they were driven from the city because of their belief in the words of the two prophets (see 14.7), but these do not seem to be a literal fulfillment of the words spoken. Many of the priests and lawyers of Ammonihah were killed as the prison in which Alma and Amulek were held collapsed (see 14.27), but this does not seem to equate with literal famine and pestilence either. From the time that Amulek made his prophecy (perhaps sometime during the 11th month of the tenth year of the judges) and the destruction of the city by the Lamanites (the 5th day of the 2nd month of the 11th year; see 16.1–3) perhaps as much as four full months passed, during which time the people may have suffered famine and disease in part because of the lack of leadership and the collapse of the government. It is possible that the historians involved in the preservation of the record perceived no need to detail the fulfillment of Amulek's prophecy, inasmuch as the prophecy had been made and all prophecies, by definition, are fulfilled.

10.23 The most notable of this kind of preservation is recorded in the first book of the Bible. The city of Sodom was spared, according to the promises of God, so long as there were no less than ten righteous people left within the city limits. With the departure of Lot, his wife, and his two daughters, the city was brought to ruin by the wrath of God.

10.23.19—*cast*—This the wicked of Ammonihah did literally by driving the men among the believers to other parts of the land and by burning their believing families to death.

10.23.63—*soon*—That time would come in less than four months.

10.24 At first blush, one wonders in what way Amulek has reviled the laws of the city of Ammonihah. Certainly he has been unrestrained with regard to the lawyers. Technically speaking, however, Amulek had not reviled all their lawyers, simply the ones whom the people thought to be “wise”, by which term we probably ought to understand as “cunning” (see 10.13–15). Amulek had played an active role in the society of Ammonihah and had prospered thereby. He referred to his conduct, in part, as rebellion and wickedness of heart (see 10.6). Apparently, the people determined to take umbrage with his prophecy that the whole city was doomed to destruction if they did not mend their ways.

10.24.14—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.25 While Amulek had originally limited his condemnation of the wicked and the perverse to the lawyers (see 10.17), he here extends the same epithets to the people in general. They have partaken of the same spirit of self-deception as had their leaders.

10.25.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in

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

{¶—1830}

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

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25 But Amulek stretched forth his hand, and cried the mightier unto them, saying: O ye wicked and perverse generation, why hath Satan got such great hold upon your hearts? Why will ye yield yourselves unto him that he may have power over you, to

Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.25.33—*yield*—This is the crux of the matter. The people of Ammonihah had known better, but because of their preference for the lusts of the natural man, they willingly accepted falsehood and works of darkness into their lives. Thus, Satan has power to lead the willfully wicked into greater personal and communal abominations.

10.26 Again, there is some difficulty in determining exactly what aspect of the Ammonihahite law Amulek had lauded. Clearly not every exchange between the lawyers and Amulek has been preserved upon Mormon's plates (see 11.46).

10.27 The unrighteousness of the lawyers and judges was, in part, manifested in their willingness to stir up contention among the population that they might thereby engage themselves in their craft, that they thereby might obtain the riches that they desired with all of their hearts. The fragmentation of their society in this fashion would also eventually lead to its dissolution. Elitism invariably leads to intolerance of the "inferior". The intolerance of the leadership of Ammonihah had already infected the hearts and minds of the people and would be made manifest in the expulsion of the believing men of their community and the destruction by fire of the women and children of the believers, the weak and the innocent.

10.28 As Amulek had said of them, the people of Ammonihah had allowed themselves to become blinded by the influence of Satan, through their willing acceptance of principles and conduct unbecoming a child of God. They had reversed their moral polarity, now accepting evil as good, good as evil. The emissaries of God become the children of the devil. The irony here is that it is unlikely that Nehorism even admitted to the existence of a devil, yet they were willing to use terminology that would insult and demean the two prophets. They are fanatically wrapped up in their frustration and are willing to say anything to enflame those around them. These men are bathing in the fountain of filthy water.

10.28.9—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

10.29 This is supposed to be a compelling mantra, but it no more than a pitiful whining against the truth of the matter.

10.30 The lawyers in their turn knew precisely what to do to encourage the sentiments of the people against Amulek, counseling them not to forget the supposed insults given against the people, the city, and the society as a whole.

10.31 Let no one doubt that Zeezrom was in the legal profession primarily for the money. He is clever, but he is not wise. He is astute, but not compelling. He has prepared his brief, but Amulek and Alma are privy to all of his reasoning before he speaks a word. Zeezrom will be confounded in all things. This will drive the populace mad with rage.

blind your eyes, that ye will not understand the words which are spoken, according to their truth?

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

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

{*¶—1830*}

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

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

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

31 And there was one among them whose name was Zeezrom. Now he was the foremost to accuse Amulek and Alma, he being one of the most expert among them, having much

- 10.31.10—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.
- 10.31.18—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.
- 10.31.20—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

10.32 Not all lawyers are condemned by this indictment, but a goodly number are. This has been the case in every dispensation since the fall of man. There is great spiritual danger in adversarial debate inasmuch as contention is the manner of play.

11.1 The purpose of the following verses seems to be an attempt on the part of Mormon to inform the readers of his narrative as to what constituted “gain” among the Nephites and the degree to which Zeezrom was willing to go in order to bribe Amulek, at least in principle if not in practice. The judicial system of the land of Zarahemla was not a lay institution; every man received income as a result of his labor in his profession.

- 11.1.8—*Mosiah*—This is, of course, King Mosiah 2, the son of King Benjamin, who proposed to his people that they abandon the monarchy in favor of a judiciary (see *MS-C 29*).
- 11.1.30—*wages*—We cannot be certain as to the relative worth that a Nephite would have placed on a judge’s daily involvement in administering justice, inasmuch as we do not know precisely what would constitute a “measure” of barley or of any other grain in that time and place (see 11.7). In the Old Testament, the word translated as “measure” that has to do with grain and flour, is the Hebrew word “*seab*”. The value of a “*seab*”, according to Flavius Josephus (a Jewish historian who lived around the time of the birth of Jesus Christ), was about 2.89 gallons. Rabbinical tradition puts the value at 1.48 gallons. A modern “bushel” is usually defined as 8 gallons of grain. Therefore, a “seah” seems to have been equal to about $\frac{1}{3}$ to $\frac{1}{4}$ of a bushel, depending on whom you talk to. During the time of the Savior’s mortal ministry, the wages for a common day’s labor was a “*denarius*” or a “penny”, as the translators have rendered it, a sum that could generally purchase a bushel of grain. For all of these facts regarding commerce in the Middle East, however, we may only blindly speculate as to what was transpiring among the Nephites in the land of Zarahemla.

11.2 The law of King Mosiah that was translated into the civil law of the judges was decidedly opposed to fraud of any kind.

- 11.2.27—*executed*—That is to say, the judge had executive powers, a

business to do among the people.

32 Now the object of these lawyers was to get gain; and they got gain according to their employ.

{Chapter VIII, continued}
(Chapter 11)

{¶—1830}

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

Alma 11
MD 707
EM 1:34, 35,
38, 150, 213
CR88-A 89
Alma 11:1,4–19
EM 2:960

{¶—1830}

2 Now if a man owed another, and he would not pay that which he did owe, he was complained of to the

Alma 11:2
EM 1:161, 162
EM 2:960

system somewhat different from the tripartite form of government which presently exists in the United States of America. There is sufficient evidence to demonstrate that the judges of the Nephites acted in capacities that are often relegated to the legislative, the executive, and the judicial branches in modern governments.

11.2.72—*stripped*—That is to say, if the man did not have the wherewithal to pay what he owe, all that he possessed would be summarily liquidated until the debt was satisfied.

11.2.75–76—*cast out*—If the villain did not have sufficient assets to retire the debt, he was considered one who had knowingly defrauded his neighbor and no longer was worthy to hold a place within the society of the Nephites.

11.3 We do not know the exact weight relationship between the gold *senine* and the silver *senum*, but it would seem reasonable to assume, given the evidence provided below, that the silver unit was probably physically larger than the golden one. The market value of either was a “measure” of barley or any other grain available to the Nephites.

11.3.9—*pieces*—The likelihood that these “pieces” of silver and gold were “coins” in the sense that we usually think of minted metals is probably quite slim. Whatever the outward manifestation, our narrator makes it clear that the Nephite system was completely different from every other monetary system that could have influenced them.

11.3.13—*senine*—This constitutes the smallest measurement of gold known among the Nephites at this time. All other fixed amounts of gold are larger than the *senine*.

11.3.21—*senum*—There are three established amounts of silver smaller than the *senum*, and three others that were larger than the *senum*.

11.4 The implication of that which is written in this verse is that the Nephite method of exchange had developed over several generations. When any system began to develop can only be speculated about. It would seem reasonable to assume, however, that when the posterity of Lehi’s righteous sons and daughters in the mountains of the land of Nephi began to be a people that consisted of more than just an extended immediate family, there would have been a way developed to mark relative wealth and other resources. Time and circumstances would have modified the established system, just as they have in other long-lived societies, until the days of the Nephite kingdom in the land of Zarahemla. The standardization of the monetary values of the various commodities seems to have taken place as a part of the establishment of the judicial system that followed the Nephite monarchy.

11.4.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

11.4.39—*Jews*—According to almost all historians and anthropologists, there is no evidence of coined money in existence among the Israelites prior to the Babylonian captivity of 589 BC. Egyptian gold and silver were founded into weight-sensitive rings, which practice is probably reflected in the modern translation of “pieces of silver” in the Old Testament. The Israelite “shekel” was originally a measurement of weight rather than a coin of any kind.

11.4.53—*Jews*—That is to say, the Nephites did not figure their gold and silver in any manner adopted by the Jews in exile. It is to be supposed that when the people of Mosiah 1 and the people of Zarahemla came

judge; and the judge executed authority, and sent forth officers that the man should be brought before him; and he judged the man according to the law and the evidences which were brought against him, and thus the man was compelled to pay that which he owed, or be stripped, or be cast out from among the people as a thief and a robber.

3 And the judge received for his wages according to his time—a *senine* of gold for a day, or a *senum* of silver, which is equal to a *senine* of gold; and this is according to the law which was given.

4 Now these are the *names of the different pieces of their gold, and of their silver, according to their value. And the names are given by the Nephites, for they did not reckon after the manner of the Jews who were at Jerusalem; neither did they measure after the manner of the Jews; but they altered their reckoning and their measure, according to the minds and the circumstances of the people, in every generation, until the reign of the judges, they having been established by king Mosiah.

Alma 11:3
EM 1:161
Alma 11:3,15–19
EM 3:1299
Alma 11:4–19
EM 1:161
Alma 11:7
EM 1:173

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together in the third century before the birth of Jesus Christ, that the Mulekites abandoned any system of money they may have had for the one that the Nephites had established among themselves.

11.4.87—*Mosiah*—Undoubtedly in reference to King Mosiah 2, the son of King Benjamin.

11.5 The Nephite system is best demonstrated in chart form as follows:

<u>Gold</u>	<u>Silver</u>	<u>Grain</u>	<u>Labor</u>
	<i>Leah</i> (.125X)	.125 Measure	.125 Day
	<i>Shiblum</i> (.25X)	.25 Measure	.25 Day
	<i>Shiblom</i> (.5X)	.5 Measures	.5 Day
<i>Senine</i>	<i>Senum</i>	Measure	Day
<i>Antion</i> (1.5X)	(3 Shibloms)	1.5 Measures	1.5 Days
<i>Seon</i> (2X)	<i>Amnor</i> (2X)	2 Measures	2 Days
<i>Shum</i> (4X)	<i>Ezrom</i> (4X)	4 Measures	4 Days
<i>Limnah</i> (7X)	<i>Onti</i> (7X)	7 Measures	7 Days

The narrator here lists the four major divisions for gold. A fifth, somewhat odd division, is given later (see 11.19). It is an entertaining, but bootless, exercise to provide Middle Eastern cognates for the names of the silver and gold pieces of the Nephites (see 11.4).

11.6 These four major divisions for silver correspond directly to the four major divisions for gold given in the previous verse. Consult chart provided in 11.5.

11.7 Here we are provided with the base line of the commodities economy of the Nephites. Outside of this present chapter, the *senine* will only be mention twice more; once in conjunction with Korihor's attack on the elders of the Church of Christ (see 30.33) and again by the Savior in his teaching given to the Nephites at the Temple in Bountiful (see 3 *NE-C 12.26*). Consult chart provided in 11.5.

11.8 What we should probably understand is that a *seon* weighed twice as much the *senine*. Representative or figurative value for pieces of metal is a relatively modern concept. This monetary value is only found in the present chapter. Consult chart provided in 11.5.

11.9 The *shum* was twice the weight of a *seon* and therefore four times the weight of a *senine*. This monetary value is only found in the present chapter. Consult chart provided in 11.5.

11.10 The traditional interpretation of this verse is that the *limnah* was equal to the value of one *senine*, plus one *seon*, plus one *shum*; that is to say, the *limnah* weighed seven times the weight of the *senine*. We cannot know at present just how big any of these gold pieces might have been. We might speculate about their practical size by comparing the relative sizes of gold pieces today. Gold bullion coins of the modern era typically are minted in 1 ounce, ½ ounce, ¼ ounce, ⅓ ounce, and ⅒ ounce sizes. The ⅓ ounce coin is about the size of a dime as minted by the United States of America today. A one ounce gold coin is about the size of a U.S half dollar. We may speculate that the smallest configuration of a Nephite piece of gold, the *senine*, was the smallest that could be made practically at the time. It would have been big enough to have been manipulated without being dropped. The *limnah* would

5 Now the reckoning is thus—a *senine* of gold, a *seon* of gold, a *shum* of gold, and a *limnah* of gold.

6 A *senum* of silver, an *amnor* of silver, an *ezrom* of silver, and an *onti* of silver.

7 A *senum* of silver was equal to a *senine* of gold, and either for a measure of barley, and also for a measure of every kind of grain.

8 Now the amount of a *seon* of gold was twice the value of a *senine*.

9 And a *shum* of gold was twice the value of a *seon*.

10 And a *limnah* of gold was the value of them all.

have weighed seven times the weight of the *senine* and thus considerably larger physically. This monetary value is only found in the present chapter. Consult chart provided in 11.5.

11.11 As the *seon* weighed twice as much as a *senine*, so also did the *ammor* weighed twice that of the *senum*. This is not so say that the *ammor* of silver and the *seon* of gold weighed exactly the same; in fact, it is likely that they did not. These monetary values are only found in the present chapter. The proper name “Amnor” refers to a Nephite captain who served in the early part of Alma’s ministry (see 2.22). Cognates like this have given rise to the opinion that the Nephite pieces of gold and silver were derived from proper names. Consult chart provided in 11.5.

11.12 As the *shum* was equal to the weight of four *senines*, so also did the *ezrom* weigh four times that of the *senum* of silver. This monetary value is only found in the present chapter. Consult chart provided in 11.5.

11.13 Again, the traditional assumption has been that the *onti* was equal to seven *senums*, the sum of one *senum*, one *ammor*, and one *ezrom*. This monetary value is only found in the present chapter. Consult chart provided in 11.5.

11.14 Note that the divisions smaller than a *senine* or a *senum* are all defined in terms of silver. If the smallest division of gold, the *senine*, was the size it was because of the practical matters involved in physically producing it, might we justifiably conclude that the size of the smallest division of silver, the *leah*, would be about the size of a *senine*? This perhaps also suggests the relative value of silver to gold; that is to say, perhaps in the Nephite mind, the ratio value of silver to gold was about eight to one. Consult chart provided in 11.5.

11.15 A *shiblon* of silver, equal to a half-measure of barley and a half-day’s work, had no counterpart in Nephite gold. This monetary value is only found in the present chapter. There are several characters in Nephite and Jaredite history that were given this name, including one of the sons of Alma. Consult chart provided in 11.5.

11.16 A *shiblum* of silver, representing a quarter of a measure of grain and a quarter of a day’s work had no counterpart in Nephite gold. This monetary value is only found in the present chapter. Consult chart provided in 11.5.

11.17 A *leah* of silver, the smallest established Nephite division of that metal, equal to an eighth measure of grain and an eighth of a day’s labor for a Nephite judge, had no counterpart in gold. This monetary value is only found in the present chapter. This word as a proper name is biblical in origin. Consult chart provided in 11.5.

11.18 Thus, the monetary and commodity standard among the Nephites of the land of Zarahemla was set forth, in order to help the reader perceive the devious duplicity of Zeezrom and his company in their attack on Amulek. Consult chart provided in 11.5.

11.19 We may only marvel at our narrator’s afterthought in including this final element in the Nephite monetary system. Consult chart provided in 11.5.

11 And an amnor of silver was as great as two senums.

12 And an ezrom of silver was as great as four senums.

13 And an onti was as great as them all.

14 Now this is the value of the lesser numbers of their reckoning—

15 A shiblon is half of a senum; therefore, a shiblon for half a measure of barley.

16 And a shiblum is a half of a shiblon.

17 And a leah is the half of a shiblum.

18 Now this is their number, according to their reckoning.

19 Now an antion of gold is equal to three shiblons.

{~~9~~—1830}

11.20 This verse continues the narrative left dangling when the note on the monetary system of the Nephites was injected (see 11.3). The legal adjudicators of Ammonihah were a pernicious group of hoodlums. Not content with their employ in the normal irregularities of a society, they were perfectly willing to inject large measures of discontent into the body politic, even to the point of public mayhem, that they might garner more of the material wealth that the Nehorites desired with all of their hearts. The theological differences between the Gospel of Jesus Christ and the teachings of Nehor and Amlici became the catalyst for all that would follow in this faux judicial hearing.

11.20.8—*to*—In the first edition of the Book of Mormon, this word was preceded by “for”, an example of English phraseology that was losing currency at the beginning of the 19th century. By the 1837 edition, the “for” was dropped.

11.20.64—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

11.20.66—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.21 It is clear that the nature of the question posed by Zeezrom is that which ought to hold our attention as to the sort of trap that the lawyer is setting for the two missionaries. If Amulek were to agree to answer any question put forth by Zeezrom, the entire exchange would be in the lawyer’s control. Amulek does not fall for this seemingly innocuous request.

11.21.3—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.21.7—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.21.10—*ye*—Technically, this 2nd person pronoun is in the plural, suggesting that Zeezrom is asking Amulek if he and Alma are willing to answer any question put to them. The reader should be aware that there are historical examples of “ye” being used as a singular 2nd person pronoun instead of “thou”, but these are aberrations rather than the norm.

11.21.31–34—*devices of the devil*—The devil is the father of lies, the manipulator of half-truths, the purveyor of linguistic sleight of hand. Zeezrom had been an apt pupil.

11.22 Amulek replies to Zeezrom’s request by simply stating that he will answer any question that the Lord will allow him to answer, in the manner that the Spirit of God would direct. Zeezrom does not have a *carte blanche*. Zeezrom, realizing that he will not have an immediate advantage in dealing with Amulek, cuts to the chase. Could the erstwhile missionary be bought off? After all he was a citizen of Ammonihah and no doubt, at some point, graced the ranks of the Nehorites.

20 Now, it was for the sole purpose to get gain, because they received their wages according to their employ, therefore, they did stir up the people to riotings, and all manner of disturbances and wickedness, that they might have more employ, that they might get money according to the suits which were brought before them; therefore they did stir up the people against Alma and Amulek.

21 And this Zeezrom began to question Amulek, saying: Will ye answer me a few questions which I shall ask you? Now Zeezrom was a man who was expert in the devices of the devil, that he might destroy that which was good; therefore, he said unto Amulek: Will ye answer the questions which I shall put unto you?

22 And Amulek said unto him: Yea, if it be according to the Spirit of the Lord, which is in me; for I shall say nothing which is contrary to the Spirit of the Lord. And Zeezrom said unto him: Behold, here are six onties of silver, and all these will I give thee

11.22.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.22.36—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.22.42–43—*six onties*—This would have been a considerable sum. One *onti* was worth seven *senums* of silver; each *senum* was equal to a day’s wages for an employed judge. Six *onties* would have been equal to 42 days’ wages, perhaps as much as two months’ employ, depending on the nature of the Nephite work week.

11.22.45—*silver*—Why *onties* of silver rather than *limnabs* of gold? The established values would have been the same. If our assumption is correct about the relative value of the two metals (see 11.14), would not that physical bulk of the *onties* have been more readily visible to the crowd surrounding the sparring parties? Would not Zeezrom’s offer have been more visually stunning than the considerably smaller *limnabs*?

11.23 Zeezrom should have known better than to attempt bribery. While he may have been sophisticated and filled with cleverness, yet he was devoid of wisdom. Because he no longer enjoyed the power and influence of the Holy Ghost, he could not imagine anyone, ultimately, being different than himself. He would have taken the money; in fact, as will be seen, he had no intention of giving the silver to Amulek no matter how the missionary answered the question. It must have been a little unnerving for Zeezrom to realize that his agenda seemed to be in the plain sight of his antagonist.

11.23.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.23.6–8—*child of hell*—Those who have succumbed to the natural man, becoming carnal, sensual, and devilish, are subjecting themselves to the power and influence of the devil. Rather than responding to the call of the Spirit of God, such fallen individuals hearken to the voice of the wicked one and become his children. What little knowledge of the things of God that they once enjoyed is lost in their apostasy.

11.24 What is certain is that Amulek will ask far more penetrating rhetorical questions than Zeezrom could ever have imagined. Did Zeezrom ask Amulek to deny the existence of God because he himself did not believe in God? Of course not. He made the bribe so as to discredit Amulek in the eyes of the people who were observing the debate. There is no search for truth in Zeezrom style, only an attempt to destroy the truth for his own gain. No doubt he was to be paid for his “work” with Alma and Amulek. It is most probable that the six *onties* constituted his retainer; he had no intention of giving it away

11.24.24—*lucre*—The English word “lucre” derives from Latin roots which mean “reward, booty, prey, monetary gain”.

11.25 Zeezrom knew that he would not be willing to give Amulek the money

if thou wilt deny the existence of a Supreme Being.

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

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

25 And now thou hast lied before

* p. 253

Alma 11:25

even if his adversary were to deny the existence of a Supreme Being. He knew that he had lied before God and men, and yet he did so anyway because of his employ.

11.25.16–17—*six onties*—This would have been a considerable sum. One *onti* was worth seven *senums* of silver; each *senum* was equal to a day’s wages for an employed judge. Six *onties* would have been equal to 42 days’ wages, perhaps as much as two months’ employ, depending on the nature of the Nephite work week.

11.25.74—*reward*—Zeezrom may very well leave the scene of verbal battle with his “lucre” (see 11.24.24), his six onties, but the “reward” spoken of here are the wages of deliberate sin.

11.26 The series of questions that Zeezrom poses to Amulek have no basis in sincerity; he is merely proceeding with his prepared brief, a man determined to twist his opponent’s words into a confusing labyrinth of nuances and double entendre. Zeezrom’s attempted argument against Amulek is as wily as any sectarian attack devised by modern theologians to discredit the beliefs of others.

11.26.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is heal in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.27 The testimony of every servant of the Most High is that the heavens and the earth are ruled by God the eternal Father.

11.27.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.27.8—*true*—Neither the Lamanites nor the Nephites were unfamiliar with idolatry. The natural man has a tendency to worship anything and everything in and under the heavens, so long as his proclivities are not curtailed in any way.

11.27.10—*living*—The Hebrew word which is generally translated as “living” in the King James version of the Bible, derives from roots that mean “revive; keep, leave, make alive; preserve, quicken, restore to life; raw, fresh, strong”. The God of Israel is the source of life for all things, for He Himself is “alive” in every sense of the word.

11.28 This, of course, is a trick question, as will be seen. Can there be only one God when that God has a Son? Is that not, then, a minimum of two Gods? We may not know exactly how the question was couched, because we are not privy to the nature of spoken language of the Nephites. Yet we may make some assumptions that will help us to understand the nature of the exchange between Zeezrom and Amulek. First, it is clear that by “God”, Zeezrom is referring to the same “Supreme Being” that he attempted to get Amulek to deny (see 11.22).

11.28.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is heal in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout

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

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

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

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

EM 1:38

Alma 11:27
MD 298
DNTC 3:276

Alma 11:28
EM 2:750
Alma 11:28–45
EM 1:38

the land of Zarahemla.

11.29 Can there be more than one “Supreme Being”? The answer has to be “No” or the semantic value of “Supreme Being” is worthless.

11.30 Again, this is not a thoughtful question being raised by a man who has been touched by the Spirit of God. This is another attempt to isolate Amulek from the minds and hearts of the people.

11.30.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is heal in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.31 Amulek had already testified regarding his conversation with the angel of God (see 10.7–8) and that the angel had administered to him during the time that Alma dwelt in his home (see 10.10).

11.32 Zeezrom, as a Nehorite, does not believe in the necessity for a Messiah, a Savior, and therefore, the coming of the Son of God to redeem the world from sin is ludicrous. Note that even though Zeezrom could have used any number of titles to refer to the Lord, yet he chose “Son of God” in order to make the accusation that Amulek believed that there was more than one God that might be worshipped as God or the Supreme Being.

11.32.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is heal in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.33 Amulek is a prophet; his primary responsibility is to bear witness of the coming Christ.

11.34 At the heart of this little exchange here is the preposition “in”. This is not just a simple linguistic game that is being played by Zeezrom. The Nehorites believed that God would save them “in” their sins, for they believed that nothing that they did in mortal life was sufficient to alienate them from God. Were Amulek to engage Zeezrom in the same fashion linguistically, he would have said, “The Son of God will not save mankind ‘in’ their sins; he will save them ‘from’ there sins.” Helaman would make this exact point in precisely these same words in his teachings to his sons, Lehi and Nephi (see *HE-C 5.10*). What we should not fail to realize is that Zeezrom knew exactly what he was saying when he used that little word “in”.

11.34.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is heal in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.34.14—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma

29 And he answered, No.

30 Now Zeezrom said unto him again: How knowest thou these things?

31 And he said: An angel hath made them known unto me.

32 And Zeezrom said again: Who is he that shall come? Is it the Son of God?

33 And he said unto him, Yea.

34 And Zeezrom said again: Shall he save his people in their sins? And Amulek answered and said unto him: I say unto you he shall not, for it is impossible for him to deny his word.

Alma 11:31–44
JC 52

Alma 11:34
CR93-O 89

throughout the remainder of his life.

11.35 And here Zeezrom attempts to fabricate a tool of destruction from Amulek's answers to his carefully orchestrated questioning. Zeezrom wrongly concludes that because God the eternal Father has a Son, that the sons and daughters of God must needs worship that Son in the same fashion as they do the Father. There is no such thing in all of the eternities. The salvation of mankind has become the responsibility of the Son because the sons and daughters of God in their fallen state cannot save themselves, no matter what the Nehorites averred. But in order for there to be a Savior, there must needs be something to be saved from. In the Gospel of Jesus Christ, that salvation is from the personal sins of every man, woman, and child who has expressed faith in the Lord Jesus Christ, has sincerely repented of their sins, and received all of the ordinances established for the benefit of men.

11.35.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.36 Zeezrom knew exactly what he was about. He had twisted the words of Amulek in order to imbue them with the arrogance which he himself possess. Amulek's testimony that men could not be saved in their sins did not indicate that Amulek was circumscribing God's power; he simply stated that men could not remain in sin and be saved at all, that God had a perfect plan to prepare His children to return to Him unfettered and unspoiled.

11.36.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.37 Nephi, the son of Lehi had made it clear in his teachings to his brothers that those who have become spiritually filthy through their illicit and immoral conduct cannot dwell in the presence of God, for that would imply that the definition of the Kingdom of Heaven could be extended to include the wicked (see *1 NE-C 15.33–36*). If this were the case, Heaven would be no better than the earth in its present condition.

11.37.40—*saved*—Amulek's definition of salvation is focused on eternal life, being brought back into the presence of the Father and the Son filled with light and truth.

11.38 In nothing, up to this point, is Zeezrom daunted. He pursues his course of questioning in the hope that he can cause Amulek to make some sort of egregious verbal error. In this he will be disappointed. Again, Zeezrom is attempting to be clever. Had not the Nephite prophets taught that the Eternal Father was the Son of God? Abinadi had gone to great lengths to illustrate this fact to King Noah and his wicked priests (see *MS-C 15.1–10*). How can the Father be the Son and the Son be the Father? Amulek might have replied with "How can a Father be a Father without first being a Son?" He chose to approach the issue differently, however.

11.38.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in

{9—1830}

35 Now Zeezrom said unto the people: See that ye remember these things; for he said there is but one God; yet he saith that the Son of God shall come, but he shall not save his people—as though he had authority to command God.

Alma 11:35–44
MA 52

36 Now Amulek saith again unto him: Behold thou hast lied, for thou sayest that I spake as though I had authority to command God because I said he shall not save his people in their sins.

Alma 11:36–37
CR98-A 77
Alma 11:36–44
AF 84

37 And I say unto you again that he cannot save them in their sins; for I cannot deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; therefore, how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins.

Alma 11:37
MD 146, 381,
630, 736
DNTC 1:322
DNTC 2:109,
326, 483
DNTC 3:285,
533
DS 2:19
DS 3:278

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

MF 26, 165,
359
FPM 173, 179
PM 260
EM 3:1315
CR97-A 11
CR01-A 43
Alma 11:37–40
MD 348, 417
MM 3:227
Alma 11:37–41
MD 670

the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.39 God the eternal Father is the Father of the spirits of all mankind, every man, woman, and child who has lived or will every live upon this temporal orb. There is no power greater than that which He possesses; there is no wisdom or knowledge which is beyond his ken; there is nothing in time or in eternity which is not part of his dominion. Any authority wielded in His domains derives from Him and from no other. The Holy Priesthood after the Order of the Son of God is that portion of His power and authority which has been bestowed, first upon His Only Begotten Son and then upon all those who serve God in their love for Him. With that authority has come responsibilities. The Lord Jesus Christ, in his capacity as Jehovah, the eldest spirit child of the Father, was given the task of bringing to pass the plan of the Father by establishing the foundations of this earth, the act of creation which prepared a place for the faithful spirit children of God to experience the intense schooling given to those dwelling in mortality. Is the Son of God the very Eternal Father? Yes, in the sense that he represented the Father in the creative act, facilitated by power of the Priesthood given to him by virtue of his birthright as the Firstborn.

11.39.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.39.28—*beginning*—Jesus is the beginning in that he was the eldest spirit child of God the eternal Father to walk upon this earth. He is also is the figurehead of the creation, that which initiated the practical creation of the earth and all things that dwell upon it.

11.39.31—*end*—God the eternal Father has given unto the Savior the keys of the final judgment. Because of his atoning sacrifice, the Savior knows the hearts of all men, to what degree each has exercised faith, repented of their sins, and entered into the covenants of salvation. His word will be the final word; once his decree has gone forth regarding the destiny of men, there will be no appeal.

11.40 In some respects, the people of Ammonihah were universalists. They thought that no matter how they lived their lives, salvation would come at last. Amulek made it perfectly clear that there was no such doctrine in all of the eternities. The redemption of the souls of men will come because of their faith in the Son of God and in none other. There is no other name given under heaven whereby man can be saved other than that of the Lord Jesus Christ.

11.41 The willfully wicked will have no hope in the final judgment of Christ. They will attain immortality, for that is the free gift of the Son to all who have come upon the earth. There is no annihilation for the wicked; they do not cease to be. They continue, restored to their physical bodies, just as miserable as they were in mortal life, and that eternally.

11.42 We do not know exactly what the Nehorites expected insofar as the resurrection is concerned. They perceived themselves exaltable in spite of

39 And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last;

40 And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

41 Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works.

42 Now, there is a death *which is called a temporal death; and the death

PM 130
Alma 11:37–45
MD 62, 671,
677
DNTC 2:125,
243
PM 232, 268
Alma 11:37–46
MD 637
DNTC 2:389
Alma 11:37,40–
41
CR93-O 89
Alma 11:38
EM 1:272
Alma 11:38–39
AF 465
MD 130
DS 1:30
Alma 11:38–40
PM 60
Alma 11:38,39
EM 4:1671
Alma 11:39
JC 34
PM 60, 167
EM 2:739
CR93-A 34

Alma 11:40
AF 118
JC 13, 614
PM 291
EM 2:464, 727
CR85-A 104
CR88-O 79
CR95-A 104
Alma 11:40–41
AGQ 1:39
AGQ 4:186
GD 437
EM 2:725
Alma 11:40–42
EM 2:726
*p. 254
Alma 11:40–45
GD 469

anything they might do contrary to the will of God. Perhaps they looked upon the resurrection, or the universal nature of the resurrection, as a justification in believing that they would find eternal life without repentance. Amulek makes it clear that even the resurrection is made possible because of the power and authority given to the Son by the Father.

11.42.16—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11.43 The physical bodies of all of those who have dwelt upon the earth will be perfected in the resurrection. All birth defects will be eliminated; all injuries that have resulted from accident or disease will not be found; no matter how scattered the elements of those bodies may have become in the process of time, all will be gathered and put in their proper and perfect place. Physical perfection, however, has little to do with spiritual perfection. In the resurrection we will know who and what we have become because of the decisions we have made in our lives. Our eternal joy and happiness will be dependent upon those aspects of our character which are like unto those of the Father and the Son. Our eternal misery will be dependent upon our perception of the differences between ourselves and the holiness of God. Having the knowledge that we could have done better and deliberately chose not to will bring great grief, eternal remorse, into our hearts and minds.

11.44 The resurrection of the dead will be universal and perfectly complete.

11.44.3—*restoration*—That is to say, the physical resurrection from the dead.

11.44.71—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of sal-

of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death.

43 The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

44 Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

Alma 11:41
 AF 72
 MD 186
 DS 2:224
 EM 4:1499
 CR87-A 90
 Alma 11:41–42
 MD 638
 Alma 11:41–44
 DS 2:222
 Alma 11:41–45
 AGQ 1:185
 AGQ 2:169
 AGQ 5:102
 CR88-O 102
 Alma 11:42
 MD 185
 CR88-O 13
 CR99-O 31
 Alma 11:42–43
 AGQ 1:43
 EM 2:485
 Alma 11:42–44
 CR00-A 16
 Alma 11:42–45
 AF 391
 DS 2:290, 293
 EM 1:364
 EM 2:433
 CR85-A 40
 CR92-A 103
 CR93-A 34
 Alma 11:43
 AGQ 1:199
 DS 2:292
 EM 2:772
 CR84-O 72
 CR85-O 39
 CR87-A 11
 CR88-O 16
 CR90-O 96
 CR92-A 104
 CR00-A 18
 Alma 11:43–44
 AGQ 2:5, 102
 MD 641
 DS 2:267
 CR87-A 6
 CR00-A 18
 Alma 11:44
 AF 40
 PM 6, 115, 215
 EM 2:651, 774
 EM 3:1223
 EM 4:1578

vation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

11.44.85–86—*Eternal God*—This, of course, is not a Trinitarian statement, but rather a testimony that the judgment of one would be precisely the same if any or all of the Godhead had been involved. We know that others will be involved in the judgment of the living and the dead, but their participation will be made possible because of the power of the priesthood bestowed upon them, which priesthood ultimately derives from the Father and the Son.

11.45 All but a very few of those who stood before Amulek that day would, within a matter of weeks, have suffered the death of which Amulek spoke. The physical resurrection from the dead would transpire for most of them long after the righteous had come forth into a newness of life.

11.45.45–46—*first death*—In this context, the first death is that which is suffered when the body and the spirit separate as the result of old age, injury, or disease.

11.45.61—*never*—This appears to be a very long time. Some erstwhile philosophers have attempted to suggest that under certain circumstances, another separation may take place between a body and spirit that have passed through resurrection into immortality. This, of course, cannot be so, given Amulek’s teachings here. Neither the wicked nor the righteous will have any cause to suffer death after the resurrection, notwithstanding any apostate sentiments to the contrary.

11.45.69—*spiritual*—That is to say, the nature of the spirit governs the eternal destiny of the body. Any limitations placed upon the spirit because of any unresolved transgressions and sins, any lack of divine character, will be reflected in the nature of the physical body in eternity.

11.45.78—*corruption*—That is to say, the process of decay that transpires at death.

11.46 The wisdom and prescience of God dwelt within the hearts and minds of Alma and Amulek, making relatively quick work of the most astute among the inhabitants of the city of Ammonihah.

11.46.3—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

11.46.14—*astonished*—The first time the people became astonished transpired when Amulek had first borne his testimony regarding the truthfulness of that which Alma had spoken unto them (see 10.12).

11.46.17—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

11.46.20—*tremble*—Zeezrom began to sense his own guilt (see 12.1), a bright recollection of which lay spread out before him were he to come

Alma 11:44–45
DS 2:279
EM 2:677
EM 3:1405

{¶—1830}

45 Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.

Alma 11:45
AGQ 1:199
AGQ 5:106
MD 625
DNCT 2:402
DS 1:67, 91
EM 2:677,
734, 774
EM 3:1198,
1391
CR95-O 118

{¶—1830}

46 Now, when Amulek had finished these words the people began again to be astonished, and also Zeezrom began to tremble. And thus ended the words of Amulek, or this is all that I have written.

into the presence of the Father and the Son (see 11.43).

11.46.33—*I*—If Mormon had been citing directly from the record of Alma continuously from the beginning of chapter 9 up to this point, Alma may very well have been the narrative voice (see 9.1 and 9.34). If Alma is the speaker here, then were we to have his record in hand, we would not find any more of Amulek's teachings there. If Mormon is the narrator's voice in this verse, then considerably more of Amulek's teachings may have been preserved on Alma's personal record.

12.1 In some respects, this astonishment of Zeezrom at Amulek's facility to anticipate his every intellectual move is reflected in the experience of King Lamoni when faced with the extraordinary gifts of Ammon, the missionary son of King Mosiah (see 18.16–21). How can an ordinary man know the thoughts and motives of another, if not by the power of God Himself?

12.1.2—*Alma*—Clearly, at this particular point in the narrative, Alma's record is not being quoted directly. Mormon is our editor (see 11.46.33). We must keep in mind, however, that in the first edition of the Book of Mormon, the change of voice may have been indicated by the chapter break.

12.1.8—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

12.1.11—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

12.1.34—*tremble*—It was undoubtedly quite evident that Zeezrom was trembling. This outward distress would have been visible to the surrounding crowd as well. But Alma understood the cause of Zeezrom's anxiety and made it clear to the lawyer that Amulek was not the only one who could discern the thoughts of the wicked.

12.1.67—*scriptures*—Given the truncated version of Amulek's teachings we may not know all that Alma's companion had done in making use of the Nephite scriptures. There is a reference to the Brass Plates and the account given of Noah's ministry (see 10.23). If the records that had come into the land of Zarahemla by the hand of Alma the elder had been canonized, then certainly Amulek's references to the teachings of Abinadi would qualify. As has been suggested elsewhere, the teachings of Nephi, the son of Lehi, were cited by Amulek in confounding the apostate doctrine of the Nehorites that Zeezrom was promulgating.

12.2 We do not know exactly where in the city of Ammonihah Alma and Amulek had chosen to begin their ministry among the people. It is clear, however, that it was an open area into which a great multitude could gather and that the acoustics were such that most, if not all of those who had gathered, were able to easily hear the exchanges between the adversaries.

12.2.5—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the

{Chapter IX}
(Chapter 12)

{9—1830}

1 NOW Alma, seeing that the words of Amulek had silenced Zeezrom, for he beheld that Amulek had caught him in his lying and deceiving to destroy him, and seeing that he began to tremble under a consciousness of his guilt, he opened his mouth and began to speak unto him, and to establish the words of Amulek, and to explain things beyond, or to unfold the scriptures beyond that which Amulek had done.

Alma 12
AF 254
PM 233
EM 1:34, 35,
38, 150, 152
213
EM 2:748
CR88-A 89
Alma 12:1
MD 157
EM 3:1284

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

Church of Christ.

12.2.8—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

12.3 The people of Ammonihah were prepared to hear anything except for the truth. Zeezrom was more than willing to give them what they wanted and thus incur their favor and their wealth. One may ask the question, “When, precisely, did Zeezrom lie unto God?” How does anyone know the truth of any matter? Zeezrom was not a dupe. He knew the truth of the situation that he was in with the two prophets and yet persisted in his wickedness. He knew by personal revelation that there was a Supreme Being (see 11.24) and yet he conducted his interrogation as if such a being could not know of his thoughts and motives. This suspension of belief constitutes one of his many lies.

12.3.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

12.3.18—*lied*—Zeezrom lied repeatedly. The first recorded lie was that Zeezrom would have given the six talents of silver if Amulek would deny the existence of God (see 11.25). The second recorded lie was Zeezrom intentional misinterpretation of Amulek’s answers to his cleverly designed questions (see 11.36).

12.4 The master of subtlety is Lucifer, he who was cast out of Heaven for his intrigues against the agency of the children of God. There are many among the self-important who have gravitated into his sphere of action and have found themselves condemned for drinking from his cup of iniquity. When one thinks of the great deceivers in the history of the world, almost all of them have been the masters of their language, peddling nuances and innuendoes in order to enslave the hearts and minds of men

12.4.13—*subtle*—The English word “subtle” derives from Latin roots which mean “refined, finely woven, keen, web”. It can mean, in modern English, “delicate, elusive, perceptive, skillful, ingenuous, intangible, indefinable, abstruse” and almost always is negatively charged in reference to human conduct. The words “subtil” and “subtile” are apparently spelling variations that have found currency in various periods in the history of the language. They mean essentially the same as “subtle” and derive from the same etymological roots.

12.5 Zeezrom and the people of Ammonihah had succumbed to the temptations of the evil one, thinking themselves clever in their justification for sin.

12.5.7–8—*thine adversary*—The truth of the matter is that no one who has come to this earth as a mortal being is free from Lucifer’s distain. All who have achieved a second estate upon this earth had been at odds with Satan during the great war in Heaven, prior to the creation of the earth. Lucifer has a maniacal hatred towards any who opposed him there and is determined to destroy his avowed enemies any way that he can. Hence, his incessant appeal to the natural man’s lust for wealth, fame, power, and his insatiable desire to gratify his pride.

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

* p. 255
Alma 12:3
AF 42, 160
MD 441, 777,
791
DNTC 3:382
Alma 12:3–14
CR00-A 92

4 And thou seest that we know that thy plan was a very subtle plan, as to the subtlety of the devil, for to lie and to deceive this people that thou mightest set them against us, to revile us and to cast us out—

Alma 12:4–5
CR93-O 32
CR96-O 104

5 Now this was a plan of thine adversary, and he hath exercised his power in thee. Now I would that ye should remember that what I say unto thee I say unto all.

12.5.13–14—*his power*—Zeezrom may have thought well of himself, but in the end he had been nothing more than a pawn in the attempted destruction of the inhabitants of the city of Ammonihah. The Ammonihahites had thought themselves extraordinarily clever, as well, inasmuch as they were following the same path as Nehor and Amlici in their dealings with the Lamanites and the dissident Nephites among them.

12.6 Lehi had counseled his sons, Laman and Lemuel, to cast off these very chains of misery and woe, those chains which constituted a spiritual weariness, obscurity and spiritual death (see 2 *NE-C 1.13–23*). We may assume that this resort to the great Patriarch’s final teachings to his children would constitute an appeal to the scriptures (see 12.1.67). Alma the younger had taught the people of Zarahemla in these same terms, making reference to his own father and their fathers in the land of Lehi-Nephi (see 5.3–13). We may suppose that those sacred records that were brought by the people of the land of Nephi in their escape from the Lamanites would also qualify as scripture.

12.6.9—*this*—In reference to the plan of Lucifer to destroy the souls of the people of Ammonihah through their pride and self-realized cleverness.

12.7 Initially, Zeezrom was unnerved because of Amulek’s ability to anticipate his every move. Any intellectual strength that he may have perceived in himself had wasted away and it was clear that he was not going to the better of the two missionaries. His failure may very well have had social consequences and as he withered before Amulek’s insight, all that he might have held dear began to slip away. Alma’s counsel to the erstwhile lawyer increased the anxiety exponentially. The prophet made it clear, in no uncertain terms, that Zeezrom had been in the service of the devil, a being who had no love for him, who perceived him only as a disposable tool, a tool by which Satan calculated to destroy the people of Ammonihah both physically and spiritually. Had Zeezrom been completely oblivious to the nature of his duties as a persecutor of the servants of God? Probably not, but like so many others, he had willingly become involved because of the desires of the natural man which still possessed him. Like Amulek, he may have been called many times, but had not chosen to listen (see 10.4–6).

12.7.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

12.7.8—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

12.7.34—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

12.8 If one is a Nehorite, one does not overly concern oneself with the prospects of divine judgment. Zeezrom had not been troubled about any interview with God inasmuch as he had considered himself part of a people who might lift up their heads in the midst of sin and rejoice because of the universal salvation Nehor had taught (see 1.2–4). Amulek’s ability to know his thoughts

6 And behold I say unto you all that this was a snare of the adversary, which he has laid to catch this people, that he might bring you into subjection unto him, that he might encircle you about with his chains, that he might chain you down to everlasting destruction, according to the power of his captivity.

{*¶—1830*}

7 Now when Alma had spoken these words, Zeezrom began to tremble more exceedingly, for he was convinced more and more of the power of God; and he was also convinced that Alma and Amulek had a knowledge of him, for he was convinced that they knew the thoughts and intents of his heart; for power was given unto them that they might know of these things according to the spirit of prophecy.

8 And Zeezrom began to inquire of them diligently, that he might know more concerning the kingdom of God. And he said unto Alma: What does this mean which Amulek hath

Alma 12:6
MD 192

Alma 12:7
MD 777, 791
CR91-O 108

Alma 12:8
MD 186
Alma 12:8–10
EM 3:1284

gave Zeezrom pause, sufficiently so that he began to wonder about the state of his immortal soul. If the missionaries had power from God to anticipate his arguments, then perhaps their testimonies regarding the judgments of God upon the wicked ought to be entertained. If men were going to be judged according to their deeds done in the flesh, then it would seem extraordinarily important to not be among the wicked.

12.8.2—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

12.8.16–18—*kingdom of God*—The government of God, the governance of the entire universe is based upon eternal and immutable law. Zeezrom’s search for truth required an understanding of the laws that define truth.

12.8.23—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

12.8.29—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

12.8.34—*resurrection*—It would be interesting to know just exactly what the people of Ammonihah believed about the nature of the resurrection from the dead. It is doubtful that they consider the resurrection a literal event (see 12.20–21). Whatever their view, it clearly differed from that which Alma and Amulek were teaching. Corianton, one of the sons of Alma, would have difficulty with the concept of literal resurrection from the dead, his father going to great pains to disabuse him of some of his false notions. The doctrines of the Nehorites and those of the Zoramites may not have been all that different.

12.9 Alma does not answer Zeezrom’s question directly in the beginning; he will later on. In this verse and the two following, the prophet explains the manner in which the Father deals with His ignorant and rebellious children. God does not satisfy the intellectual requests of those who are merely idly curious. Knowledge is given so that a man’s life might be improved, that he might have happiness in this life and eternal joy in the world to come. If a gift of truth is bestowed upon a man and he ignores it, neglects it, or fails to implement it into his life for his own betterment and the betterment of those around him, he will not be given any further truth and light. God does not engage in fruitless exercises. The Lord God of Israel has commanded His servants to conduct themselves in a similar fashion in regard to their dealings with the children of men. It is clear that the prophets of God have not always spoken all of the truth with which they have been blessed as a response to their Lord’s commandment. Therefore, we may conclude that just because a prophet has not spoken on an issue, does not necessarily mean that he does not know the truth of the matter. As has been said many times before, a man may be a prophet and a seer, hearing the word of God freely and seeing with his own eyes that which is about to transpire, and yet be restrained in his role as a revelator. Those who are true and faithful to the light and truth which they already have, can expect further light and truth, whether by God’s own mouth or by the mouth of His servants, it is the same.

spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God to be judged according to their works?

9 And now Alma began to expound these things unto him, saying: It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

Alma 12:9
MD 384, 554
DNTC 1:62,
248
MM 2:165
MM 4:394
CR96-O 9
Alma 12:9–10
DNTC 2:324
PM 404
Alma 12:9–11
AGQ 1: (17)
AGQ 4:128
MD 120, 358,
523
DNTC 1:284,
297
DS 3:295
PM 91, 143
MM 2:237
EM 1:204,

<p>12.9.3—<i>kingdom of God</i>—The government of God, the governance of the entire universe is based upon eternal and immutable law. Zeezrom’s search for truth required an understanding of the laws that define truth.</p>		<p>353, 369, 395 EM 2:977 CR94-O 80</p>
<p>12.10 Was Zeezrom one who had hardened his heart against the truth? There can be no question that in this matter he was much the same as Amulek had been. Inasmuch as Zeezrom had begun to soften his heart toward the principles of eternity, he would be permitted to receive more light and truth at the hands of the servants of God, just as Amulek and his family had been blessed. If Zeezrom would continue in his course toward light and knowledge, repenting of his sins and conforming his life to the paths of righteousness, then he would be like unto the countless children of God who had already obtained a fullness of the Gospel of Jesus Christ with all of its attendant blessings.</p>	<p>10 And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.</p>	<p>Alma 12:10 CR92-O 114 CR00-A 53 Alma 12:10–11 CR89-A 5 CR95-O 28</p>
<p>12.11 Those who reject or ignore the teachings of the living prophets and the whisperings of the Spirit of God will find that their comprehension of the world around them is diminishing, slipping further and further into darkness and ignorance. The truths of eternity are part of a whole. If one rejects a part of the whole he will inevitably find himself rejecting truths that are associated with the discarded one. Those truths, once refused, will lead to additional willing forfeitures of knowledge and wisdom, simply because it is impossible to intellectually dismiss just one. As a man rejects more and more truth, the powers of darkness begin to bear sway in the man’s life, binding his intellectual and spiritual powers such that he is no longer capable of recognizing the truth when it is presented to him. If a man were to hold his ground, however, tenaciously grasping onto any principle of righteousness, he will eventually be given the opportunity to receive into his heart related principles, perhaps even some that he had previously rejected. This was to be Zeezrom’s experience as he climbed out of the slough of despond which was his personal apostasy.</p>	<p>11 And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.</p>	<p>Alma 12:11 EM 1:381</p>
<p>12.12 Plainly put, if Zeezrom wished to understand any more than that which Amulek had already taught, then the lawyer would have to wholeheartedly accept all that Alma’s companion had just delivered to him. No argument would be brooked; no contention or intellectual jangling would be permitted. The statement was clear: there will be a literal resurrection and there will be a divine judgment.</p>	<p>12 And Amulek hath spoken plainly concerning death, and *being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.</p>	<p>* p. 256 Alma 12:12 MD 514 EM 2:774 Alma 12:12–14 MD 792 DNTC 2:85 EM 1:13, 297 Alma 12:12–18 MD 637 DNTC 2:389</p>
<p>12.12.2—<i>Amulek</i>—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.</p>		
<p>12.13 The acquisition of truth and light is essential to eternal salvation. That acquisition is progressive, one truth leading to another until a fullness is reached. The progression is brought about through obedience to the laws and principles that we have learned. If we do not do that which we know to be right, we will not be given more to know and do. The judgment, therefore, is quite straightforward. Either we are filled with truth or we are not.</p>	<p>13 Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then we shall be condemned.</p>	<p>Alma 12:13–14 MM 2:228 Alma 12:13–15 CR89-A 90</p>
<p>12.13.17—<i>word</i>—Alma will use this terminology later in teaching the principles of prayer to the poor Zoramites. The “word” or counsel is planted in the hearts of those attending to the teachings of the prophets. If it is given an opportunity to germinate, the “seed” will testify of itself, that it does have life within itself. If carefully nurtured the “seed” will eventually become a tree. At the judgment, there must needs be a forest of righteousness that has come from an acceptance of truth.</p>		

<p>12.13.20—<i>it</i>—That is to say, that body of truth which defines the righteousness of men.</p>		
<p>12.14 If one does not act in accordance with truth and light, then he will live his life without that divine influence. He will know nothing of the God of Heaven and will be familiar with falsehood and darkness. When brought into the presence of God, the sinner will have no capacity to dwell in the company of beings filled with truth and light. He will seek the dark, any darkness at all.</p>	<p>14 For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence.</p>	<p>Alma 12:14 MD 373 DNTC 2:438 DNTC 3:262 DS 2:292 MF 108 FPM 145, 179 EM 1:138 EM 2:772 EM 3:1290 CR84-O 14 CR86-A 69 CR00-O 41 Alma 12:14–15 CR87-A 57 Alma 12:14–17 EM 3:1391</p>
<p>12.14.3—<i>words</i>—In reference to Zeezrom specifically, it would be his words that would condemn him at the last day if he did not repent, for it was his lying unto God and man that constituted his most recent sin. How does one respond to a God whom we have publically denied, or attempted to have someone else deny? It is unlikely that anyone who has done so will merely sheepishly smile, like a little boy who has been caught with his hand in the cookie jar.</p>		
<p>12.14.10—<i>works</i>—The works of Zeezrom would condemn him because they would reflect only those truths which he had been willing to live. Inasmuch as he had rejected truth, his conduct in life could not possibly be in accordance with the principles of righteousness and would be, by definition, works of unrighteousness.</p>		
<p>12.14.22—<i>thoughts</i>—It had been made patently clear to Zeezrom that his own private thoughts could be easily disclosed because of the Spirit of God which dwelt within the hearts of Alma and Amulek. There was no way he could hide those mental transgressions from the God of Heaven</p>		
<p>12.15 At the judgment bar, only truth will be spoken. There will be no lawyers twisting the words of witnesses, there will be no rhetorical cleverness, there will be no appeals to precedence. A man will either be what he is supposed to be or he will not. If he is not, it will be clearly manifested that his circumstances are such because he chose them, even in the face of revelation, even when he knew that which he should have done in order to please God.</p>	<p>15 But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance.</p>	<p>Alma 12:15 AF 118 MD 544 PM 291 CR98-A 51</p>
<p>12.15.2—<i>this</i>—That is to say, it will be impossible to avoid the judgment of God, even if it were possible to bury ourselves with the mountains of the earth. We will be brought before Him and nothing that we can do or say will keep that from happening.</p>		
<p>12.15.15—<i>glory</i>—A creature of darkness in the presence of living light; a pitiable sight indeed.</p>		
<p>12.15.19—<i>power</i>—Men, in their natural, fallen state seek for power over their fellow men. These grasping erstwhile tyrants will be disabused of their lusts, having to witness the wielding of righteous power, conduct far afield from that which they desired.</p>		
<p>12.15.23—<i>might</i>—While the word “might” can refer to power, yet in the context it clearly refers to “will” or “choice”. The Father and the Son are living witnesses of all that is true, for they have, in all things, chosen to be beings of truth.</p>		
<p>12.15.24—<i>majesty</i>—Every child of God will confess that it is His right to reign in eternity. The entire universe acknowledges that right, for all of creation knows for itself that it owes its continued existence to Him.</p>		
<p>12.15.26—<i>dominion</i>—If the truth were known, all organized intelligence obeys God because He loves them. The disobedient find themselves outside of the pale of the Kingdom because they refused His love.</p>		
<p>12.15.32—<i>shame</i>—One cannot dissemble or prevaricate in the presence of a being of truth and light; we can only feel foolish for having chosen a path that did not lead to happiness.</p>		
<p>12.15.64—<i>save</i>—The crushing blow will be that the wicked will publically</p>		

acknowledge that they might have been saved had they chosen properly.

12.16 The second death is that which is suffered by those who have rejected the truth and light of God. These are they for whom no glory is possible. These are they who have chosen to reject God and His love for them. These are they who, having the truth of eternity plainly before them, will not be able to bear it and will find themselves beyond redemption, cast out forever. These are the wicked who, in spite of having chosen the path of righteousness in the premortal existence, rejected the blessings of their second estate, having no desire for more than carnality, sensuality, and the companionship of devils

12.16.8—*then*—That is to say, in the presence of God, at the judgment.

12.17 The spirit children of God are beings comprised of intelligence, or in other words, light and truth. Wickedness, that is to say, falsehood and darkness, is completely incompatible with the basic eternal fundamental nature of those children that have come forth from Heavenly parents. They cannot, in their perversions, be happy; it is impossible. When cut off completely from the presence of divine influence, from the source of all happiness, what can only be the result? Wickedness never was, nor can it be, happiness, and those who eternal persist in their rebellion against all that is good and right will be miserable forever.

12.17.12–14—*lake of fire*—The endless anguish of the eternally fallen is compared to a metaphorical lake of fire and brimstone. This agony is not so much a place as it is a state of mind. Whether these souls were placed in the highest heaven or in the deepest hell, their suffering would not change.

12.17.16—*brimstone*—The English word “brimstone” derives from roots which probably mean “burning stone” and is in reference to sulfur.

12.17.44–46—*captivity of Satan*—This is certainly in reference to the power which Lucifer has obtained over the wicked because of their willing subjection to him, but it is also in reference to his own captivity by which he is eternally bound in darkness and despond.

12.17.49—*subjected*—If Satan himself is in bondage, anyone thrall to him would also be, by definition, in captivity. Only slaves are subject to slaves.

12.18 We know, through modern revelation, that anyone who inherits some degree of glory has obtained salvation to that same degree. Thus, whether pertaining to the Celestial, Terrestrial, or Telestial Kingdoms of our God, a soul has been redeemed from death and hell; that soul does not suffer the second death. Alma is speaking here of the sons of perdition, those who willingly chose to receive darkness and betrayal into their lives when they had the truth and everlasting life before them. Amulek knew better and escaped the second death because he changed his spiritual orientation through sore repentance. In Zeezrom, we perceive the process in action.

12.18.6—*they*—That is to say, those who will suffer the second death, the sons of perdition that have forsaken all desire for truth and light.

12.18.14–15—*no redemption*—The sons of perdition receive their bodies in the resurrection, but their redemption from hell is impossible because they have refused it. One must exercise faith in the Lord Jesus Christ, sincerely repent from all wrongdoing, and enter into the covenants of salvation through the various ordinances that have been established by the Father through His Son

12.18.28–29—*cannot die*—Notwithstanding all arguments to the contrary,

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16 And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

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

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

Alma 12:16
AGQ 1:75
MD 185, 192,
655
EM 2:833
Alma 12:16–17
AF 59
AGQ 1:39
Alma 12:16–18
MD 62
DNTC 2:243
DS 2:223
EM 3:1406
Alma 12:16–18,
36
EM 3:1392
Alma 12:16–36
EM 3:1407
Alma 12:17
MD 120, 280,
281
CR01-A 30
Alma 12:17–18
MD 641

Alma 12:18
AGQ 2:169
MD 624, 625,
669
DS 1:67, 91
DS 2:279
EM 3:1391,
1407

those who succumb to the second death are eternally lost, for there is no way for them to pass through the redemptive process once they have come forth from physical death.

12.19 The prospect of being miserable forever had not only unnerved Zeezrom, but the people who were overhearing the exchange between the two missionaries and the lawyer were becoming unsettled as well.

12.19.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

12.20 It is hard to imagine that Antionah was raising his question because he had his curiosity peaked by Alma's doctrine. His use of the passage from the writings of Moses should probably be understood as an attack, just as subtle as the one used against Abinadi by one of the wicked priests of King Noah (see *MS-C 12.19–24*).

12.20.5—*Antionah*—This is the only place in the Book of Mormon where this individual is named or where the name itself appears.

12.20.45—*soul*—The “soul” spoken of here should be understood as the combination of the body and the spirit.

12.20.48—*die*—It is clear that Antionah was concerned about his own welfare; his prospects had been painted a little bleak by Alma.

12.21 The Nehorites had apparently rejected the notion of a literal resurrection from the dead. What their motivation was for doing so we can only speculate. In an attempt to justify their apostate doctrine, however, they resorted to what they felt was an iron-clad proscription against any possibility of the resurrection as the Christian Nephites understood it. Antionah chose to understand the placing of the cherubim as a prohibition against mankind ever having immortality, instead of simply being the means whereby Adam and Eve would not be allowed to partake of the Tree of Life and live forever in their sins.

12.21.4—*scripture*—Antionah is apparently citing from what we call the book of Genesis 3:24. Copies of the writings of Moses would have been readily available to all of the Nephites because of the Brass Plates.

12.21.11—*cherubim*—In the first edition of the Book of Mormon, this word was written “cherubims”, grammatically a double plural. “Cherub” in Hebrew is the singular; the “im” ending constitutes the plural in Hebrew. The additional “-s” in “cherubims” is an English plural. We cannot be certain who spelled the word this way originally. Some orthographic gaffs in the first edition were produced by Oliver Cowdery, the Prophet Joseph Smith's scribe during the translation process. Others have clearly been errors made by E.B. Grandin's typesetter as the book was being printed in 1829 and 1830. It is interesting, however, that the King James translators make the same redundant plurals in Genesis. Since the second edition of the Book of Mormon, the word has been spelled “cherubim”.

12.21.23—*Eden*—The Missouri River and its tributaries drain a vast area, no less than eight of the United States and portions of two Provinces of Canada. From this we might conclude, with no further evidence, that Eden comprised most of the territory east of the present day Rocky Mountains. The Garden of Eden which was located eastward in that land, corresponds geographically to that which we currently refer to as Jackson County, Missouri.

12.22 So long as Adam and Eve did not partake of the fruit of the Tree of

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

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

21 What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

22 Now Alma said unto him: This is

Alma 12:20
EM 3:1391
Alma 12:20–24
AF 73

Alma 12:21
AF 253
MD 125
Alma 12:21–23
CR96-O 48

Alma 12:22–37

Knowledge of Good and Evil, they would have remained in the Garden of Eden forever, existing in a Terrestrial state with no threat of disease or death. Once our first parents partook of the fruit, however, the Terrestrial state ceased to exist, and the earth became a Telestial sphere, subject to all manner of weaknesses, pestilences, plagues, diseases, and death. Adam and Eve's posterity, the whole of mankind, has been born into this fallen world.

12.22.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

12.22.13—*about*—Antionah cannot help to feel that he has just played the fool, even as Zeezrom had. Alma and Amulek cannot be defeated by rhetorical cleverness.

12.22.20—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

12.22.42—*his*—That is to say, the fall of Adam brought about by his partaking of the fruit of the Tree of Knowledge of Good and Evil.

12.22.48—*lost*—Subject to disease and death, without hope of a resurrection from the dead, without hope for a remission of their sins, Adam and Eve and their entire posterity would have been lost to the Father of all. Without a Savior, there could have been no redemption from the Fall, neither physically or spiritually.

12.22.50—*fallen*—The condition of the earth after the transgression of Adam and Eve was considerably less than it had been before. Not only had the earth changed from a Terrestrial orb to a Telestial one, but the earth was also transported far from the place where it had been originally been created, No longer nigh to the throne of God.

12.23 Alma refers Antionah to the book of Genesis as well, reminding the chief ruler that God had clearly testified to Adam and Eve that partaking of the fruit of the Tree of the Knowledge of Good and Evil would cause them to die. Therefore, if our first parents had been permitted to partake of the Tree of Life, they would not have died at all, but would have continued forever in their Telestial state. Ergo, that was the reason why the cherubim were placed in the eastward part of the Garden of Eden to guard the way to the Tree of Life, and not because no one would ever have immortality

12.23.15—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

12.23.46—*liar*—God, by definition, cannot be a liar. Therefore, the introduction of death into the world of men could not have been irresolvable. The lost and fallen state of mankind could not have been beyond the pale of salvation and exaltation. What is clear is that all of these circumstances were foreseen and provided for, long before Adam and Eve were placed in the Garden. God is not a liar nor is He ignorant.

12.24 The temporal death is inevitable, even though for some it may appear to be put off to a degree. Some of the predeluvian patriarchs lived to an advanced age, many more than 900 years. Other men and women have experienced "translation", a state in which death is postponed in order that the physical service of these saints might be extended. The inhabitants of the cities of Enoch and Melchizedek are in this category, as well as such luminaries as Moses, Elijah, John the Beloved, the three Nephites, and a host of others. Notwithstanding their extended time in mortality, all will eventually pass through that which is called the temporal death that they might have immor-

the thing which I *was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

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

24 And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which

DS 2:268
* p. 257

Alma 12:24
AF 115, 119
MD 185
DS 1:67
EM 2:856, 957
EM 3:1290
CR87-A 6
CR88-A 10
CR89-A 89

tality and eternal life.

12.24.18—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

12.24.28—*space*—The time granted to Adam and Eve was that period which came between their fall and the time when their bodies would eventually succumb to the effects of the fall. The Lord God had said to our first parents that they would die in the “day” that they partook of the fruit of the Tree of Knowledge of Good and Evil. At the time that was said to Adam and Eve, the world upon which they dwelt reckoned time the same way that the Lord did; that is to say, a “day” to God was equal to a thousand of our “fallen” years. In the early generations of life upon this fallen world, men and women were given considerable time to repair any spiritual damage they might have incurred during their mortal lives. In other dispensations, significantly less time as been assigned to the “space” during which a person may call upon God for a redemption from death and hell.

12.25 Central to the Gospel of the Lord Jesus Christ is the prescience of the Father. In nothing is He surprised; every act of every child has been anticipated and provided for. The atonement of Jesus Christ was not an afterthought, conjured up when the awful monsters death and hell showed up. The possibility for eternal destruction has been as eternal as the possibility for eternal life. The existence of one is indicative of the other. The perfect wisdom of God the Father embraces both possibilities and provides opportunities, through the principles and ordinances defined in the Gospel of Jesus Christ, for every soul that has come into mortality to return to the presence of the Father, glorified and sanctified as He is, if he or she so desires. The resurrection provides a release from the bondage created by death. Without resurrection a person would come upon the earth, live out his life, succumb to death, enter into the world of spirits with no hope, no expectations. In that state Satan would have overpowered the mind and heart of such a hopeless being. It is the promise of the resurrection from the dead that breathes faith into those who have died and encourages them to associate with the righteous. With the power of the resurrection firmly in place, a principle and ordinance established long before the earth was created, a child of God could enter into mortality with little or no fear, knowing that regardless of any eventualities that might transpire in his life, he would maintain that glorious connection with the material world forever. The blessing of having a physical body is one of the least esteemed gifts that the Father has given to His children; the blessings associated with having a physical body in the eternities are among the least understood.

12.26 The refinement of the human soul is a process, a process that involves sequential development of every aspect of the divine nature within each of us. The process is holistic; nothing can be neglected or dismissed as insignificant. The development of godliness transpires over time, an investment of faith, hope, and charity in one’s conduct among one’s fellow beings. The perfections and attributes of the Father and the Son cannot be bestowed in some mystical fashion. There is no magic wand that will confer holiness. Hence, there is a period of time given to every child of God that comes into the world. In some instances that mortal time frame is surprisingly short; in other instances the “space” given is astonishingly long. The time that a person dwells in mortality

has been spoken of by us, which is after the resurrection of the dead.

25 Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

26 And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect.

CR90-O 96
CR92-A 102
CR99-A 104
CR00-A 37
CR01-O 78
CR02-O 30
Alma 12:24–27
CR98-O 113
Alma 12:24,26
CR90-A 51

Alma 12:25
MD 624
DNTC 3:474
DS 2:11
EM 3:1088
CR00-A 17
Alma 12:25–29
MA 186
Alma 12:25–33
CR93-O 49
Alma 12:25–34
CR00-A 108
Alma 12:25–36
CR93-O 32
Alma 12:25,30
CR02-A 91

Alma 12:26
DS 1:111

is adapted to the child's needs in eternity. Men in their abject ignorance of eternal life and the requirements thereof frequently curse God or malign Him for the seeming inequality that the children of men apparently suffer. The truth of the matter is that there is no inequality worth talking about; all is resolved when one considers the culminating effects of the premortal experience, as combined with mortality, and the incalculable blessings and benefits associated with the spirit paradise of God. Adam and Eve were prohibited from partaking of the fruit of the Tree of Life because by so doing, they would have interrupted the divine plan of happiness prepared for them. They would have been trapped in their Telestial bodies forever. Exercising faith, repenting from sin, receiving saving ordinances would have become meaningless to them. Even though they might have been able to go through the process of nearly perfecting their spirits, there would have been no way for them to return into the glorious presence of their eternal Father with the inferior immortal bodies that partaking of the Tree of Life would have given them.. They would have been miserable outside of their former Celestial home; they would have been miserable dwelling in it.

12.26.45–47—*word of God*—This is undoubtedly in reference to the promise of the Father that each of His spirit children who would be born into the earth would have the opportunity to return to Him, perfected and sanctified. This promise was first made to mankind in the Grand Council held before the earth was created.

12.27 All men are born into this fallen world, mutually sharing the blessings and liabilities of mortality. With few exceptions, every man leaves this sphere of existence with no more than a passing acquaintance with a Telestial body. Although there are those who enjoy the blessings associated with a Terrestrial body, no man, woman, or child has ever been blessed with the indescribable joy of a Celestial body without having first passed through death and resurrection. No matter what the nature of his mortal experience has been, with death a man receives the possibility of obtaining a perfected Celestial body, which opportunity would never have come to him if he had had mortal access to the fruit of the Tree of Life.

12.27.3—*it*—That is to say, the plan of redemption was not frustrated.

12.27.24—*judgment*—It is at the final judgment that the nature and glory of a man's eternal tabernacle is determined. In large measure, it is dependent upon the nature and glory of his developing spirit. A Telestial spirit will bring forth a Telestial body; a Terrestrial spirit inspires a Terrestrial body; a Celestial spirit can only inhabit a Celestial body. The nature of the spirit of man is an aggregation of all that has transpired in time and in eternity. His experience in the premortal life is added upon by his development in mortal life; his postmortal experiences in the spirit world further refine and prepare his spirit for the resurrection from the dead and his eternal destiny as a son of God.

12.28 Men come into this world from the premortal existence with little memory of that which had transpired in the presence of the Father before the earth was created. Therefore, it is necessary that the principles that govern eternal life be presented to the children of men, lest they welter in ignorance in their mortal state. Thus, we have to opportunity to relearn the truths of eternity one point at a time and then implement them practically into our lives. Thus, we facilitate our progress toward perfection, for the Lord will then reveal unto us another principle or ordinance, which will further advance us in our divine destiny to become as Father is.

12.29 From the days of Adam and Eve, divine emissaries have been sent to the

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

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

29 Therefore he sent angels to con-

Alma 12:28–29
CR86-O 71
Alma 12:28–30
CR86-O 70
Alma 12:28,30
CR86-O 73

Alma 12:29–30

honest in heart. All of these messengers have pertained to this earth and have a vested interest in its success. Some have been the spirits of just men made perfect; others have been translated beings filled with truth and light; still others have been resurrected beings descending from the eternal realms with the words of everlasting life upon their lips. In His desire to engage all of His children in the salvation of their fellow men, God has often sent His mortal servants to edify and strengthen the children of men.

12.29.16—*glory*—This glory may be transcendently tangible, angels appearing in clouds of light. In other cases, the glory of God is transmitted intellectually, men perceiving the wisdom and knowledge of God through the nature of the teachings communicated.

12.30 Faith unto salvation requires three essential components: first, a man must intellectually accept that there is such a being as God; second, a man must have a correct understanding of that God’s character, perfections, and attributes; third, a man must know that his course of life is acceptable before God. Angels sent from the presence of God provided the fundamental elements for all three components. The faith of men developed as they sought further light and knowledge at His hand, through fervent communication with Him, which He was happy to encourage by revealing Himself to them in a multitude of ways. As the children of men applied those truths which divinely inspired them to greater faith and repentance, the Father unfolded greater truth still, with the intent that one day they would know all that He knew and would be able to do all that He did.

12.31 We may easily point to Adam and Eve and the partaking of the fruit of the Tree of the Knowledge of Good and Evil. Partaking of that fruit made them susceptible to disease, injury, debilitating age, and eventual death. The contrast between health and sickness was stark. Pleasure and pain were clearly at odds with one another. Joy and sadness could only be perceived as being distinctly different. Experience with these opposites made one more preferable over the other, at least in temporal terms. It is better to be healthy and happy than the reverse. Thus, those things which are “good” are those which we respond to well; those things which we declare “evil” are those which negatively affect our frame of mind. When Adam and Eve were driven from the Garden of Eden, they immediately recognized that the conditions in the lone and dreary world did not compare favorably with their previous circumstances. They had learned for themselves a distinction that they never would have comprehended had they remained in the Garden. Having experienced the difference between health and sickness, they were then free to intelligently choose which of the two they would rather experience from that point on. If they chose health, then they would pursue a course that would promote health, perhaps seeking divine aid in obtaining the desires of their heart. If they chose to be sick, whether physically or spiritually, there would be forces willing to accommodate them in their quest for oblivion.

12.32 The fallen man, the telestial man, the natural man, might be perfectly willing to choose worldly activities that would bring momentary pleasure to his life that would have negative impact upon his prospects in eternity. Thus, God the Father became rather explicit in certain areas of thought and action upon which the destiny of men would hinge. The commandments were signposts, warning of dangers that might not be immediately apparent to the children of men. Essentially, God was testifying to His children that if they thought that the transition from the Garden of Eden to the lone and dreary world was bad, then they ought to be aware that there are considerably worse

verse with them, who caused men to behold of his glory.

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

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

32 Therefore God gave unto *them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no

CR93-O 22

Alma 12:30
CR84-A 41
CR87-A 30
Alma 12:30–33
CR86-O 71
Alma 12:30–35
MA 187

Alma 12:31
AF 54, 71
MD 804
EM 2:503
Alma 12:31–32
EM 3:1225
Alma 12:31–34
CR99-A 104

* p. 258
Alma 12:32
MD 407
CR95-A 28
CR98-O 30
CR99-O 81
CR00-A 33
Alma 12:32–34
CR96-O 100

consequences for not following His counsel. If men loved goodness, then they would have to choose goodness in their daily lives.

12.33 The ignorance, foolishness, and philosophies of the children of men have concluded that the historicity of Christianity began in the Meridian of Time, almost as a divine afterthought in the economy of God. Nothing could be further from the truth. The Gospel of Jesus Christ was the central issue discussed in the premortal councils in Heaven. Adam and Eve were the first mortals to hear of the power of the resurrection and of the atoning sacrifice of the Son of God whereby men might be saved from death and hell. They received these teachings from God and His servants. These divine communications were recorded by our first parents and others, and are the source for much of what we know about God's dealings with His children since their day. Men and women have frequently fallen into the abyss of ignorance and darkness through neglect of these sacred records and, as a result, have passed through terrible periods of grief, misery, and pain. God the Father, in His infinite mercy and love, has caused light and truth to come into the world at various times when there were individuals who were willing to live by the counsels of God. Thus, since the days of Adam and Eve, the principles of Christianity have been promulgated among the children of men and not just during the past two thousand years.

12.34 Not only is the first death, physical death, overcome through the offices of the Son of God, but also the effects of the second death, the inevitable spiritual banishment from the presence of God. There is still hope for Zeezrom and all of the inhabitants of the city of Ammonihah.

12.35 When the armies of the Lamanites descended upon the city of Ammonihah, every soul dwelling there was ushered out of mortality and into the world of spirits. Had their lives been in accordance with the principles of righteousness at that time, they would have entered into the paradise of God, in company with the hosts of the dead who observed to do all that the Lord God of Israel had commanded them. They would have rested from all of their sorrows and tribulations there, free from anxiety and distress, knowing they had pleased God while dwelling in the flesh. Inasmuch as the citizens of Ammonihah were filled with wickedness and corruption, however, when they were summarily dismissed from mortal life by the swords of the Lamanites, they were thrust down to hell, into the spirit prison prepared for them. They have not been at rest since that day.

12.36 The destruction of the city of Ammonihah was imminent. They were about to fill the measure of their wickedness by taking the lives of those who believed the words of the prophets of God. This they would do with their eyes wide open to the crimes they were committing. They were actively and consciously choosing to be evil.

12.36.3–4—*my brethren*—This is, of course, Alma speaking to Zeezrom, Antionah, and the other inhabitants of Ammonihah who were standing about the place where he and Amulek were teaching.

12.36.43–44—*first provocation*—This is in reference to Adam and Eve partaking of the fruit of the Tree of the Knowledge of Good and Evil, which provocation brought about expulsion from the Garden of Eden and the introduction of death and its attendant ills into the fallen

power, for the works of justice could not be destroyed, according to the supreme goodness of God.

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

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

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

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

Alma 12:33
MD 740
Alma 12:33–34
MD 486, 546
EM 2:773
CR93-A 34
Alma 12:33–35
PM 246, 319
Alma 12:33–37
EM 4:1598

Alma 12:34
CR81-O 103
CR01-A 30

Alma 12:36
MD 192

world.

12.36.52–53—*last provocation*—Certainly any time a man sins against the Law of God he is provoking the wrath of God to be directed toward himself. Again, death and banishment are the result without the intervention of the atoning sacrifice of the Son of God. For the people of Ammonihah, they were actively engaged in their “last provocation”.

12.37 Alma knew that the people of Ammonihah knew where the truth lay. His appeal to them was humble and personal.

12.37.40–41—*second commandments*—The first commandments were those given to Adam and Eve while they dwelt in the Garden of Eden. These second commandments are in reference to the Law of the Gospel of Jesus Christ which was designed to overcome the effects of the fall of earth and all things that reside here.

13.1 Having exercised faith in the Lord Jesus Christ, having repented of all their wrongdoing before God, and by entering into the covenants placed before them by the angels of Heaven, the children of men were given the opportunity to be instruments in the hands of the Lord to bring their families unto the Son of God. In this, they were given the power and authority of the Son, to act in his behalf, to testify in his name, and to perform the ordinances of salvation and exaltation for all those who sought light and truth.

13.1.1—*And*—Some commentators have suggested that this word marks a break in the narrative; that at the end of chapter 12 Alma and Amulek took a short break before resuming their teachings to the people of Ammonihah. The configuration of the chapters of the first edition would suggest that if there was such a temporal break, that it would have been marked by the beginning of Chapter X. The context there, however, does not admit such a pause in the proceedings.

13.1.10—*forward*—That is to say, from the time of the first provocation when Adam and Eve partook of the fruit of the Tree of the Knowledge of Good and Evil, the subsequent intervention by His angels to aid the children of men to come to an understanding regarding their personal and collective salvation, and the issuing of commandments whereby the children of God might regain the glory that they once held before the foundations of the earth were laid..

13.2 The ordination of men to serve their fellows on the earth served as a type for the coming of the Lord Jesus Christ as the mortal Messiah. No man, having been set apart and ordained to the ministry, had that great blessing bestowed upon him without having been recognized in the midst of his brethren prior to the creation of the earth in the premortal councils of Heaven. The mortally ordained had first been preordained prior to their temporal births upon this planet. These served as examples of that which would be realized in the Meridian of Time. The selection of Jesus as the Son of God, as the mortal Messiah, did not take place in Nazareth or Bethlehem. Jesus was the Lamb slain before the earth was created, the Sacrifice ordained before any man had ever committed sin, because of the foreknowledge and power of the Father. Therefore, no man could rise up as a messiah independent of the powers of Heaven; neither could a man proclaim himself a servant of God independent

{9—1830}

37 And now, my brethren, seeing we know these things, and they are true, let us repent, and harden not our hearts, that we provoke not the Lord our God to pull down his wrath upon us in these his second commandments which he has given unto us; but let us enter into the rest of God, which is prepared according to his word.

**{Chapter IX; continued}
(Chapter 13)**

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

2 And those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

Alma 13
AF 117
MD 356, 477,
478
PM 421
MM 1:60
EM 1: 34, 38,
150, 152
EM 2:588, 748
CR88-A 89
CR01-O 78
Alma 13:1
AGQ 1:125
EM 3:1034
CR84-A 54
Alma 13:1–3
CR95-A 52
Alma 13:1–5
CR87-O 46, 48
Alma 13:1–6
EM 3:1404
Alma 13:1–12
DNTC 3:329
Alma 13:1–13
PM 452
Alma 13:1–16
EM 2:746
Alma 13:1–19
AF 195
EM 3:1139
Alma 13:1–20
MD 599
DS 3:87
Alma 13:1,3
EM 2:522

of the priesthood established by the Lord God of Israel. There is no legitimate divine authority independent of the Lord Jesus Christ. There is no salvation independent of the priesthood of God which the Son has communicated to his disciples. Men may whip up all manner of whimsical possibilities as to how men may come back into the presence of God, but these speculations are no more than the foolishness and the rebellion of men devoid of the Spirit of God in their lives.

13.3 In Alma's teachings, the prophet made it perfectly clear that those of Ammonihah who claimed authority independent from that which was held by two missionaries, had no authority at all. Priesthood bearers were chosen in the premortal existence for the same reason they are selected here: they had faith in the Son of God and were willing to labor for and in behalf of the salvation of their fellow men.

13.3.24—*foreknowledge*—Is there anything regarding the eternal prospects of the children of men unknown to the God of Heaven? Was there any aspect of a spirit child's character that went unnoticed in the premortal councils? Did not the Father of all know precisely how each one of His children would exercise his or her agency while dwelling in mortality? Was not the organization of all of the spirit children of God in accordance with His awareness of how each and every one of us would react under in and all circumstances? Was it not this foreknowledge that motivated the bounds and limitations of the nations to be set as they have been, as they are, and as they will be? Does not this foreknowledge provide to every soul who has come or will come upon the earth the opportunity to obtain the requisite development that will enable him or her to return to the Father spotless, sanctified, and glorified. No one will be able to look back on their earthly experience and assert that they did not have an equal opportunity to achieve all that had been promised in the grand councils in Heaven.

13.3.38–39—*first place*—Most likely in reference to the premortal existence, where, after having the plans of both Lucifer and the Father laid before them, the faithful actively chose to support the Father and the His Firstborn Son.

13.3.50–51—*having chosen*—That is to say, the spirit children of God the Father were free to choose whether they would follow Lucifer and his minions or adhere to the principles established through the Gospel of Jesus Christ.

13.3.55—*exceedingly*—Would not the faith of the supporters of the Father and the Son have been exceedingly great, inasmuch as the earth had not as yet been created and no one had been sent into the world to experience mortal life?

13.3.58–59—*are called*—A reference to the premortal councils, even though the wording would seem to imply only to mortal life.

13.3.62–63—*holy calling*—That is to say, the foreordination given as the spirit children of God were being organized.

13.3.72–73—*preparatory redemption*—That is to say, the calling of priesthood bearers in the premortal existence was done in anticipation of the atoning sacrifice of the Lord Jesus Christ. Without that anticipated act of salvation, the ordination of men to the priesthood in any dispensation would have no meaning whatsoever.

13.3.75—*such*—That is to say, those who had been foreordained to the priesthood of God.

13.4 Men were called up and ordained in the premortal existence because of

3 And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, *and according to, a preparatory redemption for such.

4 And thus they have been called to

Alma 13:2,16
EM 1:8

Alma 13:3
AF 71, 190,
197
EM 3:1123
CR86-A 43
CR88-O 6
CR94-A 109
CR95-A 25, 48
CR01-O 56
Alma 13:3–5
EM 3:1125
CR85-O 19
CR86-A 44
* p. 259
Alma 13:3–9
MD 291
DS 3:81
EM 1:328
Alma 13:3–13
CR01-O 36
Alma 13:3,4
CR84-A 54
Alma 13:3,5, 7
CR02-A 91

their great faith and works; the same is true in mortal life. No man receives in mortality that which was bestowed upon in him in Heaven until he has again manifested his dedication to the principles and ordinances of salvation and exaltation by living in accordance with the word and will of God.

13.4.19—*reject*—Rejection of Spirit of God took place in the premortal councils. By such a rejection, one third of all of Heavenly Father’s children followed Lucifer into eternal exile. In this fallen state, all of those who accepted the Son of God in Heaven, are given the opportunity to do so again, having been added upon, having entered into their second estate. As men had their agency to accept or reject the plans proffered to them as spirit children of God in the premortal estate, so also have men their moral agency to choose whom they will follow into eternity. Hardness of hearts and blindness of minds are not unique to the mortal sphere.

13.4.51—*privilege*—That is to say, to have the power of the priesthood bestowed upon them in time and in eternity.

13.5 All of the spirit children of our Heavenly Father were on equal footing in the premortal councils, inasmuch as they had the options clearly presented to them. They were then allowed to choose which plan they preferred, either that of Lucifer or that of the Father. Those foreordained to the priesthood had been among those who did not harden their hearts against the Spirit of God in Heaven. Those who proved faithful upon the earth had that priesthood reconfirmed upon them that they might minister unto the children of men. All of this had substance in meaning because of the foreordination of Jesus Christ, he who would bring about the redemption from both death and hell.

13.5.2–3—*in fine*—In other words, “to sum up”.

13.5.6–7—*first place*—Most likely in reference to the premortal existence (see 13.3.38–39)

13.6 The preparations made before the foundations of the earth were laid, to prepare for the teaching of the Gospel to the inhabitants of the earth, came to fruition as these holy men were born and began to exercise great faith in the Christ while in the flesh.

13.6.31—*they*—Although one might understand this pronoun as referring to those who bore the priesthood, we probably ought to understand Alma’s words as referring to the children of men. Those who would hearken to the voice of those ordained to the priesthood of God would find peace and happiness in the paradise of God.

13.7 The power of God the Father that was bestowed upon His Son, in the beginning, was sufficient to provide salvation to every creature that would dwell upon the earth. With that holy priesthood, Jesus was empowered to bring about the resurrection from the dead. With that authority coupled with his personal righteousness, Jesus was given power to work out the atoning sacrifice whereby all men might find salvation to their immortal souls. All divine authority derives directly from the Son of God and there is no other from whom one may be authorized in the eyes of God, notwithstanding the fraudulent claims of many to the contrary. This holy priesthood is that after the Order of the Son of God. All offices of the Aaronic and Melchizedek Priesthood pertain to the authority of Jesus Christ.

13.8 Again, Alma made it perfectly clear that the authority of God does not pertain to this earth or the temporal framework thereof.

this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this they might have had as great privilege as their brethren.

5 Or in fine, in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the Only Begotten Son, who was prepared—

Alma 13:5
MD 546
CR93-A 34
Alma 13:5–7
DS 1:59

6 And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest—

Alma 13:6–18
EM 3:1135
Alma 13:6–19
EM 1:203
Alma 13:6,17–19
EM 3:1134

7 This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things—

Alma 13:7
CR93-O 49

8 Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the

Alma 13:8
EM 3:1032
Alma 13:8,16
CR01-O 78

	high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—	
<p>13.9 Those called upon to administer all of the principles and ordinances of salvation and exaltation unto the children of men were called and ordained high priests just as Jesus Christ has served and will continue to serve as the high priest of our profession. Given that the Son of God bears his ordination filled with grace, equity, and truth, we should suspect that those of his same order would likewise be found endowed with those characteristics.</p>	<p>9 Thus they become 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. And thus it is. Amen.</p>	<p>Alma 13:9 MD 810 CR84-A 54 Alma 13:9–12 PM 251 Alma 13:9,14 CR93-O 49</p>
<p><i>{Chapter X}</i> (Chapter 13; continued)</p>		
<p><i>{9—1830}</i></p>		
<p>13.10 Having come into mortality, the foreordained were given the opportunity to learn the principles of eternal life and happiness again, in a fallen state rather than in the presence of God. Having chosen good over evil, having chosen spirituality over carnality, having resisted the temptations of the flesh, these men were entrusted with the power to bless the lives of mankind, to participate in the promulgation of the fullness of the Gospel of Jesus Christ among the living and the dead.</p>	<p>10 Now, as I said concerning the holy order, or this high priesthood, there were many who were ordained and became high priests of God; and it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness rather than to perish;</p>	<p>Alma 13:10 EM 2:884 Alma 13:10–11 AF 190 Alma 13:10–12 MD 568 Alma 13:10–13 PM 591 Alma 13:10–14 EM 4:1625</p>
<p>13.11 Before a man can serve in the Church and Kingdom of God upon the earth, he must be in a position to lift and edify those around him. For that purpose, he must be on higher ground spiritually and morally. No man has the holy priesthood conferred upon him until he has exercised faith in the Lord Jesus Christ. No man is given the authority of God until he had manifested a willingness to live that which he is to teach. No man is allowed to administer the ordinances of the Gospel until he has obtained the appropriate degree of righteousness, by accepting all that pertains to the covenants of salvation himself. Thus, the high priests of all ages were known to the servants of God long before they received the keys of the priesthood.</p>	<p>11 Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.</p>	<p>Alma 13:11 MA 53 MD 429 DNTC 3:472 PM 382 EM 3:1259 Alma 13:11–12 MD 304, 612, 676, 677 MF 354 EM 4:1625</p>
<p>13.12 Let no one doubt that men can become perfect in this sphere, filled with light and truth, cleansed from all iniquity, devoid of offense toward God and man. It is an indolent soul indeed that will point to the masses of humanity for their example of conduct rather than look with faith upon those who have pleased God the Father in all that they do. The high priests of God in every dispensation were set there to breathe confidence into our own souls. The servants of God were once fallen men like ourselves, who pushed forward in faith toward godliness and achieved it. Should we not take heart at their example? These goodly men passed out of this life into the paradise of God and have been given additional opportunities to bless the children of men, though they be dead.</p>	<p>12 Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the *rest of the Lord their God.</p>	<p>Alma 13:12 AF 162 MD 115, 613 PM 605, 607 EM 1:98 EM 3:1260 CR86-O 35 CR95-O 118 * p. 260</p>
<p>13.13 Alma counsels the men of Ammonihah that there is still hope for them in the eternal scheme of things. They must, however, put off the natural man which causes them to persecute and oppress those who worship the God of</p>	<p>13 And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit</p>	<p>Alma 13:13–16 AF 435</p>

Heaven in truth and righteousness. Every bearer of the priesthood who honors and magnifies his calling, desires that all those around him might rejoice in the knowledge of salvation.

13.14 If the men of Ammonihah wished to be priests of God they would have to be far more tractable than they had been. In true humility, the inhabitants of Ammonihah could find place in their hearts for faith in the promised Messiah. They would realize that their doctrine of universal salvation without repentance was a false and pernicious belief. They would submit to baptism and the other ordinances established by God the Father for the eternal happiness of mankind.

13.14.12—*Melchizedek*—A great high priest who lived in the same dispensation as Abraham, unto whom Abraham paid his tithing. He was a king and a priest unto his people, the inhabitants of Salem. There is evidence to suggest that Melchizedek and his people were translated as had been Enoch and the city of Zion. Melchizedek was held in such high regard that when the Church in ancient times sensed that the repetition of the name of the priesthood of God, the Holy Priesthood after the Order of the Son of God, should be avoided, they used the name of the great high priest of God to refer to the high priesthood ever after.

13.15 According to his own account, Abraham wished to become a prince of peace. He wished to become like unto the Lord Jesus Christ who would come in the Meridian of Time to work out the salvation of all mankind. Abraham perceived in the man Melchizedek one who not only held the keys of the priesthood of God, but one who was worthy of them. The name of Melchizedek's city, Salem, meant "Peace" in the language of his day. Melchizedek was literally a "prince of peace" and an archetype for the Lord Jesus Christ. Abraham sought the blessings of the priesthood from the King of Salem and joyfully received them. He hearkened unto the voice of the great high priest and was obedient in all things.

13.15.6—*Melchizedek*—A great high priest who lived in the same dispensation as Abraham, unto whom Abraham paid his tithing. He was a king and a priest unto his people, the inhabitants of Salem. There is evidence to suggest that Melchizedek and his people were translated as had been Enoch and the city of Zion. Melchizedek was held in such high regard that when the Church in ancient times sensed that the repetition of the name of the priesthood of God, the Holy Priesthood after the Order of the Son of God, should be avoided, they used the name of the great high priest of God to refer to the high priesthood ever after.

13.15.9—*Abraham*—The undisputed "Father of the Faithful". Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God's noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham's ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in

meet for repentance, that ye may also enter into that rest.

14 Yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever.

15 And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed.

Alma 13:14–15
EM 4:1481
Alma 13:14–18
EM 3:1143
Alma 13:14–19
DS 3:82
MM 1:66
EM 1:9

Alma 13:15
AF 453
CR02-O 22

the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

13.16 The power of the priesthood was given to good and holy men like Melchizedek and Abraham that we might have confidence in the example that they set before the children of men, that we might emulate their deeds with our own and find ourselves acceptable before God. From Adam to John the Baptist, throughout the millennia, foreordained men came into the world providing examples of conduct that served as a promissory note that one day, the perfect Prince of Peace would appear. If the residents of Salem found joy in the company of Melchizedek, would they not be comfortable in the presence of the Lord Jesus Christ?

13.17 It does not take much imagination to conjure up a people who in the face of truth and light fall into wickedness and misery. It requires a far more agile mind to conceive of singular men like Enoch and Melchizedek who through their example and convictions turned a people to righteousness and happiness. Central to their success must be the divine affection which burned in the hearts of these godly men, the pure love of Christ which they expressed to those around them. The wicked will leave off their misery and rebellion for such perfect love; it inspires and lifts them until they can perceive for themselves their own eternal destiny.

13.17.3—*Melchizedek*—A great high priest who lived in the same dispensation as Abraham, unto whom Abraham paid his tithing. He was a king and a priest unto his people, the inhabitants of Salem. There is evidence to suggest that Melchizedek and his people were translated as had been Enoch and the city of Zion. Melchizedek was held in such high regard that when the Church in ancient times sensed that the repetition of the name of the priesthood of God, the Holy Priesthood after the Order of the Son of God, should be avoided, they used the name of the great high priest of God to refer to the high priesthood ever after.

13.17.11—*Salem*—Many scholars have identified the city of Salem with that of Jerusalem. This is conjecture, but one that has not been refuted. No doubt the cities are not to be equated; Melchizedek's abode, however, was somewhere nearby. If, as has been suggested by many, the city of Salem was translated, then we probably are at a loss as to exactly where the city of Peace actually stood. If we suggest that the city itself was taken up along with its inhabitants, then, like the city of Enoch, a portion of the earth was translated as well. There are some geological features near Jerusalem that commend themselves as to where that glorious community might have been.

13.18 Ammonihah had nothing on the city of Salem. Melchizedek's people had succumbed to heinous crimes against the God of Heaven, and yet they forsook all of their sins and transgressions that they might be free from bitterness and hatred, that they might be free from the chains of hell.

13.18.2—*Melchizedek*—A great high priest who lived in the same dispensation as Abraham, unto whom Abraham paid his tithing. He was a king and a priest unto his people, the inhabitants of Salem. There is evidence to suggest that Melchizedek and his people were translated as had been Enoch and the city of Zion. Melchizedek was held in such high regard that when the Church in ancient times sensed that the repetition of the name of the priesthood of God, the Holy Priesthood

16 Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order, and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

{*¶*—1830}

17 Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

18 But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Alma 13:16
EM 1:203, 272
EM 2:879, 880
EM 3:1032
CR01-A 30

Alma 13:17
EM 2:879
Alma 13:17–18
MD 475, 531
DNTC 3:166
Alma 13:17–19
EM 1:8
EM 2:884

Alma 13:18
AF 194
MD 475
DNTC 3:166
EM 2:879

after the Order of the Son of God, should be avoided, they used the name of the great high priest of God to refer to the high priesthood ever after.

13.18.8—*received*—We are not told from whom Melchizedek received his priesthood authority in this place, but modern revelation declares that King of Salem’s priesthood authority had come through his fathers and ultimately from Noah who was the father of all living in his day.

13.18.58—*Salem*—Many scholars have identified the city of Salem with that of Jerusalem. This is conjecture, but one that has not been refuted. No doubt the cities are not to be equated; Melchizedek’s abode, however, was somewhere nearby. If, as has been suggested by many, the city of Salem was translated, then we probably are at a loss as to exactly where the city of Peace actually stood. If we suggest that the city itself was taken up along with its inhabitants, then, like the city of Enoch, a portion of the earth was translated as well. There are some geological features near Jerusalem that commend themselves as to where that glorious community might have been.

13.18.65—*father*—Some have suggested that Melchizedek was Shem, one of the three sons of Noah. As has been clearly and successfully pointed out elsewhere, this cannot be, inasmuch as the succession of the priesthood from Noah to Melchizedek involved more than one generation.

13.19 We may speak of Noah, Enoch, and Adam as being equals to the prophet Melchizedek, and though they achieved glorious things in their day, yet Melchizedek was no less than their peer in all of his doings. Abraham, Isaac, Jacob, Moses, and Elijah are also part of that august company of faithful prophets, seers, and revelators to which Melchizedek pertains, and none of them pleased God more than did the prince of Salem.

13.19.20—*they*—That is to say, those prophets of God who knew of Melchizedek’s accomplishments before he was born and those who were privy to the blessings that descended upon the inhabitants of Salem after they were translated.

13.19.25—*mention*—Clearly, the records available to Alma and the rest of the Nephites were far more explicit about Melchizedek than those which remain to us.

13.20 Alma knew that the people of Ammonihah, for all of their apostasy, still had access to the writings of the ancients that had been preserved upon the Brass Plates and upon the other records kept by the Nephites that contained the teachings of their own prophets, seers, and revelators. Not only had the inhabitants of the city of Ammonihah wrested the scriptures to fit their own corrupt philosophy, they would have no compunction about burning those same scriptures, together with those Nephites who believed the teachings contained therein.

13.20.23—*wrest*—The first edition of the Book of Mormon has “arrest” in this place. It is conceivable that Oliver Cowdery may have heard the prophet Joseph incorrectly, but it is far more likely that the original typesetter misread Oliver’s handwriting, mistaking his “w” as “ar”.

13.21 The cry of repentance is an appeal for unity, an invitation to gather in the name of Christ that the blessings of heaven might be poured out more abundantly. Alma beckons to the inhabitants of the city of Ammonihah. The day of salvation was near to the Ammonihahites because Alma and Amulon were there before them. The missionaries knew what it was that they had to offer and were not hesitant in any fashion to do so. In a general sense, the “day

19 Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention.

Alma 13:19
MD 474
DNTC 3:166
EM 2:880

20 Now I need not rehearse the matter; what I have said may suffice. Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction.

Alma 13:20
AF 254
DNTC 3:369

{¶—1830}

21 And now it came to pass that when Alma had said these words unto them, he stretched forth his hand unto them and cried with a mighty voice, saying: Now is the time to repent, for the day of salvation

Alma 13:21–26
PM 73

of salvation” was near inasmuch as the time of the Savior’s atoning sacrifice quickly approached.

13.21.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

13.22 At the same time that Alma and Amulek were delivering the message of salvation to the people of Ammonihah, other prospective faithful were being approached by the emissaries of God the Father. Some of these were raised up from among their own number, just as Alma and Amulek had been. Others were divine messengers sent from the presence of God in glory that the hearts of the children of Israel might be softened wherever they might be found.

13.22.15—*it*—That is to say, the “day of salvation” spoken of in the previous verse.

13.22.27–28—*glad tidings*—The revelation of the Gospel of Jesus Christ unto the children of men.

13.22.42–43—*his people*—The coming of the promised Messiah was actively proclaimed to the entire House of Israel, no matter where the remnants had been scattered in the earth. We should not be surprised to learn of a variety of traditions found in various parts of the world that speak of a Savior who was to come into the world to bless the children of men.

13.22.58—*therefore*—Since the Gospel was to be sent to the House of Israel, and that message regarding the coming of the Son of God into the world had been shared with the Nephites, the only conclusion that can be made is that the descendants of Lehi, Ishmael, and Mulek had every right to expect the appearance of angels and other servants of the Most High.

13.23 Before the birth of the Lord Jesus Christ, all of the inhabitants of the lands pertaining to the House of Israel on the American continents would have the opportunity to hear the fullness of the Gospel of Jesus Christ. What was transpiring in the city of Ammonihah was only a small portion of the overall ministry that was under way. Ammon and his brethren were at that very moment making great inroads among the Lamanites dwelling in the land of Nephi.

13.24 It is a matter of historical record that both Alma and Amulek had entertained angels sent from God. Alma testifies that they have not been unique. Within a hundred and twenty years, the Lord Jesus Christ, clothed in his resurrected body, would descend in glory to the Nephites gathered at the temple of the Lord in the city of Bountiful. The appearance of angels to the parents and grandparents of those who would witness the Savior’s descent transpired so that there might be a people prepared, at least to a certain degree, to receive him at his coming.

13.25 There would be signs and wonders given in the years ahead announcing the birth of the Son of God. The three days of daylight and the appearance of the new star would attend his birth, together with other undeniable signs and wonders that had been prophesied by the servants of God (see *HE-C 16.13* and *3 NE-C 1.15–21*). The faithful would wait to hear announcement from the lips of angels, messengers of God promised by the prophets of God generations before (see *HE-C 16.14*).

13.25.36–38—*we know not*—The Nephite prophets knew the approxi-

draweth nigh;

22 Yea, and the voice of the Lord, by the mouth of angels, doth declare it unto all nations; yea, doth declare it, that they may have glad tidings of great joy; yea, and he doth sound these glad tidings among all his people, yea, even to them that are scattered abroad upon the face of the earth; wherefore they have come unto us.

23 And they are made known unto us in plain terms, that we may understand, that we cannot err; and this because of our being wanderers in a strange land; therefore, we are thus highly favored, for we have these glad tidings declared unto us in all parts of our vineyard.

24 For behold, angels are declaring it un*to many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word at the time of his coming in his glory.

25 And now we only wait to hear the joyful news declared unto us by the mouth of angels, of his coming; for the time cometh, we know not how soon. Would to God that it might be in my day; but let it be sooner or later, in it I will rejoice.

Alma 13:22
CR86-O 86
Alma 13:22–23
PM 95

* p. 261

Alma 13:25–26
PM 457

mate year prophesied that the Lord God of Israel would come into the world. Alma's uncertainty has to do with when the angels of God would be sent to announce the very day that it would transpire. In fact, there would be a disconcerting turn of events about the time Jesus was to be born, one that would have brought about the deaths of thousands of the faithful disciples of Christ had the signs not appeared. Nephi learned by direct revelation that the Savior's birth would take place prior to the day appointed by the apostates, thereby frustrating the efforts of the wicked to rid themselves of the righteous (see *3 NE-C 1.12-13*).

13.25.39-40—*my day*—Alma fades from Nephite history about the year 73 BC. Those faithful historians who followed this godly man had the temerity to suggest that Alma had been taken unto the Lord as had been Moses (see *45.18-19*); in other words, that he had been translated. If so, then Alma's petition was acceptable to the Lord and his mortal life was extended a minimum of 82 years that he might witness in the flesh the signs attendant to the birth of Jesus Christ.

13.25.52—*rejoice*—If Alma had passed from this life and was dwelling in the paradise of God when the Savior was born, it seems highly unlikely that the Lord would have kept that fact from the righteous dead.

13.26 The Lord God of Israel does not prevaricate in any fashion; whether by the mouth of His servants or by His own voice, it is the same. Thus, the Lord will justify all that has been spoken by all the holy prophets since the world began.

13.27 In his sentiments towards the people of Ammonihah, Alma reflected the anxiety which the sons of Mosiah had felt after their own call to repentance by the angel (see *MS-C 28.2-4*). Alma was privy to the suffering that the Ammonihahites would experience if they did not depart from the paths of wickedness that they were pursuing.

13.27.35—*procrastinate*—The longer that the people of Ammonihah waited to repent of their sins, the more perilous their circumstances would become. Without immediate repentance, they would be party to the abuse and imprisonment of Alma and Amulek. To hesitate further would bring them to witness the slaughter of innocent women and children and the blasphemies that accompanied their martyrdom. Waiting still longer would present them with the spectacle of Alma and Amulek surviving the destruction of the jail and the death of the most prominent citizens in the city of Ammonihah. If they procrastinated the day of their repentance until the fifth day of the second month of the eleventh year of the reign of the judges, these same men and women would find that they had waited too long in order to repent in the flesh (see *16.1-3*).

13.28 It is all that a righteous man can do to overcome the natural man and arrive triumphant in the Kingdom of God through the atoning sacrifice of the Lord Jesus Christ. In fact, it requires all that a man can do in order to qualify

26 And it shall be made known unto just and holy men, by the mouth of angels, at the time of his coming, that the words of our fathers may be fulfilled, according to that which they have spoken concerning him, which was according to the spirit of prophecy which was in them.

{¶—1830}

27 And now, my brethren, I wish from the inmost part of my heart, yea, with great anxiety even unto pain, that ye would hearken unto my words, and cast off your sins, and not procrastinate the day of your repentance;

28 But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray con-

Alma 13:27
CR99-A 104

Alma 13:28
EM 3:1132
CR85-A 89

for citizenship in the Kingdom of God. We must be vigilant, fully awake to the dangers around us that we might avoid the pitfalls which have been placed before the unwary. The Holy Ghost is to be a lamp unto our feet that we might not stumble in a world filled with darkness and despair. In little does Alma differ from the fundamental message given by King Benjamin a generation before (see *MS-C 3.19*).

13.29 At the heart of this counsel are the enduring divine qualities that every disciple of Jesus Christ must possess if he or she is to obtain eternal life: faith, hope, and charity.

13.30 The day of repentance was passing for the inhabitants of Ammonihah. If the wicked choose not to repent, they choose to suffer the consequences of their own ill conduct. The wrath of God hung pendulant above them; in a very few days they would be destroyed. Some of those who attempted repentance were badly treated by their fellow men; some were put to death, others were driven into exile. The terrifying aspect of all of this, is that the majority of the people of Ammonihah knew exactly what they were about when they persecuted and oppressed the righteous and when they put the innocent to death. These were a people who knew better and yet chose to do the wicked thing deliberately. They have suffered the second death; they have become sons of perdition.

13.31 We may rightly conclude that Mormon is our narrator in this verse, because Alma would not refer to himself in the third person in his own record.

13.31.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

13.31.15–16—*this book*—Meaning, of course, the book that Mormon was composing based on the writings of the Nephite prophets, Alma’s among them (see also 9.34 and 11.46).

14.1 We may not be able to identify precisely which parts of Amulek and Alma’s teachings had the most profound effects on the people of Ammonihah, but it is clear that the missionaries’ teachings resonated in their minds and in their hearts, particularly in reference to their scriptures. Additionally, Alma and Amulek spoke with power and insight, a manifestation of the Spirit of God which was within them. By that power they had confounded the efforts of Zeezrom and the other leaders of the people to destroy the Church and the principles of the Gospel of Jesus Christ. For their repentance and renewed interest in the writings of the ancient prophets, most of these repenting men would be cast out of the city of Ammonihah and their wives and children would be burned to death.

14.2 The nature of fallen man has not changed significantly since Cain saw fit to destroy his brother Abel because of his righteousness.

14.2.12—*destroy*—Having no intellectual way, no rational way, to deal with the two prophets, the Ammonihahites resorted to that extremity

tinually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long-suffering;

29 Having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest.

30 And may the Lord grant unto you repentance, that ye may not bring down his wrath upon you, that ye may not be bound down by the chains of hell, that ye may not suffer the second death.

31 And Alma spake many more words unto the people, which are not written in this book.

{Chapter X; continued}
(Chapter 14)

{9—1830}

1 AND it came to pass after he had made an end of speaking unto the people many of them did believe on his words, and began to repent, and to search the scriptures.

2 But the more part of them were desirous that they might destroy Alma and Amulek; for they were angry with Alma, because of the plainness of his

CR86-A 5, 45
CR87-A 17
CR89-A 7
CR90-O 49
CR01-O 78
Alma 13:28–29
CR91-O 17
Alma 13:29
CR97-A 100

Alma 13:30
MD 120
EM 4:1598

Alma 14
DNTC 2:151
PM 33
EM 1:34, 38,
150
CR88-A 89
Alma 14:1
CR91-A 32
CR99-O 4
Alma 14:1–10
EM 2:863

to which the wicked frequently go. Death to the righteous, death to those who can shine the light of Heaven into their darkened world.

14.2.13—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.2.15—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.2.25—*plainness*—The people of Ammonihah were cloaked in sophistry, and delighted in rhetorical cleverness. Alma's clarity was unnerving, not only to Zeezrom, but to everyone who heard what the high priest of the Church of Christ had to say.

14.2.30—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

14.2.38—*lied*—Thieves think all men steal.

14.3 We are not told specifically why the wicked in the crowd did not take Alma and Amulek and murder them quietly somewhere. Perhaps they feared some reprisals by the rest of the Nephite nation who once revered Alma for his role as the first chief judge. If they were, as we have supposed before, of the same mind as the people of Nehor and Amlici, the murder of Alma would most certainly have been perceived as an act of treason. If Alma could be convicted of a despicable crime against the civil liberties of the Ammonihahites, however, the two missionaries might be executed without incurring the wrath of the rest of the Nephites.

14.3.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.3.9—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.3.26—*privily*—An English word meaning “secretly, privately”. In British and Canadian politics, the “privy council” is that body of counselors and advisors who stand next to the head of government in determining the policies and actions of the nation as a whole.

14.4 Every outward manifestation of the guilt of Alma and Amulek was employed to give the impression that the two missionaries were villains of the worst dye. No doubt the arrest and the procession to the chief judge were as public as the actions brought against the Savior and his disciples when they revealed the machinations of the ruling powers.

14.4.29—*land*—That is to say, the land of Ammonihah, that portion of the land of Zarahemla that pertained to the city of Ammonihah.

14.5 The wicked are not bound by the truth. They may utilize any fallacious arguments they choose without compunction. It is particularly effective when those whom they have to persuade are of the same mind and are willing to

words unto Zeezrom; and they also said that Amulek had lied unto them, and had reviled against their law and also against their lawyers and judges.

3 And they were also angry with Alma and Amulek; and because they had testified so plainly against their wickedness, they sought to put them away privily.

4 But it came to pass that they did not; but they took them and bound them with strong cords, and took them before the chief judge of the land.

5 And the people went forth and witnessed against them—testifying that they *had reviled against the law,

* p. 262

believe any untruth that their cohorts may wish to perpetrate. All of the allegations brought against Alma and Amulek were patently false. Any weaknesses of character of the lawyers and judges in Ammonihah pointed out by the two prophets had to do with their unwillingness to support the law of the land that had been given to them by King Mosiah. The conundrum regarding the nature of God and his Beloved Son was specious. In the first place, the people of Ammonihah did not believe in a coming Messiah because they did not believe that there was such a thing as personal sin. In the second place, everyone who bore witness against the missionaries had been at the meeting where Amulek took Zeezrom to task for misrepresenting what he had testified in answer to Zeezrom's questions. The Nehorites thought that they would be saved *in* their sins; Amulek taught that they must be saved *from* their sins. Even though the issue had been clearly resolved, yet those who accused the two men before the chief judge were happy to repeat the slander without providing the adequate response that Amulek had given.

14.5.71—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.5.73—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.6 To what degree Zeezrom had been a willing provocateur we may not be able to discern at this distance from the event. It may have been that his primary reason for taking sides in the argument was for the sake of financial gain. His exchanges between Alma and Amulek, however, had disabused him of all of his initial motives. He began to clearly understand how far his employers wished to take the polemic. He began to realize that his part in the matter was close to condoning the murder of two godly men. His experiences with the Spirit of God were beginning to weigh upon him. Alma would relate to his son, Helaman, a rather graphic description of his sufferings as he lay insensate after the visit of the angel of God when he was attempting to destroy the Church of Christ (see 36.11–21). Zeezrom was beginning to experience similar distress.

14.6.6—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

14.6.44—*harrowed*—A harrow is a toothed farming implement used to turn the soil. It would be safe to say that having one's soul harrowed would be a deeply disturbing emotional and spiritual experience

14.7 The confession of his crimes against Alma and Amulek undoubtedly did Zeezrom a great deal of good in his repentance process. But when Satan loses an ally to the principles of righteousness, his anger and vengeance know no bounds. There are others willing to be offended on his behalf as well, and they are unrelenting in their persecutions of a former colleague. The wicked seldom consider themselves wicked

14.7.44—*also*—The people who had been reluctantly listening to Amulek had accused him of being a "child of the devil" (see 10.28) when he had clearly testified against their wickedness.

and their lawyers and judges of the land, and also of all the people that were in the land; and also testified that there was but one God, and that he should send his Son among the people, but he should not save them; and many such things did the people testify against Alma and Amulek. Now this was done before the chief judge of the land.

6 And it came to pass that Zeezrom was astonished at the words which had been spoken; and he also knew concerning the blindness of the minds, which he had caused among the people by his lying words; and his soul began to be harrowed up under a consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.

{¶—1830}

7 And it came to pass that he began to cry unto the people, saying: Behold, I am guilty, and these men are spotless before God. And he began to plead for them from that time forth; but they reviled him, saying: Art thou also possessed with the devil? And they spit upon him, and cast him out from among them, and also all

Alma 14:6
MD 157
CR01-A 30
Alma 14:6–7
EM 1:38

Alma 14:7–11
EM 4:1578

14.7.48—*devil*—It would be interesting to learn precisely how the Nehorites justified the existence of a personal devil given their approach to the nature of personal sin.

14.7.75—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.7.77—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.7.80—*cast*—These men were forced from their homes in Ammonihah, fleeing from those who were determined to slay them, wending their way to the city of Sidom where they found temporary refuge (see 15.1).

14.7.87–88—*cast stones*—Apparently belief in the words of Alma and Amulek, their testimonies of the Lord Jesus Christ, was considered a capital crime, not unlike that by which the believers were condemned in the Land of Lehi-Nephi during the reign of King Noah.

14.8 Even as the innocent Abinadi was put to death by fire, so also were the innocent in the land of Ammonihah put to death. The women and children were defenseless against the manpower available to the leadership of the people of Ammonihah. Had all of the people who were burned to death been guilty of speaking up for Alma and Amulek? Had they stood forth in the spirit of repentance and testified of their conversion to the Gospel of Jesus Christ? We do not know precisely what their conduct was, but clearly it was their association with those who had been driven into the land of Sidom that brought them to the extremity depicted here. We may assume that Amulek's immediate family was martyred at this time, save for a few who fearfully recanted any conversion they may have experienced.

14.8.39—*records*—We may not know at this point what materials had been used to preserve the scriptures among this people. If of flammable materials, the individual copies of the writings found on the Brass Plates, duplicated at great expense and effort, would have been immediately consumed by the flames. If made on metal plates, the inscriptions would have been lost. No doubt there would have been those individuals ghoulish enough to descend into the ash later to recover the precious metals.

14.9 The people of Ammonihah had an object lesson in mind, a gruesome one calculated to be as poignant to the sensibilities of Alma and Amulek as had been the missionaries' words on the hearts and minds of the wicked. The martyrdom of the innocent afflicted the two servants of God. For Alma a chapter was closing on his ministry. The recalcitrant people of Ammonihah were putting themselves beyond the pale of eternal life. They were shedding the blood of those who had done them no harm. No doubt, in their frame of mind, they would have cheered the crucifiers of the Lord Jesus Christ in their task. For Amulek, it is reasonable to assume that his own wife and children were among those murdered that day. It should surprise no one to discover that the death of his family members was delayed until Amulek could be present.

14.9.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.9.11—*Amulek*—A resident of the ill-fated city of Ammonihah who

those who believed in the words which had been spoken by Alma and Amulek; and they cast them out, and sent men to cast stones at them.

8 And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God they caused that they should be cast into the fire; and they also brought forth their records which contained the holy scriptures, and cast them into the fire also, that they might be burned and destroyed by fire.

Alma 14:8
EM 1:174

{9—1830}

9 And it came to pass that they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by fire.

provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.10 Amulek was a man of great faith, confident of the power of God which resided within him. How difficult was it for him, as a father and a husband, to watch the deaths of those whom he loved, when he knew that the priesthood to rescue them was at hand?

14.10.3—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.10.26—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.11 It is one thing to do that which is right because it is obviously right; it is quite another to do the proper thing because of the mind and will of the Lord. To Amulek, allowing the women and children to suffer such an extreme death in order that the justice of God might be realized must have seemed counter-intuitive. It is disturbing to the heart and mind of men to witness the success of the wicked in their persecution of the righteous. “How can a just God allow such a travesty to come to pass,” they cry. Yet, they see with mortal eyes, their knowledge and understanding limited to the few short years that any man spends upon this fallen world. Martyrs for Christ’s sake have no eternal fears, unlike those who put them in harm’s way. The people of Ammonihah had filled up the measure of their wickedness, having their consummate act of viciousness realized. They would all physically die at the hands of the Lamanites in short order; they would be spiritually condemned before the judgment bar of Jesus Christ, their victims bearing witness of their unrelenting cruelty.

14.11.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.11.34—*they*—In order to clarify the antecedent of this pronoun, the narrator wrote the two phrases that follow this word. The rhetorical antecedent up to this point in the verse would have been assumed to be the martyrs. “They”, of course, refers to the wicked men and women who were depriving the innocent of their lives.

14.12 Although it is easy to do so, we should probably not think of Amulek’s outcry here is one of fear. It may be no more than resignation. If the rest of his family were allowed to die at the hands of the wicked, should his fate be any different?

14.12.2—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.12.5—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.13 Alma suggests that there is much more for them to accomplish and their

10 And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma: How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames.

11 But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily *against them at the last day.

12 Now Amulek said unto Alma: Behold, perhaps they will burn us also.

13 And Alma said: Be it according

Alma 14:10–11
EM 1:38

Alma 14:11
EM 2:863
CR85-A 16
CR02-A 43

* p. 263

Alma 14:12–13
CR94-A 10

time to pass out of mortality had not yet arrived. We may be certain that Amulek was actively engaged with Alma and Zeezrom in the great conversion process that took place among the people of Sidom after they were liberated from the prison in Ammonihah (see 15.1–14). After Amulek is nourished and spiritual strengthened by Alma in his own house in Zarahemla, the two with many others went throughout all of the land of Nephi strengthening and blessing the inhabitants of the land, bringing them unto Christ in great numbers (see 16.13–21). After the death of Korihor, Alma and Amulek with many other servants of God, made their way to the land of Antionum to teach the Zoramites. Amulek was directly involved with the conversion of many of the poor Zoramites to the Gospel of Jesus Christ (see 34.1–41). Clearly there were great tasks which yet lay before Alma and Amulek; therefore, the Lord God of Israel would continue to protect them in righteousness from their enemies. No man in the service of God will have his life cut short by those who oppose him.

14.13.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.14 And here we have the bottom line for the wicked people of Ammonihah. They had been peaked by Alma’s teachings regarding the fate of those who harden their hearts against the Gospel of the Lord Jesus Christ (see 12.9–18). The Ammonihahites created a pit of fire for the wives and children of the believers, suggesting that it was far more likely for the innocent to suffer such an extremity than for the Nehorites who dwelt in the great city to spend forever in a hell of their own making. This was a perverse and malicious object lesson indeed.

14.14.32–33—*chief judge*—It is tempting to suggest that the chief judge in the land of Ammonihah was the same man as Antionah, he who contested Alma’s teachings regarding the reality of the resurrection (see 12.20–21). This, however, is unlikely.

14.14.41—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.14.43—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.14.49—*smote*—What we have here is the personification of cowardice. The chief judge can wantonly strike defenseless bound men and has no trouble subjecting the weak and fearful to torment and death. This monster has no remorse, no fear of judgment, and exults in the power that he holds over the lives of those around him. He is about to have an attitude adjustment.

14.15 The wicked are mockers of the righteous. Because they themselves cannot see, they feel free to belittle those who claim they do. The perspective of a man in sin is limited, even though he may assume that he is omniscient. In reality, a man filled with sin has limited his ability to know all things, his ability to realize that there are things that he does not know. Satan successfully beguiled Eve and in doing so thought that he had frustrated the plan of happiness. It must have been terribly disconcerting that everything did not immediately go his way after bringing about the fall of the earth and the inhabitants thereof. He did not and could not realize that he had been part of

to the will of the Lord. But, behold, our work is not finished; therefore they burn us not.

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14 Now it came to pass that when the bodies of those who had been cast into the fire were consumed, and also the records which were cast in with them, the chief judge of the land came and stood before Alma and Amulek, as they were bound; and he smote them with his hand upon their cheeks, and said unto them: After what ye have seen, will ye preach again unto this people, that they shall be cast into a lake of fire and brimstone?

15 Behold, ye see that ye had not power to save those who had been cast into the fire; neither has God saved them because they were of thy faith. And the judge smote them again upon their cheeks, and asked: What say ye for yourselves?

Alma 14:14
MD 281
CR01-A 30
Alma 14:14–22
EM 1:38

Alma 14:15–26
CR94-A 10

the means which has furthered the progress of mankind upon the earth. So also the wicked do not realize the role they play in helping the righteous to gain perfection through their opposition.

14.16 Here was a man cut from the same bolt of cloth as Nehor and Amlici, men who wanted to be priests and kings like unto King Noah and his sycophants. We should not be overly shocked by his penchant for violence.

14.16.11—*Nehor*—An apostate who appeared before Alma during the first year of the reign of the judges. He was condemned to death, suffering that ignominy on the hill Manti. His teachings persisted among the followers of Amlici, the inhabitants of Ammonihah, and many of the subjects of the wicked priests of Noah and their descendents.

14.16.14—*Gideon*—A prominent military man in the land of Nephi during the reigns of Noah and Limhi. He became a faithful member of the Church of Christ and met a martyr's death in his later years at the hands of the apostate Nehor.

14.17 There was nothing more to be said to any of these corrupt men. They had all forsworn themselves, had violated the quintessential commandments of the God of Israel, and had long before projected their own doom. There was nothing left to say because there was no hope for their redemption. There were men and women unto whom Jesus said nothing for the same reason.

14.17.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.17.9—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.18 In a subsequent verse we will learn that the jailers would keep food, water, and clothing from the two prisoners. We do not know exactly when that time period began, but it should not surprise us to discover that the Ammonihahites wasted no time in attempting to break the will of their captives.

14.18.14–16—*lawyers, and judges*—The civil authorities of the city of Ammonihah.

14.18.18–20—*priests, and teachers*—The ecclesiastical authorities of the Nehorite religion.

14.18.27—*Nehor*—An apostate who appeared before Alma during the first year of the reign of the judges. He was condemned to death, suffering that ignominy on the hill Manti. His teachings persisted among the followers of Amlici, the inhabitants of Ammonihah, and many of the subjects of the wicked priests of Noah and their descendents.

14.18.43–44—*many words*—These men were desperate for Alma and Amulek to misspeak themselves and were prepared to crossexamine them until they did. The two prophets frustrated their attempts to do by not speaking to them at all.

14.19 The chief judge of the land of Ammonihah thought to intimidate Alma and Amulek, to wear them down with abuse. He could not imagine how the two men could endure the sufferings that were being inflicted upon them. Those who deny the reality of spiritual gifts in others are mystified by the conduct of the righteous under duress.

16 Now this judge was after the order and faith of Nehor, who slew Gideon.

17 And it came to pass that Alma and Amulek answered him nothing; and he smote them again, and delivered them to the officers to be cast into prison.

18 And when they had been cast into prison three days, there came many lawyers, and judges, and priests, and teachers, who were of the profession of Nehor; and they came in unto the prison to see them, and they questioned them about many words; but they answered them nothing.

19 And it came to pass that the judge stood before them, and said: Why do ye not answer the words of this people? Know ye not that I have power to deliver you up unto the

flames? And he commanded them to speak; but they answered nothing.

{9—1830}

20 And it came to pass that they departed and went their ways, but came again on the morrow; and the judge also smote them again on their cheeks. And many came forth also, and smote them, saying: Will ye stand again and judge this people, and condemn our law? If ye have such great power why do ye not deliver yourselves?

14.20 This temporal marker constitutes the fourth day since the imprisonment of Alma and Amulek. Although an attempt was made earlier to describe the general time frame for the ministry in Ammonihah (see 8.27), perhaps a more detailed attempt would be profitable at this point. All of the events on the following table transpired in the 10th year of the reign of the judges, or about the year 81 BC. All of the citations are taken from the book of Alma. The time allotted to Alma and Amulek’s preaching is speculative at best. If shorter, then their time in Amulek’s home and in prison may have been longer than estimated here, or vice versa. Needless to say, three months and eight days for the time frame is accurate, but the “98 days” is speculative inasmuch as for the time being we do not know precisely how the Nephites had adapted the Jewish calendar after five hundred years in the Americas.

<u>Event</u>	<u>Duration</u>	<u>Elapsed</u>	<u>Citation</u>
Meeting of Alma & Amulek	(4th d, 7th m)	0 days	10:6
Alma dwells in Amulek’s home	“many days” (40?)	40 days	8:27
Alma & Amulek begin preaching		40 days	8:27
Alma preaches	1 day (?)	41 days	9
Amulek preaches	1 day (?)	42 days	10–11
Amulek’s unreported preaching	2 days (?)	44 days	11:34
Alma preaches again	1 day (?)	45 days	12–13
Alma’s unreported preaching	3 days (?)	48 days	13:31
Alma & Amulek bound judge	1 day (?)	49 days	14:4
Believers driven out	1–2 days (?)	51 days	14:7
Gathering of believer relatives	1–2 days (?)	53 days	14:8
Fire and burning	1 day (?)	54 days	14:14
Beginning of imprisonment	3 days	57 days	14.18
First visit by chief judge	1 day	58 days	14:20
Alma & Amulek suffer in prison	“many days” (40?)	98 days	14:21
Destruction of prison	(12th d, 10th m)	98 days	14:23

The mocking and physical abuse of the judges varies little from that which was heaped upon the Lord Jesus Christ during the last few hours of his mortal life. The Savior was taunted similarly: “He saved others; himself he cannot save” (see *MT-C 27.42*). The judges, lawyers, priests and teachers had already chided Alma and Amulek for allowing the women and children to die, if they were so powerful (see 14.15). This was merely more of the same.

14.21 The vileness of their treatment of the two missionaries is only exceeded by their ignorance. In their mockery, the judges and lawyers essentially said, “As damned souls, will we look any worse than you do now, naked, filthy, and despised?” They had said as much with regard to the women and children burning in the fire: “Could hell be any worse than this?”

14.21.10—*gnashing*—If we are to understand here the same frame of mind and conduct as those who raged against Stephen (see *AC-C 7.54*), then we should probably think of this as “grating with the teeth, in pain or rage”. Their conduct, however, could have taken a far more brutal turn; it was not beyond these fiends.

14.22 Deprived of food, water, and clothing, bound tightly, Alma and Amu-

21 And many such things did they say unto them, gnashing their teeth upon them, and spitting upon them, and saying: How shall we look when we are damned?

Alma 14:21
MD 315

22 And many such things, yea, all

Alma 14:22–29

lek pressed forward in faith. We are not told whether they suffered permanently debilitating extremity, but their circumstances were not enviable, notwithstanding the fact that they knew that they would not die from their afflictions in prison.

14.23 After more than a month of privation, Alma and Amulek were again assaulted by the civil and ecclesiastical leaders of the Ammonihahites.

14.23.12–13—*many days*—We have assumed for the sake of argument that this period of time was approximately 40 days (see 14.10).

14.23.19–20—*twelfth day*—We do not know exactly how the calendar of the Nephites worked, but we might assume that it was, in part, based on the Jewish lunar calendar, particularly since they were still observing the rituals of the Law of Moses. It would not be too far amiss, then, if we assumed the Nephite “months” to be approximately 29 or 30 days long. See also 10.6.46

14.23.23–24—*tenth month*—We are at a loss as to determine how the Nephites counted their months inasmuch as the Jews have at least four ways of calculating the “first of the year”. Under the Law of Moses, however, the first month of the year corresponds to the Passover feast, a spring celebration usually held in late March or April in the modern calendar. If this be the manner of calculating among the Nephites, then the text is referring to a time that would correspond to January in the modern calendar. Again, we may only assume a correlation between the lunar divisions of the Jewish calendar with that of the Nephites. Note that the month is identified by number instead of by name. The naming of the various Jewish months took place sometime during or after the Babylonian captivity beginning in the year 589 BC. See also 10.6.49–50.

14.23.27–28—*tenth year*—If our reckoning be correct, this would have been about the year 81 BC (see 8.3.11–12).

14.23.39—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

14.23.48—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

14.23.53—*Alma*—The reformed son of Alma the elder who served as the

manner of such things did they say unto them; and thus they did mock them for many days. And they did withhold food from them that they might hunger, and water that they might thirst; and they also did take from them their clothes that they were naked; and thus they were bound with strong cords, and confined in prison.

{¶—1830}

23 And it came to pass after they had thus suffered for *many days, (and it was on the twelfth day, in the tenth month, in the tenth year of the reign of the judges over the people of Nephi) that the chief judge over the land of Ammonihah and many of their teachers and their lawyers went in unto the prison where Alma and Amulek were bound with cords.

DNTC 2:61

* p. 264

first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.23.55—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.24 The people of Jerusalem would say much the same to Jesus as he hung from the cross outside of the walls of the city. The astonishment in the hearts and minds of these wicked men must have been overpowering indeed as the two prophets did break their bonds. They would be destroyed as the walls of the prison collapsed; the rest of their people would soon join them as the Lamanites completely leveled their city in one day. One wonders what these people did with their newly acquired knowledge; perhaps not much. For one thing, they would be seriously distracted by the reality of the experience of the damned, of the significance of Alma's metaphor regarding the lake of fire and brimstone (see 12.17).

14.25 As can be seen in the narrative, at some point Alma and Amulek were knocked off of their feet. Yet the brutish men had no compunction about striking downed men. It is likely that Alma and Amulek were being kicked as well as being buffeted about the head. It must have been somewhat unnerving for the judges and the lawyers to witness the strength of Alma and Amulek, notwithstanding the long period of time they had lived in privation and the foul manner in which they had been treated.

14.25.36—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.25.38—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.26 The two missionaries had long since ceased addressing the leadership of Ammonihah (see 14.14–19). They raised their voices unto God and at the moment of great alarm, when no doubt the authorities of the city of Ammonihah contemplated putting them to death, the sign of destruction was given: the bonds which had successfully restrained Alma and Amulek for many days were miraculously loosed. This development did not bode well for the wicked of Ammonihah.

14.26.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.26.27—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings

24 And the chief judge stood before them, and smote them again, and said unto them: If ye have the power of God deliver yourselves from these bands, and then we will believe that the Lord will destroy this people according to your words.

25 And it came to pass that they all went forth and smote them, saying the same words, even until the last; and when the last had spoken unto them the power of God was upon Alma and Amulek, and they rose and stood upon their feet.

26 And Alma cried, saying: How long shall we suffer these great afflictions, O Lord? O Lord, give us strength according to our faith which is in Christ, even unto deliverance. And they broke the cords with which they were bound; and when the people saw this, they began to flee, for the fear of destruction had come upon them.

Alma 14:26
CR94-A 10
Alma 14:26–28
EM 1:38
Alma 14:26–29
MA 87
AF 104

and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

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14.27 Falling to the earth with astonishment transpired frequently among those who were convicted of their sins. Alma and the sons of Mosiah were privy to such things from personal experience. Lamoni and his father, together with their households were similarly affected. The five men sent to verify the prophetic words of Nephi, the son of Helaman, regarding the death of the chief judge also were suddenly overcome by the epiphany that began to bring light into their minds and hearts regarding the corruption of which they had so readily partaken. There was to be no escape for the judges and lawyers of the Ammonihahites. Note the miraculous escape of Alma and Amulek when the prison collapsed.

14.27.64—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.27.66—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.28 How it was that the walls of the prison did not crush Alma and Amulek we are not told, other than that Mormon testifies that they had power given unto them whereby they escaped the destruction that killed everyone else. Needless to say, the faith of Alma and Amulek in the Lord Jesus Christ was considerable. The irony of the situation is that a goodly portion of that faith had come as the two prophets had weltered in the prison anticipating that they would at some point be delivered from their imprisonment.

14.28.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.28.4—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.28.31—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed

27 And it came to pass that so great was their fear that they fell to the earth, and did not obtain the outer door of the prison; and the earth shook mightily, and the walls of the prison were rent in twain, so that they fell to the earth; and the chief judge, and the lawyers, and priests, and teachers, who smote upon Alma and Amulek, were slain by the fall thereof.

28 And Alma and Amulek came forth out of the prison, and they were not hurt; for the Lord had granted unto them power, according to their faith which was in Christ. And they straightway came forth out of the prison; and they were loosed from their bands; and the prison had fallen to the earth, and every soul within the walls thereof, save it were Alma and Amulek, was slain; and they straightway came forth into the city.

prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

14.28.34—*straightway*—For all of the destruction, the two prophets were not hindered in any fashion in their departure from the ruined building.

14.28.77—*into*—The implication here is that the prison was located outside of the walls of the city of Ammonihah. Apparently, Alma and Amulek had been spirited away by the judges and the lawyers to an undisclosed location that they might torment them without interference from any of the righteous.

14.29 The commotion, however, was sufficiently localized that the people of Ammonihah had a good idea as to where the tumult had taken place. The destruction of the prison was so complete that the citizens undoubtedly concluded immediately that no one could have survived it. Seeing the likes of Alma and Amulek, who certain had not had time to spruce themselves up, could have had no other effect upon the people than that which was recorded.

14.29.24—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

14.29.26—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

14.29.60—*goat*—We may not be able to determine precisely how Mormon came by this stunning metaphor. It may have come from personal experience or it may have come from his reading of the records of the Nephites, including the Plates of Brass.

15.1 All that could be done to bring the inhabitants of Ammonihah to repentance had been done. Their fate was now in the hands of the Lord God of Israel. In less than six months, the city would be in ruins and every man, woman, and child would have suffered a merciless death at the hands of the Lamanites.

15.1.6—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.1.8—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

15.1.11—*commanded*—Alma and Amulek received their directions from

29 Now the people having heard a great noise came running together by multitudes to know the cause of it; and when they saw Alma and Amulek coming forth out of the prison, and the walls thereof had fallen to the earth, they were struck with great fear, and fled from the presence of Alma and Amulek even as a goat fleeth with her young from two lions; and thus they did flee from the presence of Alma and Amulek.

{Chapter X; continued}
(Chapter 15)

{9—1830}

1 AND it came to pass that Alma and Amulek were commanded to depart out of that city; and they departed, and came out even into the land of Sidom; and behold, there they found all the people who had departed out of the land of Ammo*nhah, who had been cast out and stoned, because they believed in the words of Alma.

Alma 15
EM 1:34, 38,
150
CR88-A 89

* p. 265

the God of Heaven and not from the wicked of the doomed city.

15.1.17—*city*—Ammonihah, of course.

15.1.29—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed themselves eastward toward the center of the land of Zarahemla or westward toward the wilderness near the sea west.

15.1.46—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

15.2 What a tale of woe to relate to the husbands and fathers of the women and children who had been destroyed in the fires of martyrdom in the city of Ammonihah! The testimonies of the two prophets must have comforted the men in their emotional distress, particularly since Alma and Amulek could testify with certainty that the perpetrators of that great wickedness had lost their lives in the collapse of the prison. No doubt Alma's witness concerning the vengeance of God descending upon the rest of the inhabitants in short order did much to assuage the desire that the outcast believers would have had to exact revenge upon those of the people of Ammonihah who remained.

15.3 It would be fruitless to attempt an explanation of the psychological and physiological effects working their will in the mind and heart of Zeezrom. This was a man who was racked with a deep spiritual malaise which was far more profound than any medical practitioner could elucidate. His sufferings were like unto those experienced by Alma and the sons of Mosiah when they were confronted by the angel of the Lord. This "harrowing" had begun when Zeezrom had been confounded by the words of the two missionaries (see 14.6).

15.3.3—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

15.3.7—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed

2 And they related unto them all that had happened unto their wives and children, and also concerning themselves, and of their power of deliverance.

3 And also Zeezrom lay sick at Sidom, with a burning fever, which was caused by the great tribulations of his mind on account of his wickedness, for he supposed that Alma and Amulek were no more; and he supposed that they had been slain because of his iniquity. And this great sin, and his many other sins, did harrow up his mind until it did become exceedingly sore, having no deliverance; therefore he began to be scorched with a burning heat.

Alma 15:3
CR01-A 30
Alma 15:3–5
MD 199, 346
DNTC 2:118
Alma 15:3–12
PM 290

themselves eastward toward the center of the land of Zarahemla or westward toward the wilderness near the sea west.

15.3.10–11—*burning heat*—An outward manifestation of an inward malaise, not unlike Alma’s comatose state when he was overcome by the words of the angel (see *MS-C 27.17–23*).

15.3.31—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.3.33—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

15.4 Thinking that Alma and Amulek were dead at the hands of the people of Ammonihah had deprived Zeezrom of any hope for the salvation of his own soul. He had been the instrument which had enflamed the malice of the people to a point where they were perfectly willing to commit murder. He had made an attempt to rescue the two men from the hands of their oppressors, but had been unsuccessful and subsequently driven out of the city with the others who had come to believe the words of the prophets. Zeezrom knew that if he could obtain a degree of forgiveness for what he had done, he might have a chance for redemption. He had become a man of moderate faith who wished to be a man of hope.

15.4.6—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.4.8—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

15.4.14—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed themselves eastward toward the center of the land of Zarahemla or westward toward the wilderness near the sea west.

15.5 Zeezrom knew that his ailments were not altogether physical, that at the root of his problems was his past wicked conduct in life, not just towards Alma and Amulek, but in his life in general. He wished to no longer suffer and for whatever reason, knew that the power of the priesthood which they held could work the miracle of healing, of his mind, heart, and body. In some respects, Zeezrom’s sufferings were caused by the process of repentance, of his coming to a complete awareness that his participation in the oppression of Alma and Amulek coupled with his involvement with the Ammonihahite plan to destroy the liberty of the Nephite people, had been the means of destroying the lives of many of those around him. His own wife and children may have suffered in the holocaust as well. The fact that Alma and Amulek would even talk to him after the ordeal through which they had passed, cause a sharp

4 Now, when he heard that Alma and Amulek were in the land of Sidom, his heart began to take courage; and he sent a message immediately unto them, desiring them to come unto him.

{9—1830}

5 And it came to pass that they went immediately, obeying the message which he had sent unto them; and they went in unto the house unto Zeezrom; and they found him upon his bed, sick, being very low with a burning fever; and his mind also was exceedingly sore because of his iniquities; and when he saw them he stretched forth his hand, and besought them that they would heal him.

response in his faith and hope.

15.5.27—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

15.6 The power of Christ unto salvation is a willing faith in the atoning sacrifice of the Son of God, a faith that is derived from an acceptance of God as He really is and a desire to conform one's life to the principles of righteousness. If Zeezrom really believed in the sacrifice of the Only Begotten of the Father, then it was possible for him to receive a remission of his sins.

15.6.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.6.22—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

15.7 As part of his task to undermine the influence of Alma and Amulek among the people of Ammonihah, Zeezrom had undoubtedly spent some time learning all that he could about their doctrine before he began his formal challenge of their authority and teachings. When Zeezrom finally realized the error of his ways, the floodgates of truth were opened and he was overwhelmed by the implications of all that the two prophets had said. In this sense he was like unto the five men that were sent from Nephi's tower to discover whether or not the chief judge had been assassinated (see *HE-C 9.1-5*).

15.8 Alma made it clear that which Zeezrom had already suspected to be true: that his personal physical well-being was dependent upon his spiritual well-being. If his faith was sufficient to heal him spiritually, he would be likewise healed physically.

15.8.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.8.11—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been

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6 And it came to pass that Alma said unto him, taking him by the hand: Believest thou in the power of Christ unto salvation?

7 And he answered and said: Yea, I believe all the words that thou hast taught.

8 And Alma said: If thou believest in the redemption of Christ thou canst be healed.

Alma 15:6–12
AF 234

Alma 15:8
CR00-O 96

anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

15.9 This is not a convenient confession; this is the desire of a tormented soul.

15.10 Those familiar with the priesthood of God would recognized that there was at least one ordinance associated with the miracle which happened at this time. Was Zeezrom anointed and then blessed by Alma and Amulek? We have no reason to doubt that course of action.

15.10.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.10.28—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

15.11 We are not told how many people were in attendance at the healing of Zeezrom, but it is clear that there were those who knew precisely what the former apostate’s physical condition had been. When they saw him whole, in his right mind, they immediately began to be spread that fact abroad in the land. Zeezrom had been a villain of the first water; if it were possible for him to receive a remission of his sins, then it was possible for everyone else who had lived in the land of Ammonihah to be forgiven as well.

15.11.3—*Alma*—The reformed son of Alma the elder who served as the

9 And he said: Yea, I believe according to thy words.

10 And then Alma cried unto the Lord, saying: O Lord our God, have mercy on this man, and heal him according to his faith which is in Christ.

Alma 15:10
CR94-A 10

11 And when Alma had said these words, Zeezrom leaped upon his feet, and began to walk; and this was done to the great astonishment of all the people; and the knowledge of this went forth throughout all the land of Sidom.

first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.11.8—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

15.11.41—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed themselves eastward toward the center of the land of Zarahemla or westward toward the wilderness near the sea west.

15.12 Had Zeezrom refused to enter into the waters of baptism at the hands of the servants of the Lord, his physical healing might have continued, but his soul would have remained cankered, eventually leading him back into his lost and fallen state.

15.12.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.12.4—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.

15.12.9—*he*—The syntax of the verse strongly suggests that the one doing the preaching is Alma. A case could be made, however, without wresting the scripture too much, that “he” is in reference to Zeezrom who had just been baptized by Alma.

15.13 At first, we might expect that a goodly number of the exiles from the land of Ammonihah would have accepted baptism at the hands of Alma and Amulek and those who had been ordained by them. Eventually, however, many of the inhabitants of the land of Sidom would have been positively affected by the wonderful change that would have come into the hearts of these newly found disciples of Jesus Christ.

15.13.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.13.10—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed themselves eastward toward the center of the land of Zarahemla or

12 And Alma baptized Zeezrom unto the Lord; and he began from that time forth to preach unto the people.

13 And Alma established a church in the land of Sidom, and consecrated priests and teachers in the land, to baptize unto the Lord whosoever were desirous to be baptized.

Alma 15:13
MD 598, 776
EM 4:1441

westward toward the wilderness near the sea west.

15.14 The converts from among the outcasts of Ammonihah would have been halfway to redemption after their initial acquaintance with Alma and Amulek. We may assume that they would have responded well almost immediately. Even if Zeezrom as not involved with the missionary labors in the land of Sidom, his conversion and baptism would have been perceived as being of great import to those who might have known of him. This tremendous influx would have captured the imagination of many others as well, particularly in a part of the land that had not as yet been rejuvenated by Alma's ministry to his people.

15.14.22—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed themselves eastward toward the center of the land of Zarahemla or westward toward the wilderness near the sea west.

15.15 The people of Ammonihah remained hard-hearted and stiffnecked because those things which they could of done to soften their hearts constituted repentance. Thus, the doctrine of devils produced a people who were becoming more devilish by the hour.

15.15.12—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

15.15.34—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.15.36—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

5.15.47—*Nehor*—Given the formal acknowledgement of Nehor at the time of his execution that those things which he had taught were of the devil, it is intriguing that the Nehorites of Ammonihah had concluded that Alma and Amulek's miraculous escape from their prison and the death of their chief judges, lawyers, and teachers had been caused by the power of the evil one.

15.16 Amulek had been an extraordinarily wealthy man and one of no small reputation among the people of Ammonihah (see 10.4). We have supposed that any wives or children that he may have had were consumed in the great

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14 And it came to pass that they were many; for they did flock in from all the region round about Sidom, and were baptized.

15 But as to the people that were in the land of Ammonihah, they yet remained a hard-hearted and a stiff-necked peo*ple; and they repented not of their sins, ascribing all the power of Alma and Amulek to the devil; for they were of the profession of Nehor, and did not believe in the repentance of their sins.

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16 And it came to pass that Alma and Amulek, Amulek having forsaken all his gold, and silver, and his pre-

Alma 15:16
EM 1:38

fire prepared by the people of Ammonihah for the women and children of the believing men who were driven into the land of Sidom. Interestingly enough, Amulek's father and his kindred are mentioned as having been extraordinarily blessed by Alma's residency in the home of Amulek during the "many days" prior to the open ministry of the two prophets (see 10.11). Did not his father realize that he was being blessed at the time? Did not his kindred sense the greatest and goodness that filled the home as Amulek was a-preparing to serve his mission? May we not suspect that Amulek's father and a goodly number of his relations were taught the principles of truth and righteousness during that preparatory period? At what point did Amulek's father sense that his adherence to the principles of the Church of Christ was not going to serve him well? Think of the shock of realization when the Lamanites battered down the doors of the homes where Amulek's father and the rest of his kindred dwelt.

15.16.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.16.9—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

15.16.28—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

15.17 The people of Ammonihah had succumbed to the influence of the evil one; those who had begun the repentance process before being cast out of their city went to great lengths to "check" their feelings of animosity towards those who had deprived them of their wives and children. The outcasts of Ammonihah probably were aware of the machinations between their leaders and the leadership of the Lamanites, that the government of the land of Zarahemla might be overthrown. The prayers of the faithful would have been fervently for their temporal protection from their enemies. These, as it turned out, were effectual prayers. At the heart of their concerns, however, was the destruction of the soul that faced them if they did not fully dedicate themselves to the God of Abraham, Isaac, and Jacob, by holding fast to the Gospel of Jesus Christ

15.17.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.17.9—*Sidom*—Little is known about this city except that it was located near the city of Ammonihah. When Alma was driven from the land of Ammonihah, at the beginning of his ministry to that apostate people, he was found by the angel on his way toward the city of Aaron, which apparently lay to the north of the land of Ammonihah (see 8.13 and 8.18). We cannot know at which point of the compass Sidom lay, but it probably was neither on the north or the south. The question that remains, then, is whether the fleeing believers would have directed

cious things, which were in the land of Ammonihah, for the word of God, he being rejected by those who were once his friends and also by his father and his kindred;

17 Therefore, after Alma having established the church at Sidom, seeing a great check, yea, seeing that the people were checked as to the pride of their hearts, and began to humble themselves before God, and began to assemble themselves together at their sanctuaries to worship God before the altar, watching and praying continually, that they might be delivered from Satan, and from death, and from destruction—

Alma 15:17
MD 32
EM 1:203, 204
EM 2:832

themselves eastward toward the center of the land of Zarahemla or westward toward the wilderness near the sea west.

15.17.13—*check*—The current meaning of the English word “check” has its historical roots in the game of chess, referring to the threat against the opponent’s king. The game of chess itself only dates back to the sixth century AD, even in its earliest variants found in India. We do not know the precise word in Reformed Egyptian that was translated by the Prophet Joseph Smith into the English word “check”. In 1829, Noah Webster included among the current usages of his day, the following: “stop, restrain, hinder, curb, chide, reprove, interfere, reproof, reprimand, rebuke”. In the British court at that time the “Clerk of the Check” was in reference to the man in charge of the yeomen of the guard and ushers belonging to the royal family. The semantic applications to this passage in Alma are plentiful and obvious.

15.17.49—*altar*—At this time the Nephites still observed the Law of Moses and the sacrifices required by that law. The “altar” here referred to was undoubtedly one whereupon the people of Sidom focused their faith.

15.18 Amulek had lost everything for the sake of Christ. Alma did not do what he did for his companion in the ministry because he felt sorry for him, however, but rather because he loved him as a brother.

15.18.3—*I*—Mormon is our narrator here.

15.18.5—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

15.18.14—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

15.18.22—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

15.18.37—*tribulations*—Amulek’s sorrows did not come to an end when the two missionaries left the land of Sidom.

15.19 The tenth year of the reign of the judges corresponds to portions of the years 82–81 BC. Alma had begun his ministry at the commencement of the ninth year of the reign of the judges. Thus, Alma’s mission to the various cities in the land of Zarahemla took about two years to complete (see 4.20).

15.19.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

18 Now as I said, Alma having seen all these things, therefore he took Amulek and came over to the land of Zarahemla, and took him to his own house, and did administer unto him in his tribulations, and strengthened him in the Lord.

19 And thus ended the tenth year of the reign of the judges over the people of Nephi.

{Chapter XI}
(Chapter 16)

{9—1830}

16.1 There is a double significance as to the timing of the destruction of the city of Ammonihah. While Alma and his associates were attempting to cleanse the Church of Christ throughout the land of Zarahemla, the sons of Mosiah were laboring among the Lamanites in the land of Nephi. As the result of the great success of Ammon and his brethren, some of the Lamanites became extraordinarily hostile and were bent on destroying all of those who had hearkened to the voices of the missionaries. Inasmuch as the people of Anti-Lehi-Nephi were unwilling to defend themselves against the attack of the Lamanites, they were summarily butchered, more than one thousand of them. More than that number were brought down into humility and joined the Church of Christ that had been established by their Nephite brethren. The remaining Lamanites, those who did not repent of their transgressions and sins, took themselves into the wilderness, apparently with some idea as to where they were bound, and brought about this destruction of Ammonihah as recorded (see 25.1–9)

- 16.1.8—*eleventh*—The eleventh year of the reign of the judges in the land of Zarahemla corresponds to portions of the years 81–80 BC.
- 16.1.20—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.
- 16.1.38—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.
- 16.1.48–49—*certain number*—If the accounting given in the book of Alma be complete and accurate, and we have no reason to doubt its veracity, the last wars conducted in the land of Zarahemla was that which transpired in the fifth year of the reign of the judges in connection with the rebellion of the Nehorite leader Amlici (see 3.20–27). Thus, in this case, the certain number is “six”

16.2 Although we are at a complete loss to explain precisely how and why the Lamanites chose to descend upon the city of Ammonihah, the circumstances do allow for some speculation. The machinations of the Nehorites under Nehor and Amlici involved clandestine communication between their forces and that of the Lamanite leadership. There is no other way to explain the rather collegial reception that the Amlicites received from the Lamanites when the two bodies joined forces against the Nephites at the waters of the river Sidon near the land of Minon (see 2.21–27).

- 16.2.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 16.2.13–14—*wilderness side*—Even though we cannot be complete certain, it is most likely that the wilderness from which the Lamanite armies

1 AND it came to pass in the eleventh year of the reign of the judges over the people of Nephi, on the fifth day of the second month, there having been much peace in the land of Zarahemla, there having been no wars nor contentions for a certain number of years, even until the fifth day of the second month in the eleventh year, there was a cry of war heard throughout the land.

Alma 16
EM 1:34, 38,
150, 165
Alma 16:1
EM 1:163
Alma 16:1–11
EM 1:151

2 For behold, the armies of the Lamanites had come in upon the wilderness side, into the borders of the land, even into the city of Ammonihah, and began to slay the people and destroy the city.

emerged lay to the west of the city of Ammonihah. If this be true then we should expect to see the narrow strip of east to west wilderness that separated the land of Nephi from the land of Zarahemla also extended south to north on the west side that separated the land of Ammonihah from the sea west. By “wilderness” we should probably understand “mountains”.

16.2.26—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

16.3 It is interesting that in the western reaches of the land of Zarahemla that there are cities like unto those described here. Given the history of the name of Noah among the Nephites, it seems odd that any of them would choose to name a city after that great and wicked king. This may prove to be a supporting point of evidence regarding the politics of the Nehorites in general.

16.3.9—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

16.3.33—*Ammonihah*—The destruction of the city of Ammonihah had been prophesied, specifically that the destruction would transpire in one day (see 16.9.10).

16.3.41—*Noah*—A city located near the city of Ammonihah, although we cannot say with certainty in which direction, though probably to the northwest. Both Ammonihah and Noah will be mentioned later with regard to another Lamanite incursion from the wilderness (see 49.1–15).

16.3.45—*captive*—One wonders as to the intended destiny of those taken into the wilderness by their enemies.

16.4 Again, we may only speculate as to why the Lamanites thought to carry the inhabitants of the land of Noah away into the wilderness. Whatever the purpose, the Nephites in the land of Zarahemla were exercised about recovering them.

16.4.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

16.5 The accounts given of the various military leaders of the people of Zarahemla is scanty at best, but it is helpful to have the persona in their proper order, together with the probable chronology.

Year	High Priest	Chief Judge	Chief Captain	Citation	Date
1	Alma	Alma	Alma	Mosiah 29:42–44	91 BC
9	Alma	Nephihah	Zoram (?)	Alma 4:15–20	83 BC
11	Alma	Nephihah	Zoram	Alma 16:1–5	81 BC
15	Alma	Nephihah	Moroni (?)	Alma 28:9	77 BC
17	Alma	Nephihah	Moroni (?)	Alma 35:8–13	74 BC

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3 And now it came to pass, before the Nephites could raise a sufficient army to drive them out of the land, they had destroyed the people who were in the city of Ammonihah, and also some around the borders of Noah, and taken others captive into the wilderness.

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4 Now it came to pass that the Nephites were desirous to obtain those who had been carried away captive into the wilderness.

5 Therefore, he that had been appointed chief captain over the armies of the Nephites, (and his name was Zoram, and he had two sons, Lehi and Aha)—now Zoram and his two sons, knowing that Alma was high priest over the church, and having heard that he had the spirit of prophecy, therefore they went unto him and desired of him to know

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Alma 16:5
AF 195
EM 1:163
EM 4:1548
CR89-O 18
Alma 16:5–8
EM 4:1629

18	Alma	Nephihah	Moroni	Alma 43:1–17	74 BC
19	Helaman	Nephihah	Moroni	Alma 45:15–20	72 BC
24	Helaman	Pahoran	Moroni	Alma 50:35–37	67 BC
33	Helaman	Pahoran	Moronihah	Alma 62:43	60 BC
35	Shiblon	Pahoran	Moronihah	Alma 62:52	57 BC
39	Helaman	Pahoran	Moronihah	Alma 63:10	53 BC
40	Helaman	Pahoran 2	Moronihah	Helaman 1:5	52 BC
41	Helaman	Pacumeni	Moronihah	Helaman 1:13–14	51 BC

whither the Lord would that they should go into the wilderness in search of their brethren, who had been taken captive by the Lamanites.

At the beginning of the rule of the judges, the example of the chief judge was notable. Alma went at the head of the army to do battle against their enemies. From the time that Nephihah became chief judge at the end of the ninth year of the reign of the judges until the destruction of the city of Ammonihah in the eleventh year there had been no armed conflicts to speak of. Nephihah would serve about fifteen years, until sometime during the twenty-fifth year of the reign of the judges. We are not told why Zoram had become the head of the military nor are we privy as to how long he served in that capacity. Moroni became chief captain sometime before the nineteenth year of the reign of the judges. Some scholars have suggested that it was at this year, when Moroni's name first appears in the text, that he was appointed chief captain. If that is so, then Moroni would have only been 42 years old when he died in the thirty-sixth year of the reign of the judges (see 63.3). While this is not impossible, it is far more likely that he had been appointed chief captain several years before, perhaps sometime before the fifteenth year of the reign of the judges. If Zoram chose to retire from his military leadership after the rescue of the Lamanite captives from the land of Noah, Moroni could have been selected as early as the twelfth year of the reign of the judges. Even so, it would appear that Moroni died before his fiftieth birthday.

- 16.5.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.
- 16.5.19—*Zoram*—A good man in the service of his country, and a man of great faith. This chapter is the only place in the narrative of the Book of Mormon where he is mentioned by name. Needless to say, he should not be confused with the servant of Laban who joined Lehi's family in the wilderness, nor should he be equated with the apostate of the same name who established himself in the land of Antionum.
- 16.5.25—*Lehi*—Although the text never explicitly says so, we should not be surprised to discover that this man is the same as the captain who served with Captain Moroni throughout the various wars in the land of Zarahemla. He also served with Moronihah during the administrations of Pahoran 2 and Pacumeni, the sons of Pahoran (see *HE-C 1.28*).
- 16.5.27—*Aha*—This is the only place in the text of the Book of Mormon where this son of Zoram is mentioned by name.
- 16.5.36—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.
- 16.5.88—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

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16.6 The rescue of the Lamanite captives from the land of Noah appears to be part of the economy of God as well. These may have been converts made

6 And it came to pass that Alma inquired of the Lord concerning the

by Alma, Amulek, and Zeezrom in that part of the country before the destruction of the city of Ammonihah.

- 16.6.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.
- 16.6.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 16.6.29—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.
- 16.6.32—*south*—While initially it seems counterintuitive to think of a southward direction as “up”, yet it is clear that the river Sidon flowed down hill from the wilderness, which was comprised of a mountainous terrain.
- 16.6.33—*wilderness*—This is the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The ruggedness of this wilderness made it almost impassable.
- 16.6.35—*up*—The city of Manti lay near the headwaters of the Sidon. The crossing of the river spoken of by Alma lay further south yet.
- 16.6.43—*Manti*—The city of Manti is first mentioned in chapter 56 of the book of Alma. The land of Manti should not be confused with the hill Manti, a prominence near the city of Zarahemla. We do not know exactly how this land and the eventual fortress received their names, but it seems likely that this region of the land of Zarahemla was settled by Manti, one of the Nephite officers sent to spy out the travels of the royalist rebel, Amlici (see 2.22).

16.7 If our understanding of the relative geography of the land of Zarahemla be correct, it would seem that the Lamanites had fled into the wilderness, the mountainous region, that lay to the west of the cities of Ammonihah and Noah. Their track would have taken them south through the wilderness. As to why they would then travel eastward toward the headwaters of the Sidon is beyond our ken, but it should suggest that the western reaches of the narrow strip of wilderness were particularly treacherous. When the Lamanites

matter. And Alma returned and said unto them: Behold, the Lamanites will cross the river Sidon in the south wilderness, away up beyond the borders of the land of Manti. And behold there shall ye meet them, on the east of the river Sidon, and there the Lord will deliver unto thee thy brethren who have been taken captive by the Lamanites.

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7 And it came to pass that Zoram and his sons crossed over the river Sidon, with their armies, and marched away beyond the borders of Manti into the south wilderness, which was on the east side of the river Sidon.

attempted to ford the river south of Manti, Zoram and his armies had prepared themselves for the rescue.

16.7.7—*Zoram*—A good man in the service of his country, and a man of great faith. This chapter is the only place in the narrative of the Book of Mormon where he is mentioned by name. Needless to say, he should not be confused with the servant of Laban who joined Lehi's family in the wilderness, nor should he be equated with the apostate of the same name who established himself in the land of Antionum.

16.7.15—*Sidon*—Much has been proposed about the nature and course of the river Sidon, especially in conjunction with the overall geography of the Nephites lands. From the text of the Book of Mormon we know that the city of Zarahemla lay on the west of the river, while the city and valley of Gideon lay on the east. The city of Manti, which seems to be a southern fortress against the Lamanites, was located near the headwaters of the river Sidon (see 22.27). The waters of the Sidon ran into the sea (see 3.3), but we are not told whether it was the sea East or the sea West. Zarahemla lay on the west of the river, south of the land of Bountiful which was situated near the narrow neck of land that led to the land northward and the Land of Desolation. Logic would suggest, then, that the river Sidon ran into the sea East. Thus, the great river of the land of Zarahemla ran from the mountainous wilderness between Zarahemla and the land of Nephi, northwards through the inhabited lands of the Nephites and emptied into the ocean. Some scholars have identified the river Magdalena in the South American country of Columbia as being a vestige of the river Sidon. There is nothing theological, historical, or geographical that would discredit that observation. Having said that, however, we must remember that rather devastating topographical changes have taken place in that and other regions of Latin America which are a matter of scriptural and historical record.

16.7.26—*Manti*—The city of Manti is first mentioned in chapter 56 of the book of Alma. The land of Manti should not be confused with the hill Manti, a prominence near the city of Zarahemla. We do not know exactly how this land and the eventual fortress received their names, but it seems likely that this region of the land of Zarahemla was settled by Manti, one of the Nephite officers sent to spy out the travels of the royalist rebel, Amlici (see 2.22).

16.8 The assault upon the Lamanite army was quick and decisive, so much so that every one of the Nephite captives escaped death.

16.8.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

16.8.19—*wilderness*—We are not told whether the Lamanites were forced to backtrack toward the west or whether they were compelled toward the south. In either case, it became clear that the place where Zoram and his sons met the Lamanites was a vital crossroads, giving access to the wilderness on the west and the land of Nephi to the south. This awareness, brought about by the revelations of God to the prophet Alma, may have been the inspiration for the establishment of the city of Manti in that land.

16.9 The destruction of the city of Ammonihah was complete. Not only was the population annihilated, but the infrastructure was destroyed as well. We

8 And they came upon the armies of the Lamanites, and the Lamanites were scattered and driven into the wilderness; and they took their brethren who had been taken captive by the Lamanites, and there was not one soul of them had been lost that were taken captive. And they were brought by their brethren to possess their own lands.

9 And thus ended the eleventh year of the judges, the Lamanites having

may conclude that the Lamanites burned a city that had been constructed primarily of timber.

16.9.5–6—*eleventh year*—The end of the eleventh year of the reign of the judges transpired in the year 80 BC.

16.9.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

16.9.23—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

16.10 Ironically, the Ammonihahites had declared their own precise destruction, that it would impossible for their city to be destroyed in a day (see 9.4). It may have been that they were merely repeating a prophecy that Alma had given earlier, but it was their insufferable arrogance that caused them to mockingly iterate it.

16.10.16—*dogs*—Once the domesticating populace was dead, the dogs became feral in the hunger.

16.10.18–19—*wild beasts*—The fact that the city of Ammonihah was close to the wilderness undoubtedly contributed to this rather grisly development.

16.11 We do not know how many thousands of corpses were involved, but there were far too many to bury formally. Also it is clear that there were no free flowing rivers like unto the Sidon that could carry the bodies into the sea.

16.11.45—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

16.11.47–48—*many years*—The city of Ammonihah had been destroyed on the fifth day of the second month of the eleventh year of the reign of the judges. On the tenth day of the eleventh month of the nineteenth year of the reign of the judges the armies of the dissident Amalickiah attacked the rebuilt city of Ammonihah which had been turned into a major fortress. Thus, “many years” equates to no more than seven and half to eight and a half years, depending on how long it took Moroni’s people to raise up the bulwarks.

16.11.63—*Nehor*—Theologically and politically they were of Nehor and

been driven out of the land, and the people of Ammonihah were destroyed; yea, every living soul of the Ammonihahites was destroyed, and also their great city, which they said God could not destroy, because of its greatness.

Alma 16:9–11
EM 4:1598

10 But behold, in one day it was left desolate; and the carcasses were mangled by dogs and wild beasts of the wilderness.

11 Nevertheless, after many days their dead bodies were heaped up upon the face of the earth, and they were covered with a shallow covering. And now so great was the scent thereof that the people did not go in to possess the land of Ammonihah for many years. And it was called Desolation of Nehors; for they were of the profession of Nehor, who were slain; and their lands remained desolate.

Amlici's persuasion. They wished to have a kingdom and a theocracy like unto that which had existed during the reign of Noah and his priests in the land of Lehi-Nephi.

16.12 The period of peace ended when the Anti-Nephi-Lehies arrived in the land of Zarahemla under the guidance of Ammon, Aaron, and their brethren. They would be given the land of Jershon and the armies of the Nephites were placed to the south of them to ward off the armies of the Lamanites who had followed them into the wilderness (see 28.1–7).

16.12.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

16.12.12—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

16.13 The missionary work that Alma had begun in the cities of Zarahemla, Gideon, Melek, Ammonihah, and Sidom continued throughout the rest of the land.

16.13.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

16.13.4—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

16.13.14—*temples*—It should be clear that there were more temples built after the fashion of that built in the city of Zarahemla. These had been constructed by the Nephites in various parts of the land.

16.13.18—*sanctuaries*—We know little as to how these places of worship differed from the temples and the synagogues. They did have altars, but whether these were used for animal sacrifices we cannot at present say (see 15.17).

16.13.23—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C* 26.26). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

16.13.25–26—*were built*—The question that arises here in the syntax of the verse is whether just the synagogues were built after the manner of the Jews or whether all of the edifices named were built after that fashion. Since the Temple in the land of Nephi and presumably the one in the land of Zarahemla were built following the pattern established by Solomon in the Temple at Jerusalem, we probably ought to assume that the verb structure here applies to all three kinds of buildings.

16.13.32—*Jews*—That is, those who could trace their lineage back to

12 And the Lamanites did not come again to war against the Nephites until the fourteenth year of the reign of the judges over the people of Nephi. And thus for three years did the people of Nephi have continual peace in all the land.

{9—1830}

*13 And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews.

* p. 268
Alma 16:13
AF 487
MM 1:189

Judah, one of the twelve sons of Jacob. The land of Palestine had been home to twelve tribes at one time, but this had been generally reduced to the remnants, the largest faction being that of the tribe of Judah.

16.14 One wonders what distinctions could have been made among the people that Alma and Amulek taught, until we recall that the Zoramites, as one example, were disposed to segregate their poor from their worship services. No doubt there were other divisive forces as work which involved political orientation, ethnicity, and learning. Mormon assures us that the missionaries taught the principles of salvation to all those who would humble themselves sufficiently to listen.

16.15 From east to west, from north to south, wherever the Nephites had established their communities, Alma, Amulek, Zeezrom and many others went from place to place crying repentance, performing baptisms, and ordaining officers in the Church of Jesus Christ.

16.15.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

16.15.6—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

16.15.51—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

16.16 Alma and Amulek, together with their fellow servants, were attempting to establish Zion among their people. They were to be of one heart, one mind, dwell in righteousness, and have no poor among them.

16.16.31—*or*—This does not mark a scribal error in the writing so much as it does a clarification of the principle. Were the minds of the people prepared when the Spirit of the Lord softened their hearts? Just so, or they would not have received the teachings of the brethren.

16.17 The entire city of Ammonihah had been laid waste because they had hardened their hearts against the word of God, their minds completely unreceptive to the principles of truth and salvation. This certainly captured the imagination of the rest of the inhabitants of the land of Zarahemla, given that destruction was hardly more than a heartbeat away if a people were determined to persist in their wickedness. The Spirit of God worked upon the fearful hearts of the Nephites so that they might hearken to the voice of the servants of God, of Alma and Amulek, when they showed up in their towns and villages.

16.17.33—*branch*—The image here is powerful. Those who had disassociated themselves from the Church and Kingdom of God, as had the Ammonihahites, could look forward to nothing but death and destruction, just as a limb of a tree or a branch from a grape vine that has been lopped off. Renewing the covenants of salvation and exaltation is like unto having the lopped off branch being grafted back into the original plant.

16.17.46—*rest*—This very principle had been taught to the inhabitants of the city of Ammonihah. Inasmuch as they did not hearken, when they

14 And as many as would hear their words, unto them they did impart the word of God, without any respect of persons, continually.

15 And thus did Alma and Amulek go forth, and also many more who had been chosen for the work, to preach the word throughout all the land. And the establishment of the church became general throughout the land, in all the region round about, among all the people of the Nephites.

{¶—1830}

16 And there was no inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming—

17 That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, but that they might receive the word with joy, and as a branch be grafted into the true vine, that they might enter into the rest of the Lord their God.

Alma 16:15
EM 1:38

Alma 16:16–17
PM 76
CR87-O 29

<p>were ushered into the world of spirits by the armies of the Lamanites, they did not find peace in the paradise that had been prepared for the righteous.</p>	<p>{¶—1830}</p>	<p>Alma 16:18 DNTC 2:451, 484 EM 1:161, 203 EM 3:1316 Alma 16:18–19 EM 1:203</p>
<p>16.18 It seems clear that all of the sins articulated here had come into the lives of the people throughout the land of Zarahemla. We might suppose that Nehorism did not do much as a religious philosophy to curb desires of the natural man.</p> <p>16.18.3—<i>priests</i>—Alma was the high priest of the Church and Kingdom of God among the Nephites. Those who labored with him in the ministry were also ordained after the order of the Son of God.</p>		<p>18 Now those priests who did go forth among the people did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be—</p>
<p>16.19 The Nehorites did not believe in the coming of the Lord Jesus Christ in the flesh to bring about the atoning sacrifice by which all mankind might be redeemed from death and hell. Therefore, when the missionaries taught the Gospel of Jesus Christ they had to emphasize this aspect of the plan of salvation with great clarity. The teachings of Nehor and his followers had come to the forefront in Alma and Amulek's exchange with the lawyer Zeezrom. Both redemption from sin and resurrection from the dead had been mocked or ignored by the people of Ammonihah. No doubt there were other enclaves of unbelievers throughout the land of Zarahemla.</p>	<p>19 Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his sufferings and death, and also the resurrection of the dead.</p>	<p>Alma 16:20 AF 387 JC 725 EM 3:1163</p>
<p>16.20 It is interesting that this direct answer to the Nephites' concern as to whether or not they would ever have an opportunity to see the Son of God would later be completely ignored by the inhabitants of Zarahemla just prior to the time when the signs of the Lord's birth appeared (see <i>HE-C 16.17–21</i>). Nephi clearly taught this same doctrine in his own writings more than five hundred years before (see <i>2 NE-C 26.9</i>).</p>	<p>20 And many of the people did inquire concerning the place where the Son of God should come; and they were taught that he would appear unto them after his resurrection; and this the people did hear with great joy and gladness.</p>	<p>Alma 16:21 When there is unity, faith, hope, and charity, Satan has no power over the hearts of the children of men</p>
<p>16.21 When there is unity, faith, hope, and charity, Satan has no power over the hearts of the children of men</p> <p>16.21.29—<i>purity</i>—When the Gospel is taught in its undiluted form, it is powerful, piercing the hearts of men and women with great force, bringing them to faith in Christ and a desire to repent of all their evil doings. They will accept the ordinances of eternity and endure to the end of their mortal lives in hopes for their own salvation from death and hell and a loving desire that all those around them might enjoy the same.</p>	<p>21 And now after the church had been established throughout all the land—having got the victory over the devil, and the word of God being preached in its purity in all the land, and the Lord pouring out his blessings upon the people—thus ended the fourteenth year of the reign of the judges over the people of Nephi.</p>	<p>16.21.47–48—<i>fourteenth year</i>—The end of the fourteenth year of the reign of the judges transpired in the year 77 BC.</p>
<p>16.21.47–48—<i>fourteenth year</i>—The end of the fourteenth year of the reign of the judges transpired in the year 77 BC.</p> <p>16.21.59—<i>Nephi</i>—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.</p>	<p>{*Chapter XII} (Chapter 17)</p>	<p>* p. 269</p>
<p>17.0 Four of the sons of Mosiah, Ammon, Aaron, Omner, and Himni,</p>		<p>{¶—1830}</p>

together with some of their close friends, were given permission by King Mosiah to enter into a lengthy missionary effort among the Lamanites after they had tried to repair all of the political and religious damage they had done in their rebellions among the people of the land of Zarahemla (see *MS-C 28.1–9*). If our chronologies be correct, the sons of Mosiah would have approached their father about the year 92 BC. The war that takes place between the Lamanites and the Nephites during the fourteenth year of the reign of the judges, ensued shortly after the sons of Mosiah and their converts, the Anti-Nephi-Lehies, arrived from the land of Nephi about the year 76 BC (see *MS-C 28.0*).

17.0.7—*Mosiah*—No doubt Mosiah 2, the future king of the land of Zarahemla, was named after his grandfather, Mosiah 1, he who had led the faithful Nephites from the land of Nephi to the place where the Mulekites had settled.

17.0.22—*up*—It is clear from the context of the Book of Mormon that “up” almost always is in reference to a change in elevation rather than to some point on the compass.

17.0.27—*Nephi*—The land on the south of the narrow strip of wilderness, that had served as the homeland of Nephi and his posterity after their separation from Laman and Lemuel, until the Nephites were forced to flee during the days of Mosiah 1, or about the year 220 BC. It also had served as the location for the colony of Zeniff for about 80 years, at the end of which Limhi and his people were also compelled to flee to the land of Zarahemla about the year 120 BC.

17.0.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.0.42—*Alma*—It is clear that Alma the son of Alma created a personal record that was kept with the Large Plates of Nephi after his departure from among the Nephites. Given the extraordinary detail with which Alma kept his journal, Mormon chose to derive much of his material for the book that he names “Alma” from that separate account.

17.0.43—*Comprising*—This word and the following phrase do not appear in the first edition of the Book of Mormon, given that the current chapterization and versification of the text was not instituted until 1878. In the first edition of the Book of Mormon this material would have been covered in Chapters XII, XIII, and XIV. Chapter XII was supplied with the headnote given here; Chapter XIII had a head note similar in content to that given as the headnote to Alma 21. For further discussion about the function and content of the headnotes see 5.0.

17.1 We are not told what particular aspect of Alma’s ministry took him into the land of Manti. No doubt he had been prompted to go there by the Spirit of the Lord without having been told of all of the reasons why. Hence, his astonishment at what might have been otherwise been considered something bordering on serendipity. Without the support of Alma in their petition to the people of Zarahemla regarding the Anti-Nephi-Lehies, it seems unlikely that the sons of Mosiah would have been able to immediately persuade the leadership of the people to allow this considerable body of Lamanites to enter into the land of Zarahemla.

17.1.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

who rejected their rights to the kingdom for the word of God, and went up to the land of Nephi to preach to the Lamanites; their sufferings and deliverance—according to the record of Alma. Comprising chapters 17 to 26 inclusive.

EM 1:150,
151, 194,
196, 201
EM 2:804
EM 3:1166
CR86-A 89

{9—1830}

1 AND now it came to pass that as Alma was journeying from the land of Gideon southward, away to the land of Manti, behold, to his astonishment, he met with the sons of Mosiah journeying towards the land of Zarahemla.

Alma 17:1–3
CR01-O 95
Alma 17:1–6
EM 1:170

- 17.1.16—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)
- 17.1.17—*southward*—Travelling southward would have taken Alma into the greater foothills that border the narrow strip of wilderness between the land of Zarahemla and the land of Nephi. We may suppose that Alma was still on the east side of the river Sidon when he met his friends.
- 17.1.23—*Manti*—Although there is no way to determine the facts explicitly at this point, it is quite probable that the land of Manti lay on the east side of the upper reaches of the river Sidon and the land of Minon lay on the west.
- 17.1.34—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.
- 17.1.40—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

17.2 The account relating Alma's interview with the angel at the time of his conversion may be found in the 27th chapter of Mosiah. While Alma and the sons of Mosiah had been friends in their wickedness, they had become brethren in their righteousness. Through faith in the Lord Jesus Christ and sincere repentance they had prepared themselves for service in the Church and Kingdom of God, in which cause they had all been engaged for the better part of fourteen years.

- 17.2.5—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.
- 17.2.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.
- 17.2.14—*first*—After the first encounter, the angel appeared to Alma frequently, the most notable being that which occurred after he had been driven from the city of Ammonihah for the first time (see 8.14–18).
- 17.2.21—*rejoice*—A reaction that was based on their deep and abiding friendship.
- 17.2.30—*added*—A reaction that was prompted by their mutual love for the Lord Jesus Christ and their dedicated service in the Kingdom of God.
- 17.2.48–49—*waxed strong*—Knowledge of the truth increases faith.
- 17.2.62–63—*sound understanding*—As one learns the principles of the Gospel of Jesus Christ, one is struck by its comprehensive unity. The sons of Mosiah had acquired their knowledge of the truth in an integrated fashion,
- 17.2.69—*scriptures*—Certainly in reference to the writings of the prophets

2 Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

Alma 17:2
CR86-A 90
CR92-O 116
CR97-O 45
CR02-A 14
Alma 17:2–3
EM 3:1285
CR86-A 79
CR89-A 29
CR90-O 28, 32
CR92-O 113,
114
CR96-A 104
CR01-A 98

as contained on the Brass Plates. No doubt the sons of Mosiah were also well acquainted with the writings of their forefathers since the days of Father Lehi.

17.3 The servants of God must be filled with the power and influence of the Holy Ghost or they cannot be effective in their instruction. They may be eloquent and rhetorically clever without the spirit of revelation and prophecy, but they will not have sufficient influence in their teaching to encourage another to effective faith and sincere repentance.

17.3.14—*therefore*—This is the marker for a conclusion. Sincere prayer and frequent fasting had prepared the hearts and minds of Alma and his brethren as worthy vessels for the power and influence of the Holy Ghost

17.3.18–20—*spirit of prophecy*—By definition the spirit of prophecy is the testimony of Jesus Christ.

17.3.23–25—*spirit of revelation*—By the spirit of revelation Alma and the sons of Mosiah were able to know and understand the hearts and minds of those whom they served that they might know precisely what to say and do that their audience might be edified and strengthened in the most efficient and effective way.

17.4 The persistent effectiveness of the sons of Mosiah in their labors among the Lamanites is almost without parallel in the annals of the servants of God.

17.4.14–15—*fourteen years*—We cannot be certain whether Mormon is generalizing the time frame or whether he is being precise. The sons of Mosiah left the land of Zarahemla prior to the formal establishment of the judicial government. The first year of the reign of the judges corresponds to period of time that includes portions of the years 91–90 BC. For our purposes, we have concluded that sometime during the year 92 BC as the point when Ammon and his brethren began to prepare for their departure for the land of Nephi on their missions and 76 BC as the approximate year for their return (see *MS-C 28.0*). This varies somewhat from the traditional chronology which suggests the gap is from 91 BC to 77 BC. We do not know exactly how long it took the missionary companions to make their way to their chosen assignment, but traversing the wilderness must have required some time. We may assume a similar period of time that was spent in bringing the Anti-Nephi-Lehies back through the wilderness to the land of Zarahemla. Part of the chronological problem inherent in this part of the Book of Mormon has to do with the willingness or unwillingness of the reader to be literal with the narrative of the text. In the final verse of chapter 16 of Alma, Mormon explicitly states that the fourteenth year of the reign of the judges had come to an end. Earlier in the same chapter, Mormon states that from the time of the destruction of the city of Ammonihah, the Nephites enjoyed three years of continual peace until the “fourteenth year” of the reign of the judges (see 16.12). Are we to understand that it was exactly three years to the day that the armies that were pursuing the Anti-Nephi-Lehies descended upon the southern reaches of the land of Zarahemla? Such a literal interpretation would have that war beginning on the fifth day of the second month of the fourteenth year of the reign of the judges (see 16.1). The war that ensued, however, did not take place until after the end of the 14th year of the reign of the judges, if we are to consider that chapters 16 and 17 of the book of Alma are sequential chronologically. There is the faintest of possibilities that Mormon misspoke himself by a year in the account

3 But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God.

Alma 17:3
MD 276
EM 1:88
EM 2:683
CR92-O 116
Alma 17:3–4
CR86-A 41

4 And they had been teaching the word of God for the space of fourteen years among the Lamanites, having had much success in bringing many to the knowledge of the truth; yea, by the power of their words many were brought before the altar of God, to call on his name and confess their sins before him.

Alma 17:4
MD 32

given in Alma 16:12, but we are in no position to assert the specifics of any such criticism of his narrative that verse, or anywhere else for that matter.

17.4.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.5 Missionary work is invariably difficult, no matter the time or the place. The soul of the servant of God is turned to the welfare of those whom he serves in charity, the pure love of Christ. This charity is made possible because of the missionary's faith in the Lord Jesus Christ and the undeniable hope that he has for his own salvation from death and hell.

17.5.2—*these*—It is important to note the antecedents for this demonstrative pronoun in the text that we might understand precisely what Mormon is testifying about the sons of Mosiah. Of which "circumstances" is Mormon speaking that attended the sons of Mosiah in their journeys? Had those not been described in verse 2 and 3 of the present chapter? In their afflictions of both body and mind, in their hunger, thirst, and fatigue, in their labors of the spirit, were they not sustained by their knowledge of the truth, their study of the scriptures, their fasting and prayer by which they obtained the spirit of prophecy and revelation?

17.6 In Mosiah 28, Mormon cites the problem facing King Mosiah after his sons receive permission from the Lord to go to the land of Nephi and labor among the Lamanites (see *MS-C 28.7–10*). There is no one left to serve as his successor to the throne. Therefore, in chapter 29 of the book of Mosiah, the King makes his proposal to the people of Zarahemla that they move to a judicial system of governance instead of the monarchy. The narrative of the chapter suggests that Ammon, Aaron, and the others had already left on their missions at the time Mosiah began his discourse to his people (see *MS-C 29.1–3*). In the present verse, however, the implication seems to be that the sons of Mosiah were still about when the reign of the judges began. This appears to be a problem in the chronology unless we allow for Mormon's approach to the various time frames as potentially referring to either the fiscal year or the calendar year, depending on the context. This possible resolution is facilitated by asking the question: "Did the first year of the reign of the judges begin on the first day of the calendar year?" The answer appears to be that it did not. Thus, if the beginning of the judicial year started in the middle of the calendar year, the sons of Mosiah could have left the land of Zarahemla earlier in that same calendar year in which the judicial system was proposed and still not have been in the city of Zarahemla the day that Alma began to serve as the chief judge.

17.6.12—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

17.7 We are not told the precise course of travel which the sons of Mosiah traversed on their way to the land of Nephi, but we might surmise that it was probably the trail that began near the headwaters of the river Sidon, in the land of Manti.

17.7.9—*Zarahemla*—The land originally settled by the Mulekites that lay

5 Now these are the circumstances which attended them in their journeyings, for they had many afflictions; they did suffer much, both in body and in mind, such as hunger, thirst and fatigue, and also much labor in the spirit.

6 Now these were their journeyings: Having taken leave of their father, Mosiah, in the first year of the judges; having refused the kingdom which their father was desirous to confer upon them, and also this was the minds of the people;

7 Nevertheless they departed out of the land of Zarahemla, and took their swords, and their spears, and their bows, and their arrows, and their slings; and this they did that they

Alma 17:5
CR89-A 29
CR92-O 116
CR02-A 37

between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

17.7.12—*swords*—One might quibble about the use of swords in the obtaining of food in the wilderness, but clearly the intent of Mormon’s observation was to indicate that the weapons they carried were not to be used offensively against the Lamanites. In the narrative contained in chapters 17 through 26 of the book of Alma, there are two incidents recorded when any of the sons of Mosiah used their swords in a military fashion. Both of the episodes involve Ammon. The first was in his defense of his fellow servants against the Lamanites marauders at the waters of Sebus. The second was in his own defense and the defense of King Lamoni against Lamoni’s furious father on the road to Middoni.

17.8 This departure into the wilderness could have taken place as early as 92 BC, even though tradition chronology for the text of the Book of Mormon places it at 91 BC (see 17.4).

17.8.10—*numbers*—These were fellow missionaries who were not part of the immediate family of King Mosiah. Muloki and Ammah are mentioned by name, but there were at least two others in their company (see *MS-C 28.1.20–21* for a more detailed accounting).

17.8.22—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

17.8.31—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.9 Before the young men arrived in the mission field they attempted to prepare themselves spiritually as they journeyed in the solitude of the wilderness between the lands of Zarahemla and Nephi. Fasting and prayer are two of the greatest tools known to the servants of God to bring adequate spirituality into the lives of the faithful so that they might be of service to others.

17.9.8–9—*many days*—As has been the case in the past (see 14.20), we are at a loss to determine exactly how long Ammon and his brethren travelled in the wilderness from the land of Zarahemla to the land of Nephi. “Many days” could have meant two months or more.

17.9.61—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.9.72—*baseness*—This is the only place in the text of the Book of Mormon where this word is used. A related word, “base” is used in one of the verses cited from Isaiah (see *2 NE-C 13.5*), where it is used in opposition to the word “honorable”. In 1829 Webster’s dictionary gives the following as acceptable meanings for “baseness”, “meanness, vile-

might provide food for themselves while in the wilderness.

8 And thus they departed into the wilderness with their numbers which they had selected, to go up to the land of Nephi, to preach the word of God unto the Lamanites.

{9—1830}

9 And it came to pass that they journeyed many days in the *wilderness, and they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.

Alma 17:9
MD 276
CR90-A 99
* p. 270

ness, worthlessness, being of little comparative value, bastardy, illegitimacy of birth". Note that the word is applied to the "traditions" of the Lamanites and not to the Lamanites themselves.

17.10 Just as King Mosiah had been comforted regarding the prospects of his sons laboring among the Lamanites (see *MS-C 28.6-7*), so also were the sons promised that they would have the desires of their hearts.

17.11 Along with the promise of protection and success, the sons of Mosiah were also promised that they would have opportunities to be afflicted, to set examples of righteousness among a lost and fallen people. How does an author communicate to his readers the record of an intimate, yet collective, communication? Perhaps Mormon has presented us with a model.

17.11.6—*them*—That is, to the entire company of missionaries.

17.11.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.11.13—*thy*—This pronoun is in the singular.

17.11.20—*ye*—This pronoun is in the plural.

17.11.46—*thee*—This pronoun is in the singular.

17.12 The little company of missionaries found answers to their prayers as the voice of the Lord spoke peace to their souls. How could anyone not go forward with faith and confidence after having the spirit of God strengthen them in their hearts and minds as were these humble servants of the Lord God of Israel? We should all take heart that we have not been called into service to fail, but to succeed in whatsoever the Lord has set us to do for Him.

17.12.13—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

17.12.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.13 Had Ammon or Aaron been the only one who had received the comfort and voice of confidence from the Lord God, this separation might have been fraught with anxiety. But each of the missionaries knew for himself that he would be sustained in his trials and tribulations, no matter how onerous they might become.

17.13.12—*borders*—We do not know precisely where in the land of Nephi the missionaries emerged from the wilderness. If the track they were following was similar to that which Limhi and his people followed in their escape to the land of Zarahemla, then they might have appeared near the hill located in the land of Shilom north and west of the city of Nephi (see *MS-C 22.5-11*). If the missionaries followed the track of the disciples of Christ from Zarahemla to Helam and from thence to the land of Nephi, then they would have probably emerged to the northeast of the land of Nephi (see *MS-C 18.31*).

17.13.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi

{*¶*—1830}

10 And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted.

Alma 17:10–11
CR95-A 37

11 And the Lord said unto them also: Go forth among the Lamanites, thy brethren, and establish my word; yet ye shall be patient in long-suffering and afflictions, that ye may show forth good examples unto them in me, and I will make an instrument of thee in my hands unto the salvation of many souls.

Alma 17:11
FPM 31
CR88-O 47
CR91-O 79
CR92-A 34
CR01-A 18

{*¶*—1830}

12 And it came to pass that the hearts of the sons of Mosiah, and also those who were with them, took courage to go forth unto the Lamanites to declare unto them the word of God.

{*¶*—1830}

13 And it came to pass when they had arrived in the borders of the land of the Lamanites, that they separated themselves and departed one from another, trusting in the Lord that they should meet again at the close of their harvest; for they supposed that great was the work which they had undertaken.

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.14 There would be no room for reasoning with the Lamanites in the beginning. All that could be attempted would be an uncharacteristic humility, compassion, and tenderness which would be thought of as either a fundamental weakness in the Nephites or as a token of duplicity.

17.14.3—*it*—That is to say, the work to which the sons of Mosiah had been called.

17.14.18—*wild*—The Lamanites were a people who were not governed by the law of God; they were governed by their passions and by their fears of what other might do to them.

17.14.21—*hardened*—The Lamanites, many of them having rejected the truths of the Gospel of Jesus Christ through personal and collective apostasy, had become fundamentally insensitive to the whisperings of the Spirit of God.

17.14.24—*ferocious*—Inasmuch as the love of God had no place in them, the Lamanites were a people who followed the desires and affections of the natural man. They were obsessed with personal gain, wealth, power, and reputation.

17.14.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

17.15 Because the promise of salvation was extended to any Lamanite who repented of their sins, the sons of Mosiah believed that it was within their power, if it were in concert with the will of God, to bring the souls of the Lamanites unto redemption through the Gospel of Jesus Christ.

17.15.6—*indolent*—The English word “indolence” derives from Latin roots that literally mean “freedom from pain”. What is implied in its common usage is a “freedom from effort” in order to provide for one’s self. Hence, the plundering and robbing constituted the lifestyle of the Lamanites.

17.15.13—*idols*—Once the spirit of the Lord is lost from the minds and hearts of a people, the eternal soul turns to the worship of outward objects.

17.15.16—*curse*—It would be well to review what that curse consisted of. We might speak at length regarding the nature of the “curse” which befell the posterity of Laman and Lemuel, but we need be careful that we do not confuse the “curse” with the outward token of that curse. The Lamanites and those who associated themselves with them were cursed indeed, as the Lord has said: they were cut off from his presence, not enjoying His spirit. The Spirit of the Lord is a comforter. What happens to a people when they have no ease, no rest, no peace, but are in a state of continual agitation, anxiety, and distress? They are, simply put, in a living hell (see *1 NE-C 2.23*)

17.15.26—*traditions*—The traditions of the Lamanites were originally fabricated by Laman and Lemuel to persuade their posterity that they should have nothing to do with the posterity of Nephi. Therefore, the prejudices of the Lamanites ran deep.

17.15.32—*promises*—This was the one blessing that the posterity of Laman and Lemuel received that would provide a way for them to ultimately receive salvation. Almost every prophet since the days of

14 And assuredly it was great, for they had undertaken to preach the word of God to a wild and a hardened and a ferocious people; a people who delighted in murdering the Nephites, and robbing and plundering them; and their hearts were set upon riches, or upon gold and silver, and precious stones; yet they sought to obtain these things by murdering and plundering, that they might not labor for them with their own hands.

15 Thus they were a very indolent people, many of whom did worship idols, and the curse of God had fallen upon them because of the traditions of their fathers; notwithstanding the promises of the Lord were extended unto them on the conditions of repentance.

Father Lehi has reiterated this promise in their writings.

17.16 The sons of Mosiah had been active in their attempts to repair the damage that they had done to the Nephites when they were engaged in their own apostate conduct. Having done all that they thought they could accomplish among the peoples of the land of Zarahemla, they thought to work with the Lamanites who were being further corrupted by the Nehorites, the Amlites, and other dissident Nephites who had usurped power in the land of Nephi.

17.16.11—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

17.17 The first account that Mormon provides his readers is that of Ammon among the people of King Lamoni. Later he briefly treats Aaron sojourn among the Amulonites in the city of Jerusalem. Subsequently he joins Muloki, Ammah, and two of Ammah's brothers in the village of Ani-Anti. Leaving Ani-Anti, the missionaries would travel to the city of Middoni where Aaron, Muloki, and Ammah would be incarcerated until rescued by King Lamoni and Ammon. The only other specific assignment that Mormon gives us of the missionary companions is that of Aaron when he labors in the household of King Lamoni's father. Of the details of the other missionaries as they worked singly among the Lamanites we have but little.

17.18 Aaron was the leader of the missionaries, although we are not told of the commission that placed him in charge. Aaron, it would appear, was the older brother, a fact probably indicated by the fact that he was the first choice of the people of Zarahemla to succeed King Mosiah (see *MS-C 29.1-3*). Note that Mormon is quite sensitive about helping his readers understand that Ammon's role as presiding elder was one which gave him the responsibility to strengthen his brethren in their respective assignments.

17.18.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.18.28—*stations*—At present we are at a loss to speculate about what is intended by this word. It is the only time in the Book of Mormon that the word is used in this fashion. It may be that before the men separated they were given specific geographical assignments after having observed the various cities and villages that lay before them in the land. Thus, each man would have been detailed instructions regarding their assignment according to the gift and power of the spirit of revelation that was upon their priesthood leader, Ammon.

17.19 The sons of Ishmael almost invariably sided with Laman and Lemuel from the very beginning of their association with the family of Father Lehi.

17.19.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

16 Therefore, this was the cause for which the sons of Mosiah had undertaken the work, that perhaps they might bring them unto repentance; that perhaps they might bring them to know of the plan of redemption.

17 Therefore they separated themselves one from another, and went forth among them, every man alone, according to the word and power of God which was given unto him.

{9—1830}

18 Now Ammon being the chief among them, or rather he did administer unto them, and he departed from them, after hav*ing blessed them according to their several stations, having imparted the word of God unto them, or administered unto them before his departure; and thus they took their several journeys throughout the land.

19 And Ammon went to the land of Ishmael, the land being called after the sons of Ishmael, who also became Lamanites.

Alma 17:16
CR93-O 32, 45
CR00-A 108

* p. 271

17.19.8—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

17.19.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.20 One must ask the question as to how many Nephites actually fell into the hands of King Lamoni. How many fell into the hands of any of the potentates among the Lamanites? We probably ought to conclude that there were many Nephites who had become disaffected from their government, much like the Amlicites and other Nehorites who had rebelled against the rule of the judges in the land of Zarahemla and against the Gospel of Jesus Christ. This is in addition to the descendants of the wicked priests of Noah and their ilk who gravitated to the Lamanites after having been exiled from the remnants of Zeniff's colony.

17.20.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.20.8—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

17.20.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.20.19—*custom*—A well-established practice developed through repetition.

17.20.24—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

17.20.49—*slay*—No doubt there were those among the Lamanites who would have preferred this to be the default measure.

17.20.56—*captivity*—That is to say, to make the Nephites hard-labor slaves.

17.20.62—*prison*—No doubt to protect the inhabitants of the land from any of the dubious thinking that the Nephite might have brought with

20 And as Ammon entered the land of Ishmael, the Lamanites took him and bound him, as was their custom to bind all the Nephites who fell into their hands, and carry them before the king; and thus it was left to the pleasure of the king to slay them, or to retain them in captivity, or to cast them into prison, or to cast them out of his land, according to his will and pleasure.

Alma 17:20–24
CR96-O 42

them which might have threatened the peace and security of the land.

17.20.65—*cast*—Ejecting a Nephite beyond the borders of the land put the problem of disposing of the alien into the hands of another.

17.21 At that time, Lamoni was a vassal to his own father, whose capital was at the city of Nephi.

17.21.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.21.15—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

17.21.20—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

17.22 It is interesting that Lamoni distinguished his own people from those of the Lamanites. The Nephites had long since thought of all those dwelling in the land of Nephi as being Lamanites. Lamoni's question is initially simple: "Do you want to take your chances with me, submitting to death, slavery or prison, or would you rather go somewhere else?"

17.22.6—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.22.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.23 Ammon's response is completely in keeping with the options placed before him: "If I am to die at somebody's hands, or waste away in prison, or wear out my life as a slave, I would rather do that here in the land of Ishmael than anywhere else".

17.23.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.24 To say that Ammon had a charismatic effect upon King Lamoni would

21 And thus Ammon was carried before the king who was over the land of Ishmael; and his name was Lamoni; and he was a descendant of Ishmael.

Alma 17:21
EM 1:191, 193
Alma 17:21–25
CR89-O 89

22 And the king inquired of Ammon if it were his desire to dwell in the land among the Lamanites, or among his people.

23 And Ammon said unto him: Yea, I desire to dwell among this people for a time; yea, and perhaps until the day I die.

{*¶*—1830}

24 And it came to pass that king

Alma 17:24

be to state the obvious.

- 17.24.8—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 17.24.11—*pleased*—One has to ask what it was about Ammon’s demeanor that pleased King Lamoni. Perhaps more than anyone else that King Lamoni had every met, Lamanite or Nephite, Ammon knew how to be obsequious. He had been raised in a royal court as the second son of a dynastic king. In addition, he was a man filled with the power and influence of the Holy Ghost and, thus, could love Lamoni without hesitancy.
- 17.24.13—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.
- 17.24.34—*wife*—This is as surprising a turn of events as one might hope for in the narrative of the Book of Mormon. What possessed Lamoni to even make the proposal? Some scholars have suggested that perhaps this was some sort of test that King Lamoni was administering to Ammon, to make certain that the fellow in front of him was not as grasping as other Nephites had been. Although we have no way of knowing for a certainty, it may have been that Lamoni in his vassalage was hoping to gain military and prestige strength among his brethren and with his father if he had a rough and tumble Nephite at his side, bound to him by marriage.

17.25 Ammon’s proposal that he be made a servant to the king was received with as much aplomb as that with which the proposal of marriage had been made. Either the marital relationship had merely been postponed in the mind of King Lamoni or else the marriage was not as much of a temporal blessing as we might have thought. We are not privy to the status that Ammon had in the household as a result of his servitude. Certainly the other servants were not thrilled with the prospect of herding the flocks out to the waters of Sebus. For them, certainly, there was only the prospect of death at the hands of the Lamanites or at the hands of King Lamoni as they tended to their duties. Some scholars have suggested that the assignment of Ammon to the waters of Sebus was, in fact, a death sentence.

- 17.25.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.
- 17.25.20—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 17.25.42—*custom*—We are at a loss as to what this particular custom was in reference to. Was it the fact that Ammon as a Nephite servant of the king must tend the sheep? Or was it the custom of tending sheep that is addressed, the Ishmaelite fashion being similar to that of the rest of the Lamanites?

Lamoni was much pleased with Ammon, and caused that his bands should be loosed; and he would that Ammon should take one of his daughters to wife.

EM 4:1577

25 But Ammon said unto him: Nay, but I will be thy servant. Therefore Ammon became a servant to king Lamoni. And it came to pass that he was set among other servants to watch the flocks of Lamoni, according to the custom of the Lamanites.

Alma 17:25
EM 1:173
CR96-O 42

17.25.45—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.26 We cannot tell from the account where the waters of Sebus lay, but it seems likely that the water source was in the borders of the land close to Lamanite territory. If the ownership of the waters were not in dispute to a certain degree, Lamoni would have certainly taken military action against the culprits before this time.

17.26.12–13—*three days*—It should be noted that the conversion of the entire household of King Lamoni took place in less than a week.

17.26.19—*Lamanitish*—In reference to the posterity of the eldest son of Lehi and Sariah, and others of those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.26.37—*Sebus*—On the east of the land of Nephi were the waters of Mormon wherein Alma the elder had baptized the disciples of Christ in the days of King Noah, the son of the great colonizer Zeniff. It is highly likely, however, that the waters of Sebus lay on the west side of the land of Nephi, and was the sole source of fresh water in all of that region.

17.26.42—*drive*—Inasmuch as this verb is in the present tense, we are left to decide if this was a practice that continued even to the days of Mormon, four hundred years later, or if Mormon is simply using the “historical present” to bring immediacy to his narrative.

17.27 We may recall in Mormon’s description of the Lamanites, given just as the sons of Mosiah separated to their various stations of service, that he testified that they were a grasping, covetous people who were basically unrestrained in their robbing and plundering of one another, if they thought they could get away with it. It would be interesting to know precisely how the Lamanites scattered the flocks of King Lamoni without doing the same to their own animals.

17.27.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.27.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17.28 One wonders at the state of affairs in the land of Ishmael that the loss of animals run off by the enemy would incur capital punishment. Clearly, King Lamoni must have felt that his Lamanite servants were somehow in collusion with their fellow Lamanites, or at least unwilling to defend the king’s property with their lives.

26 And after he had been in the service of the king three days, as he was with the Lamanitish servants going forth with their flocks to the place of water, which was called the water of Sebus, and all the Lamanites drive their flocks hither, that they may have water—

27 Therefore, as Ammon and the servants of the king were driving forth their flocks to this place of water, behold, a certain number of the Lamanites, who had been with their flocks to water, stood and scattered the flocks of Ammon and the servants of the king, and they scattered them insomuch that they fled many ways.

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28 Now the servants of the king began to murmur, saying: Now the king will slay us, as he has our brethren because their flocks were scattered by the wickedness of these men. And they began to weep exceedingly, saying: Behold, our flocks are scattered already.

Alma 17:27
MA 87
Alma 17:27–35
EM 1:191

17.29 The servants of the king were in extremity and completely stultified in their fear of death. Ammon surveyed the developing situation and knew that there was a way to rectify the problem with the sheep. Whether this knowledge came as a result of direct revelation or as a result of experience is really irrelevant. He was the right man, at the right place, at the right time.

17.29.13—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.29.19—*swollen*—Ammon and his brethren had fasted and prayed during their journey in the wilderness that they might have the ability to persuade their brethren of the truth of the Gospel of Jesus Christ. After three days of servitude, Ammon had patiently awaited an opportunity to be a blessing to those around him. During that time his prospects must have seemed dim to anyone looking at his circumstances. Here then, with the scattering of the King's flocks, an effectual door was opening for the missionary.

17.29.31–32—*my power*—Again, we do not know whether this is a reference to experience or revelation, but notice Ammon's care in attributing all that is known and is able to do to the God of Heaven.

17.30 There is nothing condescending in Ammon's attitude. His feelings are the product of his love of God and his desire to be a blessing to those around him.

17.30.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.31 Ammon was not trying to encourage his brethren with false hopes; he knew that the flocks could be regathered and preserved from the hands of the militant Lamanites.

17.31.8—*flattered*—At first blush, the use of this word might seem a little odd in describing what Ammon is doing to encourage his brethren. The 1829 usage of the word, however, allows for both positive and negative meaning. Among the positive connotations are the following: "to coax, please by commendation, soothe, encourage by favorable representations". Of course, in modern parlance the negative meanings reign supreme.

17.31.48—*preserve*—The first edition of the Book of Mormon had "reserve" in this place, a clear typographical error.

17.32 The Lamanites had scattered the flocks of the king, of course, so that they could gather them up for themselves. It would appear that at that time the animals were not marked with brands or any other form of possessive marking. One would think that attempting to steal a king's animal would be to endanger one's own life. We may have a glimpse into the status that King Lamoni actually had in the eyes of his own people and those of neighboring lands.

17.32.28—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus

29 Now they wept because of the fear of being slain. Now when Ammon saw this his heart was swollen within him with joy; for, said he, I will show forth my pow*er unto these my fellow-servants, or the power which is in me, in restoring these flocks unto the king, that I may win the hearts of these my fellow-servants, that I may lead them to believe in my words.

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30 And now, these were the thoughts of Ammon, when he saw the afflictions of those whom he termed to be his brethren.

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31 And it came to pass that he flattered them by his words, saying: My brethren, be of good cheer and let us go in search of the flocks, and we will gather them together and bring them back unto the place of water; and thus we will preserve the flocks unto the king and he will not slay us.

Alma 17:31
MD 124
CR97-A 113

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32 And it came to pass that they went in search of the flocks, and they did follow Ammon, and they rushed forth with much swiftness and did head the flocks of the king, and did gather them together again to the place of water.

Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.33 Whatever Ammon's skill were in gathering up scattered flocks, he was about to demonstrate abilities that would stun everyone in attendance at the waters of Sebus. Once the flocks were secured, Ammon set out to deal with those who had no compunction to steal from the king and send their fellow Lamanites to ignominious deaths.

17.33.11—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.34 King Lamoni had sent his servants with his flocks in order that the animals might be properly watered. Ammon was bound and determined that this assignment would be completed, for the sake of the animals as well as the sake of his fellow servants. Bringing the flocks to the waters lay them open to the scattering techniques of the Lamanites. Ammon's only recourse, then, was to deal with the oppressors directly.

17.34.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.34.24—*Sebus*—On the east of the land of Nephi were the waters of Mormon wherein Alma the elder had baptized the disciples of Christ in the days of King Noah, the son of the great colonizer Zeniff. It is highly likely, however, that the waters of Sebus lay on the west side of the land of Nephi, and was the sole source of fresh water in all of that region.

17.34.29—*number*—Six of the Lamanite aggressors would be slain by Ammon's sling, one was slain by Ammon's sword, and many others lost the use of their arms when they came to kill the missionary. We would probably not be surprised to learn that the odds against Ammon were at least twenty to one.

17.35 The arrogance of the Lamanites would be short-lived. The attitude of these wicked men is typical of the willfully disobedient. They deemed themselves superior to all those around them. They were strong, they were clever, and they cared not one whit for the welfare of anyone but themselves. In this they were like most of the named apostates among the Nephites. In their ignorance of the God of Heaven, they could not imagine what was about to transpire.

17.35.6—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.35.31—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land

33 And those men again stood to scatter their flocks; but Ammon said unto his brethren: Encircle the flocks round about that they flee not; and I go and contend with these men who do scatter our flocks.

34 Therefore, they did as Ammon commanded them, and he went forth and stood to contend with those who stood by the waters of Sebus; and they were in number not a few.

35 Therefore they did not fear Ammon, for they supposed that one of their men could slay him according to their pleasure, for they knew not that the Lord had promised Mosiah that he would deliver his sons out of their hands; neither did they know anything concerning the Lord; therefore they delighted in the destruction of their brethren; and for this cause they stood to scatter the flocks of the king.

of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

17.36 As the loss of life began to mount, the Lamanites realized that they would have to overpower Ammon or they would be picked off one by one. The assault upon Ammon was neither organized nor effective. Ammon's skill with the sword was such that he was able to deal with each attacker so soon as they came in range. Here we see the result of a royal military training that a king's son would have received in the courts of Zarahemla.

17.36.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.36.14—*sling*—It is easy to imagine the sort of weapon Ammon used here, inasmuch as the Israelites had used them for centuries before Lehi and his family left the land of Jerusalem. It was a simple weapon to fabricate and relatively simple to use, with some practice. If the pattern had remained the same since the beginning, Ammon's sling would have consisted of a leather pouch attached to two thongs. The thongs were held in the hand as the pouch, with a large stone in place, was whirled over the head. At the appropriate moment, one of the thongs was let go and the stone was hurled at the target. A skilled marksman could take down an animal or a man at a distance, just as Ammon did six times.

17.36.30–31—*certain number*—In this particular case, "certain number" means "six".

17.36.43—*power*—For all of their skill with the sling, if they used them, the Lamanites could not effectively return fire with their stones. Ammon could throw his stones with greater power for greater distances than any of his antagonists.

17.36.78—*clubs*—These particular men do not appear to be very bright.

17.37 We cannot say with accuracy how many of the Lamanites Ammon effectively disarmed. How many men would have to fall before the rest would realize that they were on a fool's errand? It is interesting that Ammon would adjust his skill with the sword with far greater finesse when he protected the life of his friend, King Lamoni, from the wrath of his father.

17.37.11—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

17.38 Ammon had protected the flocks of the king as if he had been confronted by wild animals. No doubt, if the Lamanites had at that point allowed the servants of King Lamoni to water their flocks, no more blood would have been shed. It was the viciousness of the Lamanites that brought them within the range of Ammon's sword.

17.38.18—*leader*—The brother of this man would attempt to slay Ammon as he lay comatose in the palace of the king. He was struck dead in the attempt, much to the consternation of his associates.

17.39 The original assignment given to Ammon and his fellow servants was to

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36 But Ammon stood forth and began to cast stones at them with his sling; yea, with mighty power he did sling stones amongst them; and thus he slew a certain number of them insomuch that they began to be astonished at his power; nevertheless they were angry because of the slain of their brethren, and they were determined that he should fall; therefore, seeing that they could not hit him with their stones, they came forth with clubs to slay him.

37 But behold, every man that lifted his club to smite Ammon, he smote off their arms with his sword; for he did withstand their blows by smiting their arms with the edge of his sword, insomuch that they began to be astonished, and began to flee before him; yea, and they were not few in number; and he caused them to flee by the strength of his arm.

38 Now six of them had fallen by the sling, but he slew none save it were their leader with his sword; and he smote off as many *of their arms as were lifted against him, and they were not a few.

39 And when he had driven them

* p. 273

water the flocks. All else that transpired was ancillary to the task at hand.

17.39.3—*he*—In reference to Ammon.

17.39.9—*he*—In reference to Ammon.

17.39.12—*they*—In reference to the other servants of the king who watered the flocks while Ammon stood guard. When the servants returned the flocks to the pasture, it was they who brought the severed arms to the king and not Ammon. This is how the subject of a sentence works with compound predicates.

17.39.44—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.1 It does not take much imagination to picture the scene that presented itself to King Lamoni. We are not told how the Lamanite arms were transported back to the city. One wonders if Ammon knew that his fellow servants had gathered up the limbs in order that they might reveal the essence of their confrontation with the Lamanite marauders. Ammon had been given additional assignments, the preparation of the horses and chariots for the king's journey to the festival of his father for one, and he apparently had turned himself to these tasks prior to any other contact with the king.

18.1.8—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.2 The astonishment of Lamoni is in large major centered in the fact that one man, Ammon, had been able to do more in a day's time to reduce the deprecations against his goods and people than all of the previous servants that he had put in charge of his flocks.

18.2.22—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.2.60–61—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni's father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

18.2.69–70—*this people*—Of whom is Lamoni speaking? It is the maraud-

afar off, he returned and they watered their flocks and returned them to the pasture of the king, and then went in unto the king, bearing the arms which had been smitten off by the sword of Ammon, of those who sought to slay him; and they were carried in unto the king for a testimony of the things which they had done.

{Chapter XII; continued}
(Chapter 18)

{¶—1830}

1 AND it came to pass that king Lamoni caused that his servants should stand forth and testify to all the things which they had seen concerning the matter.

Alma 18
EM 1:150,
151, 194,
196, 201
EM 2:804
EM 3:1166
CR86-A 89

2 And when they had all testified to the things which they had seen, and he had learned of the faithfulness of Ammon in preserving his flocks, and also of his great power in contending against those who sought to slay him, he was astonished exceedingly, and said: Surely, this is more than a man. Behold, is not this the Great Spirit who doth send such great punishments upon this people, because of their murders?

Alma 18:2–28
MD 340

ing Lamanites who have incurred the wrath of the Great Spirit or the people of King Lamoni?

18.2.74—*murders*—Is Lamoni speaking of the aggressions of other Lamanites against his servants or is he thinking of the punishments that he himself had meted out to his people because of their failure to protect his flocks?

18.3The servants of King Lamoni know little or nothing about the Great Spirit, but they do not believe that Ammon is a mere mortal. Neither can the servants think of any other reason that Ammon would do what he has done, except that he was of the king's party. They have also been somewhat unnerved by the whole proceeding.

18.3.12–13—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni's father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

18.4 Lamoni had no understanding regarding the priesthood or how the powers of God might be invested upon mortal men. He drew his conclusions based on what he could comprehend. If Ammon could not be killed and the enemies of the king could be summarily dismissed by one being, then that being must be supernatural. The only supernatural being of whom Lamoni had any intellectual awareness was the Great Spirit.

18.4.20–21—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni's father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

18.4.38—*slay*—The execution of the other servants of the King undoubtedly transpired because Lamoni thought that his servants had been somehow in collusion with the Lamanites who had been stealing his animals. He may not have believed the report that those servants had given regarding the Lamanite mischief and therefore condemned them to death. With the evidence before him, the bloody arms of his enemies, Lamoni could know for himself that the story that had been told him before was probably true and he then began to have serious misgivings about the lives he had taken.

18.4.54—*fathers*—Certainly Lamoni had heard something of the Great Spirit from his own father, even though Lamoni's father was undoubtedly not a believer. Whatever the priests of Noah and the Nehorites added to the doctrinal mix, certainly the Lamanites had communicated to their posterity that notion of a supreme being, patterned after their

3 And they answered the king, and said: Whether he be the Great Spirit or a man, we know not; but this much we do know, that he cannot be slain by the enemies of the king; neither can they scatter the king's flocks when he is with us, because of his expertness and great strength; therefore, we know that he is a friend to the king. And now, O king, we do not believe that a man has such great power, for we know he cannot be slain.

4 And now, when the king heard these words, he said unto them: Now I know that it is the Great Spirit; and he has come down at this time to preserve your lives, that I might not slay you as I did your brethren. Now this is the Great Spirit of whom our fathers have spoken.

concept of the Lord God of Israel, the great Jehovah. Jehovah, the pre-mortal spirit of the Lord Jesus Christ, administered the affairs of the covenant people under the auspices of the authority bestowed upon him as the firstborn son of God. The mistake made by the Nehorites and other apostates was that they did not anticipate the God of heaven to descend to the earth in the form of a infant child who would grow into maturity and bring about the atoning sacrifice by which the children of men might attain unto eternal life ad salvation.

18.5 These Lamanites believed that there was no necessity for an atoning sacrifice because they did not believe in the notion of personal sin. What is troubling Lamoni is that he knows that Ammon is a corporeal being, he had a body of flesh and bone, that he could be tied up and bound and hauled before the king. If Ammon and the Great Spirit were to be considered the same being, then the Nephite notion of the corporeal appearance of a Messiah becomes more credible. If that much is true then perhaps the notion of personal sin has merit as well. It is with that conclusion that Lamoni begins to doubt his conduct in taking the lives of his servants.

18.5.7—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.5.19–20—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni’s father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

18.6 Again, Lamoni had apparently concluded that his former servants were allowing his flocks to be pillaged by his enemies among the Lamanites.

18.7 In modern parlance, the Lamanites were cattle rustlers.

18.7.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

18.7.14—*Sebus*—On the east of the land of Nephi were the waters of Mormon wherein Alma the elder had baptized the disciples of Christ in the days of King Noah, the son of the great colonizer Zeniff. It is highly likely, however, that the waters of Sebus lay on the west side of the land of Nephi, and was the sole source of fresh water in all of that region.

18.8 No doubt this question was asked with some undisguised trepidation. If Ammon had already demonstrated to everyone’s satisfaction that he was invincible, the king may have only wanted to know where his servant was so

5 Now this was the tradition of Lamoni, which he had received from his father, that there was a Great Spirit. Notwithstanding they believed in a Great Spirit they supposed that whatsoever they did was right; nevertheless, Lamoni began to fear exceedingly, with fear lest he had done wrong in slaying his servants;

6 For he had slain many of them because their brethren had scattered their flocks at the place of water; and thus, because they had had their flocks scattered they were slain.

7 Now it was the practice of these Lamanites to stand by the waters of Sebus to scatter the flocks of the people, that thereby they might drive away many that were scattered unto their own land, it being a practice of plunder among them.

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8 And it came to pass that king Lamoni inquired of his servants, saying: Where is this man that has such

Alma 18:5
EM 1:180
CR00-A 33

Alma 18:7
AF 197

Alma 18:8–29
MD 340

that he could steer clear of him.

18.8.8—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.9 Certainly there are mixed emotions at play in the mind and heart of King Lamoni. On the one hand, he clearly has invited into his service a man who could not be cajoled in any manner to do anything that he himself did not want to do. Yet, as his other servants have already pointed out, Ammon must be a friend to the king, since the man defended the flocks. Lamoni could have easily pointed out, however, that Ammon may have been more of a friend to his fellow servants than to the king because it was their lives that he directly preserved. Yet, for all of the speculation, Ammon was still going about doing the will of the king, duties that had been assigned before the magnificent demonstration of superhuman power had been made.

18.9.34—*horses*—Many anti-Mormons have ridiculed the notion that the Nephites found horses in the Western Hemisphere, believing that the horse was not introduced into the Americas until the coming of the Europeans. Apologists have suggested that the nomenclature used by Nephi reflected general classes of animals based on appearance or function rather than popular or scientific terminology. Be that as it may, there will yet come a time when the truth of the matter will prove to be that there were “horses” among the Jaredites and among the posterity of Lehi not much different than those which now graze in pastures from Canada to Argentina.

18.9.36—*chariots*—Notwithstanding the absence of evidence, the truth of the matter is that the inhabitants of the ancient Americas were in possession of the concept of the wheel. How could they not be? The Nephites and Lamanites were descendants of a people who were familiar with the wheeled chariots of many nations, including those of the House of Israel.

18.9.45—*Nephi*—It is quite possible that this is the same as the city of Lehi-Nephi, the capital city of the Kingdom of Zeniff, Noah, and Limhi. In the text of the Book of Mormon, the name place “Lehi-Nephi” is confined to chapters 7 and 9 of Mosiah. There is, however, a city of “Nephi” mentioned by Zeniff in his own account (see 9.15.20) and we are at a loss to know whether this was “Lehi-Nephi” or a separate community altogether. If these two are the same, we may only speculate as to why there was a name change. In any event, the Nephi spoken of here is a city within the land of Nephi.

18.9.63—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.10 Lamoni’s concept of power and the right to rule was based on the thinking of the natural man. If a man is a master at arms, should he not be in the forefront of the nation? Should not the mightiest man, the man who cannot be slain be the king? Yet Ammon had politely declined to be Lamoni’s son-in-law, a role that would have fit his extraordinary talents and attributes from a Lamanite way of thinking. All that Ammon did was counterintuitive and thus he was fast becoming an enigma to king Lamoni.

18.10.4—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ

great power?

*9 And they said unto him: Behold, he is feeding thy horses. Now the king had commanded his servants, previous to the time of the watering of their flocks, that they should prepare his horses and chariots, and conduct him forth to the land of Nephi; for there had been a great feast appointed at the land of Nephi, by the father of Lamoni, who was king over all the land.

* p. 274
Alma 18:9–12
EM 1:173

10 Now when king Lamoni heard that Ammon was preparing his horses and his chariots he was more astonished, because of the faithfulness of Ammon, saying: Surely there has not been any servant among all my servants that has been so faithful as this man; for even he doth remember all my commandments to execute them.

through the ministry of the sons of Mosiah, and in particular by Ammon.

18.10.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.11 If a man knows where God is, does he immediately retire to the place that he might find Him? The saint may, but not the sinner, and Lamoni was beginning to suspect that he may have already offended God because of his prior treatment of his servants.

18.11.9–10—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni's father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

18.12 Ammon's approach to the king had been and ever would be one that was directly by his love for the children of God, wherever they might be found. His missionary efforts were driven by charity and a willingness to suffer all things for the sake of the Gospel of Jesus Christ. Therefore, even though he was a king's son, he could humble himself to servitude that he might win the hearts of those who would be his enemies.

18.12.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.12.39—*changed*—We may only imagine what Ammon perceived in the countenance of the king that made it appear expedient that he should depart from before his face. Surely there was no anger; there may have been fear or anxiety. We cannot be exactly certain how Ammon was treated during their first interview. Had there been contempt; had there been mild amusement?

18.13 The servant certainly knew the mind of his lord. It may have been as well that the servant had a vested interest in what Ammon might have to say. Inasmuch as the entire household of King Lamoni would almost immediately accept all of the principles and ordinances of the Gospel of Christ, it would appear that at least one of the servants was cognizant that something wonderful was about to happen.

18.13.10—*Rabbanah*—It is tempting to compare this word with "Rabbi" and "Rabboni" which appear in the New Testament. The latter was used by Mary Magdalene when she suddenly realized that the man she was speaking with on the morning of the resurrection was her Savior. We know little or nothing about its origin and usage except that which

11 Now I surely know that this is the Great Spirit, and I would desire him that he come in unto me, but I durst not.

{9—1830}

12 And it came to pass that when Ammon had made ready the horses and the chariots for the king and his servants, he went in unto the king, and he saw that the countenance of the king was changed; therefore he was about to return out of his presence.

13 And one of the king's servants said unto him, Rabbanah, which is, being interpreted, powerful or great king, considering their kings to be powerful; and thus he said unto him: Rabbanah, the king desireth thee to stay.

Alma 18:13
EM 1:181, 187

tradition and speculation have provided. Most linguists suggest that “Rabbi” was transliterated into Greek from the Hebrew, from roots which mean “captain, chief, great lord; multiple, myriad; abundant”. Biblical scholars assert that the term was of fairly modern origin to the days of the Savior’s mortal ministry and had three degrees: *rabb*, *rabbi*, *rabbān*, the latter being the greatest of the three. Much of the people looked upon men so titled as infallible oracles in religious matters. How the Nephites and the Lamanites had adapted the ancient roots of Hebrew to their titular system, we cannot comment with certainty, save to say that there is undoubtedly a connection of some kind linguistically.

18.14 This verse not only reveals to some degree the consternation that King Lamoni was experiencing, but also clearly illustrates Ammon’s marvelous patience in waiting upon those who were his prospective converts to the Gospel of Christ.

18.14.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.14.34—*hour*—Mormon’s observation here about the length of time King Lamoni waited before saying anything, raises a question as to whether the Nephites and the Lamanites had different manners of counting time throughout the day. It could be that the inhabitants of the land in the first century BC counted daylight hours differently than those who lived in the fourth century AD.

18.14.37—*their*—If we knew to whom Mormon was referring with this possessive pronoun, then we would have a better understanding of the issue raised in 18.14.34.

18.15 As Ammon would say shortly (see 18.17), he was willing to do anything that King Lamoni required of him, so long as it did not violate the eternal principles that governed his prospects in eternity.

18.15.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.16 Should it seem marvelous that a Nephite would protect the flocks of a Lamanite and the lives of Lamanites, inasmuch as the Lamanites could only think of the Nephites as enemies? This in addition to the fact that Ammon was able to accomplish so great a feat to begin with.

18.16.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.16.44—*seven*—Six with the sling and one with the sword, to be precise.

14 Therefore Ammon turned himself unto the king, and said unto him: What wilt thou that I should do for thee, O king? And the king answered him not for the space of an hour, according to their time, for he knew not what he should say unto him.

15 And it came to pass that Ammon said unto him again: What desirest thou of me? But the king answered him not.

{¶—1830}

16 And it came to pass that Ammon, being filled with the Spirit of God, therefore he perceived the thoughts of the king. And he said unto him: Is it because thou hast heard that I defended thy servants and thy flocks, and slew seven of their brethren with the sling and with the sword, and smote off the arms of others, in order to defend thy flocks and thy servants; behold, is it this that causeth thy marvelings?

Alma 18:16
MD 791
Alma 18:16–20
MD 777

18.17 What would motivate the mind and heart of an extraordinarily talented man to voluntarily surrender himself to the righteous will of an avowed enemy? As it turns out, there is only one thing that would do so and that is the pure love of Jesus Christ. It would be the charity of Ammon and his brethren that would eventually win the souls of the Lamanites to Christ.

18.17.18—*man*—This clarification was in answer to the unarticulated question as to what Ammon really was. In Lamoni's mind had been the perception of Ammon as the Great Spirit, yet the king knew that Ammon could be bound. If not the Great Spirit as spirit, then was the Nephite the promised Messiah, an incarnate God? Ammon tenderly and humbly clears the air.

18.17.22—*servant*—Here again is a demonstration of Ammon's deep humility. He had an opportunity to exalt himself in the society of the king, but chose not to do so, just as he had chosen to remain without marital attachments to the royal house. Both of these promotions would have enhanced his credibility and his ability to preach the Gospel to these fear-filled people. Satan would have prompted such a course, but the Holy Spirit did not.

18.18 Notwithstanding Ammon's statement to the contrary, King Lamoni cannot get his mind around the notion that the person before him can actually be a mortal being. Part of his consternation is attenuated by Ammon's clear ability to read his thoughts. Who but a divine being could do that? Lamoni is in a dither, indeed.

18.18.16—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.18.25—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.18.40–41—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni's father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

18.19 Ammon will continue to teach the truth, pure and undiluted. Ammon would have to accept the principles of the priesthood, by which he would learn that the children of men may have great power granted to them, astonishing powers by which the nations of the earth might be blessed, one individual at a time.

18.19.1—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a

17 I say unto you, what is it, that thy marvelings are so great? Behold, I am a man, and am thy servant; therefore, whatsoever thou desirest which is right, that will I do.

18 Now when the king had heard these words, he marveled again, for he beheld that Ammon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who knows all things?

19 Ammon answered and said unto him: I am not.

Alma 18:18
MD 791
Alma 18:18–40
CR90-O 34

Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.20 The skill by which Ammon was able to lop off the arms of his enemies was unknown among the Lamanites; at least King Lamoni had never seen the like. This was a skill that could be learned, but the king could not conceive how one man could so quickly incapacitate several others. The expertise with the sling he could understand, together with the one man who had died by the edge of Ammon's sword. The rest of the foray was beyond his ken. The spiritual power which Ammon wielded also baffled King Lamoni, that power by which the missionary was able to discern the thoughts of his host. If a man knew what one's enemy was about, certainly that man would have a clear advantage in any confrontation.

18.21 King Lamoni's motives are not exactly pure in his interview with Ammon. Why would Lamoni seek to defend or protect Ammon? Did he anticipate that once his peers discovered that there was an aide to King Lamoni who could discern the thoughts of others, would they not be willing to go to war just to get control of such a man, or perhaps at least to kill him? The king wanted strength of arms, skills that would make him unassailable on the battle field. He wanted the additional ability to anticipate the motives and designs of his enemies. He was willing to do anything, and readily said so, in order that he might be equipped with these two powers.

18.22 Ammon merely wanted a listening ear, that he might be able to present the fundamental principles of salvation to Lamoni and his people. He sought for no personal gain or glory; he would not take undue advantage of his lord who was consumed with curiosity and a desire for self-sufficiency.

18.22.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.22.10—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.23 Lamoni's astonishment at Ammon's talents and gift was such that he was teachable. In the process of time he would come to realize that his whole approach to life would require great sacrifices on his part, but in the beginning his determination to understand why Ammon was the way he was and whether he could be as Ammon was, was foremost in his mind and heart.

18.23.21—*guile*—Not Ammon's guile, but king's own. In the beginning King Lamoni had no desire to enter into a covenant with the God of the House of Israel. But he was prepared to do anything to acquire the powers that Ammon appeared to have.

18.24 What begins here is an approach to teaching the Gospel that apparently had become standard among the Nephites. Aaron would use a similar approach while teaching Lamoni's father (see 22.7). It should not be lost on the reader that when approaching others regarding the fundamental principles of the Gospel of Jesus Christ, that the Thirteen Articles of Faith begin in a similar fashion.

20 And the king said: *How knowest thou the thoughts of my heart? Thou mayest speak boldly, and tell me concerning these things; and also tell me by what power ye slew and smote off the arms of my brethren that scattered my flocks—

21 And now, if thou wilt tell me concerning these things, whatsoever thou desirest I will give unto thee; and if it were needed, I would guard thee with my armies; but I know that thou art more powerful than all they; nevertheless, whatsoever thou desirest of me I will grant it unto thee.

22 Now Ammon being wise, yet harmless, he said unto Lamoni: Wilt thou hearken unto my words, if I tell thee by what power I do these things? And this is the thing that I desire of thee.

23 And the king answered him, and said: Yea, I will believe all thy words. And thus he was caught with guile.

24 And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God?

* p. 275
Alma 18:20
MD 791

Alma 18:22–39
CR84-O 6

Alma 18:24–41
CR98-A 113
Alma 18:24
EM 3:1132

18.24.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.24.20—*God*—We do not have before us the Nephite or Lamanite cognate for the word which is here translated as “God”. Whatever that word was, it did not occur in Lamoni’s vocabulary until Ammon presented it to him.

18.25 Here was a vocabulary word that had never been presented to the king, notwithstanding that he had heard of and believed in the Great Spirit.

18.26 Ammon seeks for a common ground, a baseline upon which he can build King Lamoni’s faith. The question is almost rhetorical inasmuch as Lamoni had already asked Ammon if he were the Great Spirit (see 18.18), but Lamoni is given the opportunity to answer in the affirmative.

18.26.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.26.11–12—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni’s father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion. From this point on, however, the correct meaning for the nature of the God of Israel will be the basis upon which all other doctrinal considerations are built.

18.27 Lamoni’s answer in the affirmative gives Ammon the point upon which he can help establish the king’s faith in Jesus Christ.

18.28 There were undoubtedly many false traditions associated with the Lamanite conception of the Great Spirit. This, perhaps, is one of the reasons why it was useful to have a new term altogether, “God”, in which the truth might be focused. The next principle building block in Lamoni’s house of faith had to do with the king’s perception as to what God did. Is He primarily a Creator?

18.28.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.28.17-18—*Great Spirit*—We do not know from whence this under-

25 And he answered, and said unto him: I do not know what that meaneth.

26 And then Ammon said: Believest thou that there is a Great Spirit?

27 And he said, Yea.

28 And Ammon said: This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth?

standing of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni's father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion. From this point on, however, the correct meaning for the nature of the God of Israel will be the basis upon which all other doctrinal considerations are built.

18.29 One has to ask the question regarding Lamoni's fundamental beliefs about God before he came in contact with Ammon. If the Great Spirit created everything on the earth, where has He spent his time ever since. One wonders if the Lamanites had a conception of God as a being who resided anywhere. "Heaven" was another one of those pesky vocabulary words which Lamoni had never used in conjunction with theology. It would seem reasonable to assume that the Lamanites perceived that the earth and the sky were parts of the same thing.

18.30 The simplest of definitions, but a step toward Lamoni acquiring a correct understanding of the nature of God in order for him to obtain faith unto salvation.

18.30.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.31 What an extraordinary question! Where had Lamoni ever come into contact with such an idea, given that his limited vocabulary had constrained his understanding? We should begin to suspect that the Spirit of God was already working mightily within the king.

18.31.3—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.32 God has a perspective that man does not, in part represented by the fact that the residence of the Father is above the earth. It is with that perspective that God can know what His children are about. Additionally, God knows the hearts and minds of men and women because of His relationship to them. He is their Creator; He knows what makes them tick. This knowledge, coupled with the power and influence of the Holy Ghost, gives the God of Heaven an undeniable omniscience.

18.32.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

29 And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens.

30 And Ammon said unto him: The heavens is a place where God dwells and all his holy angels.

31 And king Lamoni said: Is it above the earth?

32 And Ammon said: Yea, and he looketh down upon all the children of men; and he knows all the thoughts and intents of the heart; for by his hand were they all created from the beginning.

Alma 18:30
EM 2:580

Alma 18:32
MD 777, 791
CR84-O 13
CR90-O 96

18.33 The Spirit of God has borne witness to Lamoni's soul that Ammon's words are true. All acquisition of truth is likewise established in the hearts and minds of the faithful. Lamoni's question anticipates an answer that would explain why Ammon can comprehend the king's own thoughts and feelings. Essentially the question is, "Are you one of God's angels who dwell with Him in Heaven?"

18.33.3—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

18.34 Once Ammon had helped King Lamoni to come to a correct understanding about God and some of His attributes, he begins to help the king understand something about man's relationship with God the Father. That humanity is the offspring of the supreme being is one of the most important revelations ever given to man. Lamoni had looked upon Ammon as a deity; Ammon is suggesting to Lamoni that human potential is far beyond anything conceived in the minds of natural men.

18.34.1—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.35 What powers and skills Ammon possesses have come from God. Comprehending that which is just and true, living by those principles thus comprehended, and living one's life in harmony with the whisperings of the Spirit of God constitutes the source of all that which has impressed and astonished Lamoni in his interaction with Ammon.

18.36 Once a man understands the nature and disposition of God and why a divine being would interfere in the affairs of His children, then the man is prepared to understand the nature and purpose of the universe. To what end does this planet exist, especially in its rather tenuous condition, filled with death, disease and corruption? Why does the Creator allow oppression and injustice to continue, apparently unabated? Thus, Ammon begins with the creation of the earth and all things that dwell thereon, that in the beginning, when all these things came forth from His hands, they were perfect in their own sphere. The fallen nature of the earth has been the direct result of disobedience

18.36.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18.36.21—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

18.36.44—*scriptures*—The sacred records which were laid before Lamoni were those preserved upon the Brass Plates. It would be interesting to know if the missionaries had brought copies of those records with them or whether they had them all committed to memory.

18.36.54—*prophets*—A prophet is one who testifies that Jesus is the Christ.

33 And king Lamoni said: I believe all these things which thou hast spoken. Art thou sent from God?

34 Ammon said unto him: I am a man; and man in the beginning was created after the image of God, and I am called by his Holy Spirit to teach these things unto this people, that they may be brought to a knowledge of that which is just and true;

35 And a portion of that Spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God.

36 Now when Ammon had said these words, he began at the creation of the world, and also the creation of Adam, and told him all the things concerning the fall of man, and rehearsed and laid before him the records and the holy scriptures of the people, which had been spoken by the prophets, even down to the time that their father, Lehi, left Jerusalem.

Alma 18:34
AF 49
CR90-O 94
Alma 18:34–39
CR96-O 48

Alma 18:35
CR89-A 37

Alma 18:36
PM 83
EM 3:1284
Alma 18:36–39
CR86-O 71

This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

18.36.63—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

18.36.65—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or “established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

18.37 The records contained on the Brass Plates contained the writings of the prophets of God from the days of Adam and Eve down to the time that father Lehi was commanded to depart from the land of Judea. Lehi kept his own record of his spiritual life, as did his righteous posterity. These had been preserved upon the Large Plates of Nephi and other divinely inspired manuscripts.

18.37.25—*wilderness*—This is most likely in direct reference to the eight-year sojourn of Lehi and his family within the confines of the Arabian peninsula.

18.38 This must have served as a novel rendering of Lamanite history for King Lamoni and his couriers. Lamoni was a direct descendant of Ishmael; the servants were direct descendants of Laman and Lemuel. Certainly the collective memory of the Lamanites had been skewed by the traditions of their fathers, traditions that had been purposefully created to vilify Nephi and his posterity while exalting the conduct of Laman and Lemuel. The power and influence of the Holy Ghost upon Ammon’s audience must have been strong indeed for them to have accepted all that the Nephite missionary was teaching them, historical facts that flew in the face of all that they had been taught since the time they were children.

18.38.11—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

18.38.13—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.

18.38.18—*Ishmael*—The father of the second family that joined Lehi and his family at the time the prophet departed from the city of Jerusalem. That Lehi and Ishmael were acquainted prior to this time seems certain. It would seem somewhat reasonable to assume also, that the sons of Lehi were acquainted with the children of Ishmael, at least casually.

18.38.42—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

18.38.44—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, “flowing peace” or

37 And he also rehearsed unto them (for it was unto the king and to *his servants) all the journeyings of their fathers in the wilderness, and all their sufferings with hunger and thirst, and their travail, and so forth.

* p. 276

38 And he also rehearsed unto them concerning the rebellions of Laman and Lemuel, and the sons of Ishmael, yea, all their rebellions did he relate unto them; and he expounded unto them all the records and scriptures from the time that Lehi left Jerusalem down to the present time.

“established in peace”. The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, “established in peace” is by definition, the City of the great King.

18.39 In conjunction with the purpose of creation, coupled with the nature of the fall, Ammon naturally testified of the premortal councils that were held prior to the foundations of the earth having been laid. He bore witness to the plan of happiness, a divinely inspired plan that allowed for the moral agency of men to be exercised so that they might learn from their own experience to discern between good and evil. The negative aspects of agency were anticipated as well, Ammon taught the king, in that primordial time a Savior, the Messiah, was called up and anointed in the midst of his brethren, that he might descend to earth as a mortal being, empowered to bring about the redemption of all those who partook of the fall through temptation and sin. The promise of redemption had been taught in the writings of all of the holy prophets since the beginning of time and Ammon was able to illustrate that fact in the holy scriptures.

18.39.35—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

18.40 King Lamoni had willingly opened his heart and mind to the words of Ammon primarily, in the beginning, because he wished to know how to become as Ammon was, seemingly all-powerful and all-knowing. As those truths entered into his consciousness, the Spirit of God testified of their truthfulness and the king began to acquire line upon line the fundamental principles of the Gospel that may lead a man to eternal salvation.

18.41 Lamoni had come to understand the foolishness of all that he had been taught since the time he was a child. His mind was enlightened and his heart was touched by the Holy Ghost such that he perceived the precarious situation that he and his people were in. He wished to be as Ammon was, but his motives were far different from that which had possessed him at the beginning of their interview.

18.41.27—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally

39 But this is not all; for he expounded unto them the plan of redemption, which was prepared from the foundation of the world; and he also made known unto them concerning the coming of Christ, and all the works of the Lord did he make known unto them.

Alma 18:39
PM 83
CR93-O 32, 45
CR00-A 33,
108
CR02-A 91

{¶—1830}

40 And it came to pass that after he had said all these things, and expounded them to the king, that the king believed all his words.

41 And he began to cry unto the Lord, saying: O Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people.

known as Nephites.

18.42 This, of course, was not the first time that Ammon had witnessed a person in this comatose state. Alma the younger had experienced such a regenerative process after the angel had warned him that his willful rebellion was leading him to destruction (see *MS-C 27.16–26*). Ammon also knew that it was merely a matter of time before Lamoni would regain his awareness of the world around him.

18.43 When Alma had fallen into his state of unconsciousness, King Mosiah, Alma his father, and the other priests of Zarahemla fasted and prayed for two days anticipating Alma’s revival from both his physical and his spiritual state. We should not be surprised at the comparable period of time taken by King Lamoni to receive a testimony of the Christ and his part in the redemption of mankind.

18.43.50—*mourned*—We should not be surprised to discover that as part of their mourning, the wife and children also fasted and prayed. Certainly Ammon’s conduct would have been in concert with all that he had learned at Alma the younger’s side.

18.43.58—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.1 We may only speculate about the traditions of the Lamanites and why they were willing to wait two days to bury King Lamoni. If this delay were based in Jewish traditions, the third day was the time when the spirit was to permanently abandon the body. It is tempting to make the connection, but probably unwise.

19.1.24—*sepulchre*—A variant spelling of “sepulcher”

19.2 We are not privy to the nature of the “fame” that the queen had heard. Certainly it would have been communicated to her by the hand of the servants, but which ones? Ammon’s fellow workers at the waters of Sebus could have voiced their sentiments regarding the rather spectacular powers exhibited in their defense, and in defense of the king’s flocks. She could have been enlightened regarding the nature of the teachings that Lamoni had been responding to when he collapsed. Either one of these events could have been attributed to the power of the “holy God” whom Ammon served.

19.2.10—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.3 Ammon’s response to the queen was similar to that which he had said to Lamoni; he was willing to do for her anything that was right.

19.3.7—*Ammon*—One of the sons of Mosiah who went unto the Laman-

42 And now, when he had said this, he fell unto the earth, as if he were dead.

43 And it came to pass that his servants took him and carried him in unto his wife, and laid him upon a bed; and he lay as if he were dead for the space of two days and two nights; and his wife, and his sons, and his daughters mourned over him, after the manner of the Lamanites, greatly lamenting his loss.

{Chapter XII; continued}
(Chapter 19)

{9—1830}

1 AND it came to pass that after two days and two nights they were about to take his body and lay it in a sepulchre, which they had made for the purpose of burying their dead.

2 Now the queen having heard of the fame of Ammon, therefore she sent and desired that he should come in unto her.

3 And it came to pass that Ammon did as he was commanded, and went in unto the queen, and desired to

Alma 18:42
CR00-O 80

Alma 19
EM 1:142,
150, 151,
194, 196,
201, 218
EM 2:804
EM 3:1166
CR86-A 89
CR90-O 37

ites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.4 The servants of King Lamoni who had been at the waters of Sebus with Ammon had openly testified that he was a man who could not be killed, a man of great physical skill and power, and a man who was a friend to the king. The servants who had been listening with the king in his chambers had heard all that Ammon had said regarding his relationship with the God of Heaven. Perhaps the queen had heard a little bit of both accounts.

19.5 Clearly the queen knew little or nothing of the “holy God” whom Ammon served, but her love and affection for her husband made her somewhat desperate for the life of her husband. If Ammon was such a servant, she wished him to do something for Lamoni. The fact that Ammon willingly went in unto the king was his tacit testimony that he did serve a most holy God.

19.5.53—*stinketh*—Since Lamoni was not dead, he could not have been offensive to the noses of those around him. Therefore, when his wife said that he did not smell bad to her, she was telling the truth. One has to wonder about the motives of those servants who thought that Lamoni ought to be put into his tomb.

19.6 The spirit of man, that part which dwelt with the God of Heaven prior to its sojourn here upon the earth in mortality, is a being of light and truth. When that eternal, divine-natured being comes into contact with that which is dark, evil, or rebellious, there is misery, dissatisfaction, and distress; that response is inevitable. By the same token, when the eternal spirit of a man comes into contact with that which is of God, light, truth, and righteousness, there is happiness, joy, and peace. The transition from one state to another is more than dynamic. To fall from light into darkness is to descend into hell; to transcend the natural man, the world in which we presently dwell, is to find heaven on earth. Many of the possible physiological responses to such transitions are a matter of divine record, this of Lamoni’s being one of them.

19.6.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.6.12—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

19.7 Ammon’s experience with Alma the younger gave him every reason to suspect that King Lamoni had not died from his experience with the spirit. This assumption had no doubt been confirmed by revelation. The queen’s request that he witness for himself the condition that the king was in fulfilled his own desire that he might be present when Lamoni regained consciousness. When he saw the king for himself he recognized the signs of life that were still upon Lamoni, just as they had been upon Alma.

19.8 Again, Ammon may have known what was about to transpire to Lamoni

know what she would that he should do.

4 And she said unto him: The servants of my husband have made it known unto me that thou art a prophet of a holy God, and that thou hast power to do many mighty works in his name;

5 Therefore, if this is the case, I would that ye should go in and see my husband, for he has been laid upon his bed for the space of two days and two nights; and some say that he is not dead, but others say that he is dead and that he stinketh, and that he ought to be placed in the sepulchre; but as for myself, to me he doth not stink.

6 Now, this was what Ammon desired, for he knew that king Lamoni was under the power of God; he knew that the dark veil of unbelief was being cast away from his mind, and the light which did *light up his mind, which was the light of the glory of God, which was a marvelous light of his goodness—yea, this light had infused such joy into his soul, the cloud of darkness having been dispelled, and that the light of everlasting life was lit up in his soul, yea, he knew that this had overcome his natural frame, and he was carried away in God—

7 Therefore, what the queen desired of him was his only desire. Therefore, he went in to see the king according as the queen had desired him; and he saw the king, and he knew that he was not dead.

8 And he said unto the queen: He is

Alma 19:6
MD 447
EM 2:836
CR83-A 12
CR88-A 9
CR00-O 80
* p. 277

because of his own experience with Alma, but it is likely that the Spirit of the Lord confirmed his view of the situation so that he could speak with confidence. Alma had remained unconscious of his surroundings for three days; it was clear that Lamoni's experience was going to be similar.

19.9 One wonders where the faith of queen came from. She knew of Ammon's reputation, had received glowing reports of his past endeavors, yet she herself was wanting in personal experience with the missionary. Again, we may rightly suspect that the heart and mind of this good woman was being touched in a similar fashion as that of her husband, by the spirit of God, though not to the same extent as yet.

19.9.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.10 This is a wonderful observation regarding the wife of King Lamoni. Her spirituality will be proven worthy of her husband in short order.

19.10.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.10.27—*all*—There are those who would choose to slice and dice the terminology here. Does it make any difference whether Lamoni's queen had more faith than any Nephite living at the time Ammon made the claim, or whether it was in reference to any Nephite who had ever lived since the days of Lehi? The fact remains that the woman was an extraordinary daughter of God.

19.10.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.11 The attendance of the queen to her husband's bed certainly would have precluded any attempt by the disbelieving servants to spirit the king's body away to the sepulcher.

19.11.26—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.11.28—*appointed*—This very hour had been revealed to Ammon in conjunction with his own experience with the conversion of Alma the younger.

19.12 Lamoni's experiences during the three days that he was oblivious of the world around him were such that he had become particularly perceptive of the spirituality of those around him. If he had had any doubts regarding the spiritual power of Ammon, those would have been immediately swept away. How much additional joy would have filled the king's heart when he perceived the queen's great faith, faith greater than any to be found among the

not dead, but he sleepeth in God, and on the morrow he shall rise again; therefore bury him not.

9 And Ammon said unto her: Believest thou this? And she said unto him: I have had no witness save thy word, and the word of our servants; nevertheless I believe that it shall be according as thou hast said.

10 And Ammon said unto her: Blessed art thou because of thy exceeding faith; I say unto thee, woman, there has not been such great faith among all the people of the Nephites.

{9—1830}

11 And it came to pass that she watched over the bed of her husband, from that time even until that time on the morrow which Ammon had appointed that he should rise.

12 And it came to pass that he arose, according to the words of Ammon; and as he arose, he stretched forth his hand unto the woman, and said: Blessed be the name of God, and blessed art thou.

Nephites?

19.12.14—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.13 We are not informed with any detail as to the role of women in Lamanite society. Yet Lamoni's aside to his wife regarding the birth of the Lord Jesus Christ to his own mother Mary, cannot be allowed to pass unnoticed. The greatest blessings that would ever come to the human race came as the result of a faithful woman having given birth to the Son of God. Lamoni's wife had given him sons and daughters, for the which he had become deeply grateful as a result of his redemption from personal sin. He was becoming more like God the eternal Father, finding deep comfort and satisfaction in having been blessed with the family that he had.

19.13.10—*seen*—In open vision while sleeping in God. His experiences may have paralleled those experiences which have attended all of the great spiritual leaders of the covenant peoples.

19.13.21—*born*—As essential a doctrine that has ever been revealed to the children of men; a doctrine which the Nehorites, and thus many of the Lamanites, had chosen to ignore.

19.13.28—*redeem*—Lamoni's testimony here flies in the face of the profession of the Nehorites who believed and taught that there was to be no redemption because no man did anything that would require a redemption.

19.13.58—*queen*—This woman had already exhibited great personal faith in the words of Ammon. Her she is overcome by the spirit of God as her faith is perfectly confirmed by her husband's recovering of his senses at the very moment that Ammon had predicted.

19.14 It had been less than a week since Ammon had knelt with his brethren in fervent prayer regarding their efforts with the Lamanites, in bringing them to Christ. What more could he have asked for? He had become the servant of Lamoni, had been the instrument in the hands of God to restore the king's flocks and defend the king's servants from injury and death. He had been given the opportunity to teach by the power of the Holy Ghost, the king and his court with respect to the plan of happiness and the glories of the future destiny of all mankind, even as many as will choose happiness over misery. The king and his wife were well on their way to total conversion to the principles of salvation and exaltation, and with them the rest of the inhabitants of the land of Ishmael. He, too, was overcome by the joy in his heart.

19.14.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.14.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.14.31—*Nephites*—In reference to the posterity and followers of Nephi,

13 For as sure as thou livest, behold, I have seen my Redeemer; and he shall come forth, and be born of a woman, and he shall redeem all mankind who believe on his name. Now, when he had said these words, his heart was swollen within him, and he sunk again with joy; and the queen also sunk down, being overpowered by the Spirit.

Alma 19:13
PM 465
EM 2:731, 749
CR94-O 116

14 Now Ammon seeing the Spirit of the Lord poured out according to his prayers upon the Lamanites, his brethren, who had been the cause of so much mourning among the Nephites, or among all the people of God because of their iniquities and their traditions, he fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God for what he had done for his brethren; and he was also overpowered with joy; and thus they all three had sunk to the earth.

the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.15 The servants who had been blessed by the wisdom of Ammon, whose lives had been spared by his optimism and talents, whose spirits had been touched by the teachings of the Gospel, whose eyes had witnessed the restoration of their king's life, these too were overcome at the realization that the will and power of the God of Heaven were being made manifest in their presence. The testimony of their reviving king, that all mankind might be saved, instilled within them a hope that stirred their souls, a faith and hope that caused them to be overcome by the spirit of God.

19.15.51—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.16 One may only fruitlessly speculate as to why Abish was not overcome by the Spirit of God at this particular time, when everyone else in the spiritual spectrum was.

19.16.15—*Lord*—If Lamoni were any indication, all these Lamanites knew about the Lord was that which Ammon had just taught them.

19.16.34—*Lamanitish*—In reference to the posterity of the eldest son of Lehi and Sariah, and others of those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.16.39—*Abish*—This is the only mention of this faithful women's name in the text of the Book of Mormon

19.16.55—*vision*—The question here is whether Abish believed because of the vision that her father had received and subsequently shared with her, or whether this was a vision that she herself had witnessed in the which her father appeared to her.

19.17 We may not know exactly why Abish had kept her conversion to the Gospel of Jesus Christ a secret, but given the general antipathy of the Lamanites toward anything Nephite we need not exercise our imaginations overly much. It is hard to imagine, however, that in her daily walk and talk she would not have been a positive influence upon all those with whom she came in contact. We may rightly suggest that her conduct aided in the preparations of the household of Lamoni such that when Ammon appeared, the king, the queen, and all of the servants were somewhat predisposed to do as they did with regard to the Nephite stranger. It is bootless to speculate whether Abish's enthusiastic approach to missionary work was ill-advised. In the end, great blessings came into the lives of almost everyone involved in the subsequent developments.

19.17.23—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

19.18 We do not know how forthcoming Abish was in her universal invitation to the inhabitants of the land of Ishmael. In her own mind, because of her

15 Now, when the servants of the king had seen that they had fallen, they also began to cry unto God, for the fear of the Lord had come upon them also, for it was they who had stood before the king and testified unto him concerning the great power of Ammon.

{9—1830}

16 And it came to pass that they did call on the name of the *Lord, in their might, even until they had all fallen to the earth, save it were one of the Lamanitish women, whose name was Abish, she having been converted unto the Lord for many years, on account of a remarkable vision of her father—

17 Thus, having been converted to the Lord, and never having made it known, therefore, when she saw that all the servants of Lamoni had fallen to the earth, and also her mistress, the queen, and the king, and Ammon lay prostrate upon the earth, she knew that it was the power of God; and supposing that this opportunity, by making known unto the people what had happened among them, that by beholding this scene it would cause them to believe in the power of God, therefore she ran forth from house to house, making it known unto the people.

18 And they began to assemble themselves together unto the house of

Alma 19:16
MD 824
DNCTC 2:445
* p. 278
Alma 19:16–36
EM 4:1578

background and experience, she must have thought that the visual evidence would have been self-explanatory. She was a woman of deep spiritual insight, knowing that all of those lying prostrate in the house of the king had been overcome by the Spirit of God. She undoubtedly assumed that when the people witnessed for themselves what had happened, they too would realize that the power of God was in operation. It must have come as a great shock to her that her friends and neighbors responded as they did.

19.18.51—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.18.57—*Nephite*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.19 When Ammon had been brought before King Lamoni, there were four possible rulings that the king could have made: he could be put to death; he could be imprisoned; he could be enslaved; or he could have been driven out of the land of Ishmael (see 17.20). One could make an argument that Ammon had been enslaved when he was placed with the servants of the king who were responsible for the royal flocks. From the reaction of some of the people gathered at the king's residence, however, Lamoni's decision was questionable at best.

19.19.36—*Nephite*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.20 While the first group explained that the vista before them was the result of poor decision making on the part of their king, the second faction attributed the erstwhile catastrophe to the fact that Lamoni had been merciless in his treatment of those who had unsuccessfully kept the flocks of the king. No doubt these were family members and close friends of those servants who had the temerity to suggest such a thing. This, of course, did not explain anything about Ammon and his part in the present circumstances.

19.20.30—*Sebus*—On the east of the land of Nephi were the waters of Mormon wherein Alma the elder had baptized the disciples of Christ in the days of King Noah, the son of the great colonizer Zeniff. It is highly likely, however, that the waters of Sebus lay on the west side of the land of Nephi, and was the sole source of fresh water in all of that region.

19.21 The third group of those prepared to explain the scene before them had a special ax to grind against Ammon himself. These were the robbers who had lost a goodly number of their companions to the sling and the sword of the Nephite missionary. It is difficult to say exactly the nature of their rebuke of the first group, inasmuch as they would have had to explain precisely what constituted their grudge against Ammon, an admission that would not have placed them in an admirable light.

19.21.16—*Sebus*—On the east of the land of Nephi were the waters of Mormon wherein Alma the elder had baptized the disciples of Christ in the days of King Noah, the son of the great colonizer Zeniff. It is highly likely, however, that the waters of Sebus lay on the west side of the land of Nephi, and was the sole source of fresh water in all of that region.

the king. And there came a multitude, and to their astonishment they beheld the king, and the queen, and their servants prostrate upon the earth, and they all lay there as though they were dead; and they also saw Ammon, and behold, he was a Nephite.

19 And now the people began to murmur among themselves; some saying that it was a great evil that had come upon them, or upon the king and his house, because he had suffered that the Nephite should remain in the land.

20 But others rebuked them, saying: The king hath brought this evil upon his house, because he slew his servants who had had their flocks scattered at the waters of Sebus.

21 And they were also rebuked by those men who had stood at the waters of Sebus and scattered the flocks which belonged to the king, for they were angry with Ammon because of the number which he had slain of their brethren at the waters of Sebus, while defending the flocks of the king.

19.22 The action of the brother was unconscionable, even in the polite society of the Lamanites. No doubt his determined assault surprised the gathered crowd, so much so that no one could have deterred the man in his attempt to dispatch Ammon. Hence, the Lord Himself took care of the miscreant, much to the consternation of those who may have felt ill-will toward Ammon.

19.22.14—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.23 When the sons of Mosiah first approached their father regarding their proposed mission to the Lamanites, the king was somewhat reticent to allow them to go. When Mosiah petitioned the Lord concerning their request, the Lord gave him a general assurance that all of his sons and their companions would be delivered out of the hands of the Lamanites (see *MS-C 28.6–7*). Mormon reiterates that general promise when the fracas at the waters of Sebus was recounted by him. This specific verbatim revelation given to Mosiah regarding Ammon’s preservation is recorded nowhere else in the text of the Book of Mormon.

19.23.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.23.16—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

19.24 That the Lamanite robber had attempted to destroy Ammon in the flesh was clear to everyone in attendance. He must have been in the very act of striking when he was struck down by the invisible hand of God. The first issue, that which addressed why it was that King Lamoni and his household were lying prostrate on the floor, was left in the wake of the greater manifestation as to how it was that the Nephite among the fallen could not be killed. It is interesting that all those who could have given some information regarding the matter were also unconscious. The servants of the king who had been with Ammon at the waters of Sebus had long since concluded that Ammon could not be killed by anyone. In this sense, those in the crowd were having to explain for themselves what had just transpired before their eyes. Like the servants of the king at the waters of Sebus and King Lamoni himself, they would err in their initial judgment of the matter.

19.24.23—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.25 That Ammon must be the Great Spirit was the same conclusion that King Lamoni had drawn when his servants first reported the events that had taken place at the waters of Sebus (see 18.2–4). It is with some surprise that

22 Now, one of them, whose brother had been slain with the sword of Ammon, being exceedingly angry with Ammon, drew his sword and went forth that he might let it fall upon Ammon, to slay him; and as he lifted the sword to smite him, behold, he fell dead.

23 Now we see that Ammon could not be slain, for the Lord had said unto Mosiah, his father: I will spare him, and it shall be unto him according to thy faith—therefore, Mosiah trusted him unto the Lord.

{*¶*—1830}

24 And it came to pass that when the multitude beheld that the man had fallen dead, who lifted the sword to slay Ammon, fear came upon them all, and they durst not put forth their hands to touch him or any of those who had fallen; and they began to marvel again among themselves what could be *the cause of this great power, or what all these things could mean.

* p. 279

{*¶*—1830}

25 And it came to pass that there were many among them who said that Ammon was the Great Spirit, and

Alma 19:25–27
MD 340

we witness the conclusions of those who appeared to know the truth. Here were Lamanites who rightly supposed that Ammon was a servant of the Great Spirit, a fact that Ammon had taught the king in his chambers (see 18.33–35).

19.25.15—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.25.18–19—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni’s father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

19.26 What an extraordinary summation! What would one have to believe about the Nephites in general to arrive at such a conclusion? What sorts of monsters had the Lamanites come in contact with over the centuries?

19.26.11—*monster*—The English word “monster” derives from Latin roots which mean “to show, a sight; evil omen, remind, warn”. It is unlikely that Ammon was ill-favored physically. It is his function among the Lamanites that distressed them.

19.26.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.27 This is a conclusion that is close to the mark, but betrays the deep sense of cultural guilt which many of the Lamanites experienced. There can be no question as to Ammon’s mission, that he was indeed sent by the Great Spirit to the Lamanites. The only affliction, however, that the Lamanites would experience because of his ministry among them, would be that which occurs during the process of repentance. That they were thinking consciously of this principle of the Gospel is doubtful, but they seemed to intuitively know that they were in the wrong while the Nephites were generally in the right.

19.27.15—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.27.18–19—*Great Spirit*—We do not know from whence this understanding of powers beyond the ken of mankind came to be among the Lamanites. Is this a watered-down understanding of Jehovah, or is it something more malignant? Lamoni apparently had the notion from his own father, and Lamoni’s father suggests that the notion was one that was prevalent among the Amalekites (see 22.7). Was this a doctrine that had been cultivated among the wicked priests of Noah and then transmitted to the Lamanites who absorbed them into their society? Was this an inculcation that had come as the result of the great influx

others said he was sent by the Great Spirit;

26 But others rebuked them all, saying that he was a monster, who had been sent from the Nephites to torment them.

27 And there were some who said that Ammon was sent by the Great Spirit to afflict them because of their iniquities; and that it was the Great Spirit that had always attended the Nephites, who had ever delivered them out of their hands; and they said that it was this Great Spirit who had destroyed so many of their brethren, the Lamanites.

of Nehorites among the Lamanite peoples? We cannot, at this point, reach any certain conclusion.

19.27.39—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

19.27.55—*destroyed*—In reference, no doubt, to the many battles and wars which the Lamanites had initiated against the Nephites at great expense to themselves.

19.27.62—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

19.28 Abish clearly had not anticipated this development. The attempted assassination of Ammon must have been unnerving in spite of the fact that he had been divinely protected. Her object in gathering the people was to have them convinced of the power of God and the blessings that would derive from hearkening to the voice of His spirit. The consternation of the people was as fruitless as that which would take place at the judgment seat after Nephi, the son of Helaman, uncovered the conspiracy that took the life of the chief judge (see *HE-C 9.39–41*).

19.29 The crowd thought that the king and his entourage were all dead; Abish knew that they were not. In an attempt to demonstrate the truth of the matter, the Lamanite woman took her mistress by the hand. This had the effect that she had hoped for.

19.29.49—*Jesus*—This tender and intimate remark derives directly from the queen's acquaintance with the promised Messiah. We should not underestimate the effects of the short time the queen lay prostrate under the influence of the Spirit of God nor the quantity of spiritual communion possible in such a state.

19.29.57—*hell*—A hell no different from the one from which Alma the younger had been rescued (see 36.11–21).

19.29.65—*people*—The queen's sensitivity to the spiritual condition of the people in the crowd had been extraordinarily enhanced and she perceived the dire circumstances in which they then stood. The mercy of God would be the only thing that would save them from certain spiritual disaster.

19.30 This was a magnificent moment which deeply affected everyone present. Abish's touch revived the queen, the queen's touch revived the king.

19.30.7—*she*—That is to say, the queen.

19.30.9–10—*her hands*—That is to say, the hands of the queen's servant, Abish. She did so in friendship and love, finally understanding the goodness that had been in Abish's outward conduct for so many years.

19.30.21—*understood*—We might be tempted to suggest that the queen was blessed at this moment with the gift of tongues, that perhaps she was speaking in the language of Heaven. It is far more likely, however, that she testified to the people of the things that she had learned while in the spirit, even the terminology of which would have been beyond the comprehension of the Lamanites in the crowd. Remember that

28 And thus the contention began to be exceedingly sharp among them. And while they were thus contending, the woman servant who had caused the multitude to be gathered together came, and when she saw the contention which was among the multitude she was exceedingly sorrowful, even unto tears.

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29 And it came to pass that she went and took the queen by the hand, that perhaps she might raise her from the ground; and as soon as she touched her hand she arose and stood upon her feet, and cried with a loud voice, saying: O blessed Jesus, who has saved me from an awful hell! O blessed God, have mercy on this people!

30 And when she had said this, she clasped her hands, being filled with joy, speaking many words which were not understood; and when she had done this, she took the king, Lamoni, by the hand, and behold he arose and stood upon his feet.

Alma 19:29
MD 351
Alma 19:29–30
EM 4:1579

King Lamoni had experienced some difficulty in this regard when Ammon first began to teach him (see 18.24–28).

19.30.28—*she*—That is to say, the queen, and not Abish as some commentators have concluded.

19.30.32—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

19.31 There was those in the audience who had witnessed the death of the robber and the raising of the king and queen who refused to accept the teachings which Lamoni had to offer. We might suspect that the friends and associates of the villains at the waters of Sebus were among them. But there were many, perhaps the vast majority of those present, who hearkened to the words of their sovereign and were saved.

19.31.15—*rebuke*—Lamoni chastised the people for the contentions which they had allowed to enter into their discourse and conduct one with another. No doubt he rebuked them as well, for their lack of spiritual insight into the scene that had been played out before them.

19.31.19—*teach*—Lamoni had been presented with the plan of salvation in his interviews with Ammon. After having experienced three days of spiritual regeneration, he knew for himself that the teachings of the missionary were beyond dispute. He became a powerful advocate of the truth.

19.31.31—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.32 It is likely that most of those who refused to hear the words of the king were not his subjects, but were loyal to the marauders who were intent on stripping the king of his wealth.

19.33 How soon after Lamoni and his queen were restored did Ammon arise from the ground? How much time passed before the servants were revived, and how? We are not told and we have no way to discover the details at present. The fact that a number of people, all thought to be dead by the hand of God or by the hand of Ammon, were up and about hale and hearty, proved to be as compelling an argument as might be devised by any missionary in any part of the Lord's vineyard.

19.33.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

19.33.22—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

19.33.45—*desire*—This was the change that had come into the hearts of

31 And he, immediately, seeing the contention among his people, went forth and began to rebuke them, and to teach them the words which he had heard from the mouth of Ammon; and as many as heard his words believed, and were converted unto the Lord.

32 But there were many among them who would not hear his words; therefore they went their way.

{¶—1830}

33 And it came to pass that when Ammon arose he also administered unto them, and also did all the servants of Lamoni; and they did all declare unto the people the selfsame thing—that their hearts had been changed; that they had no more desire to do evil.

Alma 19:33
EM 1:195
EM 2:526
CR02-O 12

the people of King Benjamin when he had first taught them regarding the life and ministry of the Lord Jesus Christ (see *MS-C 5.1-2*).

19.34 The servants had been taught by the angels of God and were thus in a position to teach the principles of righteousness, the commandments that would lead men and women to become the sons and daughters of God

19.34.13—*angels*—We probably ought to assume that these conversations took place at the time that the servants were lying prostrate on the floor of the king’s chambers. There may have been those, however, who, like Abish, had had independent experiences.

19.34.21—*they*—The antecedent for this pronoun is probably the “angels” mentioned above. Some may argue, however, that “they” refers to the “servants” who had conversed with the angels who then taught the people.

19.34.24—*them*—The antecedent for this pronoun is probably the “servants” mentioned above. Some may argue, however, that “they” refers to the “people” who had been taught the truth by the servants of the king.

19.35 We are not told when, precisely, that King Lamoni, his wife, and his servants were baptized unto the repentance and forgiveness of their sins. That these ordinances were performed there can be no doubt. At some point certain disciples, including the king, were given the power of the priesthood that they might more effectively administer to the people of the land of Ishmael.

19.35.31—*they*—The establishment of the Church of Christ would have come about as the result of the king’s willingness to have such an organization within his kingdom. The Church could only have been founded by the priesthood of God which Ammon held when he came in among the Lamanites. Thus, we probably ought to conclude that “they” in this instance should at least include Lamoni and Ammon. Depending upon the temporal parameters that Mormon is using here, it is conceivable that “they” might also include Ammon’s brothers and their friends in the ministry.

19.36 Aaron and the other missionaries were not faring as well as Ammon, as we will see shortly. Mormon has recounted the first serious success in the mission to the Lamanites.

19.36.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.1 Although a son of the king of all the land of the Lamanites, King Lamoni was still a vassal to his father. Part of Lamoni’s motivation for going to the capital city was three-fold. First, he had a legitimate responsibility to report that which had been transpiring within his own domains. Second, there was the matter of the celebration to which Lamoni had been commanded to attend by his father, a celebration which he failed to attend because of his three-day experience with the regenerating power of the Spirit of God. And

34 And behold, many did declare unto the people that they had seen angels and had conversed with them; and thus they had told them things of God, and of his righteousness.

35 And it came to pass that there were many that did believe in their words; and as many as did believe were baptized; and *they became a righteous people, and they did establish a church among them.

36 And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.

{Chapter XII; continued}
(Chapter 20)

{9—1830}

1 AND it came to pass that when they had established a church in that land, that king Lamoni desired that Ammon should go with him to the land of Nephi, that he might show him unto his father.

Alma 19:35
AF 132
AGQ 1:51
CR95-O 107
* p. 280
Alma 19:35–36
CR98-A 113

Alma 19:36
AF 118

Alma 20
EM 1:150,
151, 194,
196, 201
EM 2:804
EM 3:1166

finally, Lamoni was a recent convert to the principles of the Gospel of Jesus Christ and his heart and mind had turned to his immediate family.

20.1.18—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.1.21—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.1.30—*Nephi*—King Lamoni's territory was referred to as the land of Ishmael. We may conclude that the land of Nephi refers in part to the city of Nephi and environs which served as the capital of the kingdom of Lamoni's father. It may or may not be the same city that served as the capital of the kingdom of Zeniff and his people.

20.2 It was not part of the economy of God to have the king of all of the Lamanites killed in his attempt to take Ammon's life, as had been the case with the Lamanite who had lifted up his sword against the son of Mosiah while he lay prostrate in the court of King Lamoni. Mosiah had been promised that the lives of his sons would be preserved from the malice of the Lamanites, but he did not specify the manner in which this would be done. In this instance, the method was revelation and wisdom. The father of King Lamoni would eventually embrace the Gospel of Jesus Christ but it would not be at the hands of Ammon, but rather at those of his brother Aaron. The real temporal necessity at that moment was the rescue of Aaron, Muloki, and Ammah in the land of Middoni. It would appear that those three men were on the cusp of destruction and would have perished had not Ammon persuaded Lamoni that their safety took precedence over any social gathering with his father's family.

20.2.9—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.2.20—*Nephi*—King Lamoni's territory was referred to as the land of Ishmael. We may conclude that the land of Nephi refers in part to the city of Nephi and environs which served as the capital of the kingdom of Lamoni's father. It may or may not be the same city that served as the capital of the kingdom of Zeniff and his people.

20.2.37—*Middoni*—This is the first mention of this region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, expect to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni's entourage came in contact with his father's.

20.2.42—*Aaron*—The elder brother of Ammon and, of course, one of the

2 And the voice of the Lord came to Ammon, saying: Thou shalt not go up to the land of Nephi, for behold, the king will seek thy life; but thou shalt go to the land of Middoni; for behold, thy brother Aaron, and also Muloki and Ammah are in prison.

four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

20.2.45—*Muloki*—Muloki is only mentioned three times in the text of the Book of Mormon; here and in 21.11 and in the headnote to Chapter 21 (Chapter XII).

20.2.47—*Ammah*—Ammah is only mentioned twice by name in the text of the Book of Mormon; here and in 21.11.

20.3 Ammon's explanation to Lamoni as to why he could not attend the king on his journey to the city of Nephi did not include the Lord's warning that to do so would cause undue tribulation for Lamoni and his father. Preeminent in Ammon's mind is the safety of his brother and their friends who were weltering in prison. King Lamoni would learn for himself only too soon the great antipathy which his father had toward the Nephites.

20.3.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.3.20—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.3.30—*Middoni*—This is the first mention of this region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, expect to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni's entourage came in contact with his father's.

20.4 Lamoni in his testimony regarding Ammon's ability to rescue his brethren does not include any confrontation with his father. If he had known that which was about to play out on the road to Middoni he would very likely have feared for the life of his father. This knowledge, however, was not in his possession. Antiomno, however, was one of Lamoni's friends. He may very well have perceived how hard-hearted the people of that land were and how difficult it would be to merely suggest that Aaron and his friends should just be let go. Lamoni might have anticipated an armed conflict with his friend and Ammon, and desired to accompany the missionary in order to avoid any bloodshed, for he knew that Ammon could not be killed.

20.4.2—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.4.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the

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3 Now it came to pass that when Ammon had heard this, he said unto Lamoni: Behold, my brother and brethren are in prison at Middoni, and I go that I may deliver them.

4 Now Lamoni said unto Ammon: I know, in the strength of the Lord thou canst do all things. But behold, I will go with thee to the land of Middoni; for the king of the land of Middoni, whose name is Antiomno, is a friend unto me; therefore I go to the land of Middoni, that I may flatter the king of the land, and he will cast thy brethren out of prison. Now Lamoni said unto him: Who told thee that thy brethren were in prison?

Alma 20:4, 7, 9,
14–15
EM 1:191
Alma 20:6
EM 1:173

land of Lehi-Nephi.

20.4.30—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, expect to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni's entourage came in contact with his father's.

20.4.42—*Antiomno*—This is the only place in the text of the Book of Mormon where this king is mentioned by name.

20.4.59—*flatter*—We are not privy as to how King Lamoni would have "flattered" his friend. It is interesting, however, that after Lamoni learns that the Lord is the one who had required the task of Ammon that the king was willing to "plead" for the release of the missionaries (see 20.7).

20.4.79—*Who*—Some readers of the Book of Mormon have suggested that this question might have been a suspicious lapse on the part of King Lamoni. It is far more likely, however, given the spiritual regeneration through which the king had just passed, that he was merely curious. If there were other men like unto Ammon, certainly he would like to meet them, for associating with great and good men would have been all of his desire. Lamoni might have concluded on the truth as well, that the Spirit of God was in constant communication with his benefactor. His question may have been no more than his desire to have that wonderful possibility confirmed in his mind and heart.

20.5 Ammon's reply is straight-forward and unvarnished, citing precisely what the Lord God had commanded him to do.

20.5.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.5.34—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, expect to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni's entourage came in contact with his father's.

20.6 Lamoni's response is as pure and undefiled as was Ammon's. Whatever the Lord required of either of them, he was willing to do.

20.6.3—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

5 And Ammon said unto him: No one hath told me, save it be God; and he said unto me—Go and deliver thy brethren, for they are in prison in the land of Middoni.

6 Now when Lamoni had heard this he caused that his servants should make ready his horses and his chariots.

20.6.16—*horses*—We have addressed the presence of horses in the Americas prior to the coming of the Europeans before (see *EN-C 1.21*). No one need doubt that historical truth.

20.6.19—*chariots*—We have addressed the knowledge of the wheel in the Americas prior to the coming of the Europeans before (see 18.9.34). No one need doubt that historical truth.

20.7 Lamoni is willing to sustain whatever the Lord has commanded Ammon to do, lending all of his means and talents to the accomplishment of the task.

20.7.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.7.6—*Come*—That is to say, “Get aboard the chariot; I am not going to let you walk to Middoni”.

20.7.17—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, except to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni’s entourage came in contact with his father’s.

20.7.22—*plead*—It is certain that there is a distinct difference between “flatter” (see 20.4.59) and “plead” and, therefore, the nature of the approach that Lamoni was going to take with his friend.

20.8 This was a little bit more than a chance encounter. In order to travel from the land of Ishmael, which lay to the west of the city of Nephi, to the land of Middoni which lay most likely to the east of Nephi near the waters of Mormon, Lamoni and his company would have had to have followed the same road that would have taken them to Nephi, at least for the first portion of the journey. It was on this portion of the road that the entourages of the two kings met.

20.8.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.8.10—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.9 A legitimate question, for the which Lamoni had a legitimate answer. Lamoni should have left at the same time that his servants brought to him the severed arms of the Lamanites who had attempted to steal the king’s flocks at the waters of Sebus. In fact, Ammon had, at the very moment, been preparing the horses and chariots for that very journey. Some time had been spent in

7 And he said unto Ammon: Come, I will go with thee down to the land of Middoni, and there I will plead with the king that he will cast thy brethren out of prison.

{¶—1830}

8 And it came to pass that as Ammon and Lamoni were journeying thither, they met the father of Lamoni, who was king over all the land.

9 And behold, the father of Lamoni said unto him: Why did ye not come to the feast on that great day when I made a feast unto my sons, and unto my people?

Alma 20:8
MD 821

Alma 20:9
EM 1:193

teaching the king and his household, after which Lamoni was occupied for three days and was in no condition to travel to his father's feast. It appears that Lamoni's father had celebrated the feast with his other sons in spite of Lamoni's absence. After the formalities were over, the old king decided to investigate what had brought about his son's reticence. He may have already been suspecting evil things of his son. Inasmuch as Ammon and Lamoni had been engaged for a time in establishing the Church of Christ in the land of Ishmael, including the baptism of a number of souls, a considerable amount of time may have passed before the old king decided to investigate.

20.9.6—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.10 Any irritability that Lamoni's father may have been feeling as he made his way to the land of Ishmael must have been intensified when he realized that Lamoni was keeping company with a Nephite. The irony here is that many Nephites had already defected to the Lamanites and had been instrumental in stirring up the antipathy of the Lamanites sufficiently to bring open warfare to the land of Zarahemla. Many former Nephites held positions of honor and responsibility among the Lamanite peoples. The surprise here, apparently, is that Lamoni's father did not know that Lamoni had taken one under his wing. Perhaps the old king perceived this as another sign of rebellion, in addition to Lamoni's failure to attend the feast.

20.10.11—*Nephite*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

20.10.20—*liar*—Most readers of the Book of Mormon have concluded that Lamoni's father is referring to Nephi, the son of Lehi, who would have been perceived as a prevaricator by the posterity of Laman and Lemuel. It is conceivable, however, that other Nephites such as Mosiah 1 and Zeniff, might have been in the forefront of his mind as well, given the rather rough history that the Nephites and Lamanites had experienced together in the land of Nephi. King Noah certainly had been duplicitous in his dealings with the Lamanites

20.11 Notwithstanding his conversion to the Gospel of the Lord Jesus Christ, King Lamoni still served as a vassal king in the realm of his father. His father had asked him a direct question which he felt he was compelled to truthfully reply to as an act of loyalty.

20.11.7—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.12 One wonders if Lamoni's candor was somewhat unnerving to the old king as well, perhaps perceived as another act of contempt for his father's power over him. King Lamoni had been freed from all of his eternal fears; he had become, through the principles and ordinances of the Gospel of Jesus Christ, a son of God. He had communed with the Father and the Son and had received a remission of his sins. He was possessed of a confidence that he could not have possibly exhibited prior to his conversion.

20.13 King Lamoni was forthcoming with his father, relating all that had occurred that had resulted in his delay to the feast and why he was, at that

10 And he also said: Whither art thou going with this Nephite, who is one of the children of a liar?

11 And it came to pass that Lamoni rehearsed unto him whither he was going, for he feared to offend him.

12 And he also told him all the cause of his tarrying in his own kingdom, that he did not go unto his father to the feast which he had prepared.

13 And now when Lamoni had rehearsed unto him all these things,

Alma 20:13
EM 1:193

moment, on his way to the land of Middoni.

- 20.13.15—*astonishment*—We are left to guess as to the nature of Lamoni’s astonishment and the source of his surprise at his father’s response.
- 20.13.24—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 20.13.30–31—*these Nephites*—In reference to Aaron, Muloki, and Ammah who were imprisoned in the land of Middoni.
- 20.13.37—*liar*—Again, there is a general assumption that Lamoni’s father is referring to Nephi the son of Lehi, but it is clear that there were others, more closely associated with the Lamanites in time, to whom the old king may be referring (see 20.10.20).
- 20.13.40—*robbed*—Usually attributed to the fact that Nephi, the son of Lehi, had taken the family artifacts into the wilderness of Nephi after the death of his father Lehi. There are other historical events in the association between the Nephite and the Lamanites which could be misinterpreted in the same way. King Noah’s duplicitous dealings with the kings of the Lamanites also come immediately to mind.

20.14 Whereas Lamoni had been generally faithful in his allegiance to his father, at this point the real break in their relationship takes place.

- 20.14.5—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 20.14.7—*him*—That is to say, the old king commanded his son, Lamoni, to slay Ammon.
- 20.14.12—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.
- 20.14.30—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, except to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni’s entourage came in contact with his father’s.
- 20.14.42—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

*behold, to his astonishment, his father was angry with him, and said: Lamoni, thou art going to deliver these Nephites, who are sons of a liar. Behold, he robbed our fathers; and now his children are also come amongst us that they may, by their cunning and their lyings, deceive us, that they again may rob us of our property.

* p. 281

14 Now the father of Lamoni commanded him that he should slay Ammon with the sword. And he also commanded him that he should not go to the land of Middoni, but that he should return with him to the land of Ishmael.

20.15 Lamoni's father had asserted that the Nephite men being held in the land of Middoni were sons of liars and robbers, and were themselves liars and robbers. Lamoni bears his testimony that he knows without question, even though he has not as yet met them, that they are servants of the living God. Because of that sterling conviction, he could not and would not obey his father's commandments in this matter.

20.15.2—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.15.10—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.15.19—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

20.15.27—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, except to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni's entourage came in contact with his father's.

20.16 Not doubt, as king over the entire land of Nephi, the old king had come in contact with treason before. We might justifiably suspect that some of the Nephites who had defected to the land of Nephi had inveigled themselves into positions of influence, inciting civil disturbance among his subjects. To find what he considered more of the same in the attitude of his vassal son, infuriated the king, such that he was bent on murdering his own child.

20.17 This constitutes a cautionary tale for all those who deal with contention with their hearts filled with anger. Amulek would teach a similar principle to the people of Antionum (see 34.33–35). We cannot afford to succumb to the temptations that accompany the natural man. Going into the spirit world filled with anger, enveloped in the bonds of sin, does not portend well for any man.

20.17.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the

15 But Lamoni said unto him: I will not slay Ammon, neither will I return to the land of Ishmael, but I go to the land of Middoni that I may release the brethren of Ammon, for I know that they are just men and holy prophets of the true God.

16 Now when his father had heard these words, he was angry with him, and he drew his sword that he might smite him to the earth.

17 But Ammon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee, for behold, he has repented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved.

land of Lehi-Nephi.

20.18 The shedding of innocent blood is a heinous crime against God and man and would not go unpunished. The sin against the Holy Ghost, denying the fullness of truth once it has been received, produces similar results in one's eternal prospects.

20.18.5—*expedient*—On a personal level, the old king could not afford to kill his son because he, in the end, might not ever be able to forgive himself for so doing. In the bigger picture, in conjunction with the reason why the sons of Mosiah and their friends were in the land of Nephi, killing Lamoni would damage the progress of the Church in the land of Ishmael. The death of the old king would likewise cause serious hinderment to the spreading of the Gospel of Jesus Christ among the Lamanites.

20.18.25—*cry*—Just as the blood of Abel cried from the ground unto God against his brother Cain who had slain him in cold blood.

20.19 The full weight and measure of the old king's wrath now focused on Ammon, as the supposed villain in the whole matter.

20.19.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.19.37—*destroy*—A monstrous accusation, indeed, but one undoubtedly based on the prior conduct of the apostate Nephites that had come in among the Lamanites to work their wiles upon the hearts and minds of the people. The apostate Nephites were continually disregarding the welfare of all those around them in order that they might achieve their own goals. Tens of thousands of Lamanites had lost their lives through the machinations of these evil men.

20.20 Ammon was an accomplished swordsman. It is interesting that Ammon could, on the one hand, simply sever the arm of any attacker. This was a brutal but effective tactic. It is interesting that he does not use that particular talent on Lamoni's father, but instead uses a more delicate technique that momentarily disabled the sword arm of the king.

20.20.9—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.21 Lamoni had a vivid imagination and could easily see that he did not have long to live in this world if Ammon continued to press his advantage. He sought for mercy at the hand of his erstwhile enemy.

20.21.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

18 And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul.

19 Now when Ammon had said these words unto him, he answered him, saying: I know that if I should slay my son, that I should shed innocent blood; for it is thou that hast sought to destroy him.

20 And he stretched forth his hand to slay Ammon. But Ammon withstood his blows, and also smote his arm that he could not use it.

21 Now when the king saw that Ammon could slay him, he began to plead with Ammon that he would spare his life.

20.22 The conditions of reprieve were simple. Of supreme importance was the rescue of Aaron, Muloki, and Ammah who surely would have perished in prison had there not been some intervention.

20.22.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.23 This constitutes the very beginnings of what would become the great and compelling sacrifice on the part of Lamoni’s father. In order to preserve his mortal life from Ammon’s sword, he is willing to surrender half of his kingdom. We may not know what percentage the land of Ishmael was of the total land of Nephi, but it was no small part. This he would give free and clear to Lamoni at Ammon’s request. Later, after hearing the fundamental principles of the Gospel of Jesus Christ from Aaron, the old king would testify that he was willing to give up all that he possessed in this world that he might be free from the consequences of sin (see 22.15). In his prayer to God, Lamoni’s father promised to give up all of his sins in addition to any temporal belongings that he had, the true sacrifice worthy of a disciple of Jesus Christ (see 22.18).

20.24 Ammon only required that which was right of Lamoni’s father, a fact that the old king immediately recognized. With the independence of the land of Ishmael, the Church of Christ could function without hindrance from any quarter that Lamoni’s father governed.

20.24.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.25 Ammon had required nothing of the old king with which he could not easily and joyfully comply. The epiphany of the moment brought Lamoni’s father to more fully comprehend the character of Ammon and, by extension, the character of all of the Nephite missionaries.

20.25.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.26 Whatever else Lamoni’s father may have believed about the Nephites in general, he could clearly see that the epithets did not apply to Ammon.

20.26.6—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

22 But Ammon raised his sword, and said unto him: Behold, I will smite thee except thou wilt grant unto me that my brethren may be cast out of prison.

23 Now the king, fearing he should lose his life, said: If thou wilt spare me I will grant unto thee whatsoever thou wilt ask, even to half of the kingdom.

{9—1830}

24 Now when Ammon saw that he had wrought upon the old king according to his desire, he said unto him: If thou wilt grant that my brethren may be cast out of prison, and also that Lamoni may retain his kingdom, and that ye be not displeased with him, but grant that he may do according to his own desires in whatsoever thing he thinketh, then will I *spare thee; otherwise I will smite thee to the earth.

25 Now when Ammon had said these words, the king began to rejoice because of his life.

26 And when he saw that Ammon had no desire to destroy him, and when he also saw the great love he had for his son Lamoni, he was astonished exceedingly, and said: Because this is all that thou hast desired, that I would release thy brethren, and suffer that my son Lamoni should retain his

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Alma 21
EM 1:150,
194, 196,
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EM 2:804
EM 3:1166

- 20.26.12—*destroy*—Any perceived antipathy in Ammon’s conduct was quickly reinterpreted by Lamoni’s father. The old king had been viewing the missionary’s demeanor through the eyes of his own malice.
- 20.26.21—*love*—There was a manifested sense of collegiality between Ammon and Lamoni, and not a relationship filled with tension and fear as the old king might have expected.
- 20.26.26—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 20.26.45—*release*—It seems certain by the language of Lamoni’s father that he also ruled the land of Middoni, notwithstanding Antiomno’s kingship. He would not have to curry Antiomno’s favor; he would merely state that Aaron and his friends should be released.

20.27 We cannot know the detail with which Lamoni had communicated the principles of salvation to his father as they stood by the side of the road, but it was sufficient to capture the old king’s mind and heart once they had been freed from prejudice and hatred. The king’s invitation would be honored by Aaron, inasmuch as the other missionaries had tasks of their own to attend to.

20.27.42—*astonished*—The king was well acquainted with all that had been taught to his sons over the years. He knew that little of a religious nature, very little theology had been part of the curriculum. Lamoni’s lucid discourse on the principles of eternity completely stunned his father and awakened in him a desire to know more.

20.27.62—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.28 Even though Lamoni’s father had guaranteed the release of Aaron and his brethren by royal fiat, yet we are not told whether or not that declaration was brought up in the interviews between Lamoni and Antiomno. How much better for the king of the land of Middoni if he could merely honor his friend Lamoni rather than be compelled by Lamoni’s father.

20.28.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.28.9—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

20.28.18—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, except to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to Nephi and this is where Lamoni’s entourage came in contact with his

kingdom, behold, I will grant unto you that my son may retain his kingdom from this time and forever; and I will govern him no more—

27 And I will also grant unto thee that thy brethren may be cast out of prison, and thou and thy brethren may come unto me, in my kingdom; for I shall greatly desire to see thee. For the king was greatly astonished at the words which he had spoken, and also at the words which had been spoken by his son Lamoni, therefore he was desirous to learn them.

{9—1830}

28 And it came to pass that Ammon and Lamoni proceeded on their journey towards the land of Middoni. And Lamoni found favor in the eyes of the king of the land; therefore the brethren of Ammon were brought forth out of prison.

father's.

20.29 Ammon had been bound for a time and then released to serve King Lamoni with the other servants charged with the keeping of the flocks. He had been free to heroically defend the animals and servants of the king and then had been given an opportunity to teach the Gospel to Lamoni and his household. After the conversion of the king, he had enjoyed the rich blessings associated with establishing the Church and Kingdom of God among the people of the land of Ishmael. All of these things had transpired in a few short weeks. He had heard nothing from his brethren and only knew of their imprisonment in the land of Middoni because of the revelations that he had received from God. Their condition was in stark contrast to his own. He was no more or less worthy than his missionary companions, yet their circumstances were inexplicable and completely unexpected.

20.29.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.30 It is bootless to attempt to explain why some faithful elders are received warmly while others are treated with contempt, save to say that the nations of the world differ in their traditions and their cultural mores. Jerusalem, Ani-Anti, and the land of Middoni were more heavily influenced by the teachings of the Amulonites than were the people of the land of Ishmael. It is twice bootless to contemplate why Aaron journeyed into the east of the land of Nephi while Ammon sojourned into the west. This was the lot of each of the several companions, to go among the people as they were led and to labor to the best of their ability. To say that Ammon's work with King Lamoni was more significant than that of Aaron, Omner, or Himni would be to miss the point. We serve where we are called. Yes, Ammon had the first success, but was Aaron eventually any less successful than his brother with regard to Lamoni's father? Mormon chooses to relate only a small portion of the history of the sons of Mosiah among the Lamanites, that which, according to his own lights, best reflected why the brethren were productive as early in their labors as they were. Later in the text, Mormon will tell us the names of the cities and regions that were brought unto Christ through the ministry of the sons of Mosiah and their friends (see 23.8–15). We may speculate as to who took the lead in preaching to the people of the land of Ishmael (Ammon?) and those who pertained to the city of Nephi (Aaron?). But where do we have an account of the glorious labors among the people of Middoni? Who carried the Gospel to the lands of Shilom and Shemlon? Which of the missionaries preached to the cities of Lemuel and Shimnilom? Mormon has not provided us with that information, but we may rest assured that their experiences were no less compelling or vital than those related regarding Ammon and Aaron.

20.30.64—*Middoni*—This is a region of the land of Nephi, a Lamanite province ruled by Antiomno. We cannot state with assurance where the land of Middoni lay with respect to the lands of Nephi and Ishmael, except to say that it was lower in elevation (see 20.7). It seems likely, however, that the land of Middoni, the village of Ani-Anti, and the city of Jerusalem (see 21.2) were situated east of the city of Nephi near the waters of Mormon (see 21.1). Thus, in order to travel from Ishmael, which lay west of the city of Nephi, to Middoni, Lamoni and Ammon would have journeyed part of the way on the same road that led to

29 And when Ammon did meet them he was exceedingly sorrowful, for behold they were naked, and their skins were worn exceedingly because of being bound with strong cords. And they also had suffered hunger, thirst, and all kinds of afflictions; nevertheless they were patient in all their sufferings.

30 And, as it happened, it was their lot to have fallen into the hands of a more hardened and a more stiff-necked people; therefore they would not hearken unto their words, and they had cast them out, and had smitten them, and had driven them from house to house, and from place to place, even until they had arrived in the land of Middoni; and there they were taken and cast into prison, and bound with strong cords, and kept in prison for many days, and were delivered by Lamoni and Ammon.

Nephi and this is where Lamoni's entourage came in contact with his father's.

20.30.90—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

20.30.92—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

21.0 This heading to the chapter implies a temporal flashback to 17:17; the narrative of chapter 21:1–15 containing the early ministry of Aaron, Muloki, and Ammah, parallels the events of chapters 17 through 20 which treat the ministry of Ammon. Beginning with chapter 21.16, the general account of the sons of Mosiah and their companions continues as Mormon previews the labors of the missionaries and then recounts the return of Ammon and Lamoni to the land of Ishmael. Beginning with chapter 22, Mormon proceeds to relate the ministerial labors of Aaron in the city of Nephi. This specific narrative continues until verse 26, where the account again becomes generalized to all of the missionaries. The rest of the fourteen-year ministry is encapsulated in chapters 23 through 27:16 where the temporal digression from Alma's ministry concludes with the joyful encounter of Alma and the sons of Mosiah near the land of Manti (see 17.1).

20.0.2—*Account*—It is clear that the account of Aaron, Muloki and their brethren referred to here, actually only includes chapters 21 and 22. At the end of chapter 22 (see 22.35), Mormon informs his readers that he is about to resume his account of “Ammon, Aaron, Omner, Himni, and their brethren”, implying a change of subject, and one indicated by the beginning of Chapter XIV of the first edition. It is also interesting to note the focus briefly shifting away from and then returning to the subject of this headnote in the last few verses of the present chapter and the first verse of chapter 22 (see 21.16–23 and 22.1). The fact that verse 1 of chapter 22 formed the latter part of the same paragraph as the digression in the first edition of the Book of Mormon, should help us in our understanding of what Mormon intended the content of chapters 21 and 22 to be.

20.0.7—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

20.0.9—*Muloki*—Muloki is only mentioned three times in the text of the Book of Mormon; in 20.2.4, in 21.11 and here in the headnote to Chapter 21 (Chapter XII).

20.0.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

20.0.16—*Comprising*—This word and the following phrase do not appear in the first edition for reasons that have been discussed elsewhere (see

{Chapter XIII} (Chapter 21)

An account of the preaching of Aaron, and Muloki, and their brethren, to the Lamanites. Comprising chapters 21 to 26 inclusive.

17.0.43). Chapter XIII of the first edition covered chapters 21 and 22 of the current edition. Chapter XIV of the first edition of the Book of Mormon contained the narrative currently recounted in chapters 23 through 26 of the book of Alma.

21.1 We have concluded before, with some evidence, that the land of Ishmael where Ammon wrought his great work among the people of King Lamoni, lay on the west of the capital city of the land of Nephi (see 17.19.8 and 20.2.37). If the sons of Mosiah emerged from the wilderness where Limhi and his people exited from the land of Lehi-Nephi, then Ammon probably traveled south and a little west to the land of Ishmael, while Aaron and the others traveled eastward to the waters of Mormon. If the missionaries entered the land of Nephi by a route associated with the land of Helam, then the majority of the missionaries would have remained near the waters of Mormon while Ammon traveled to Ishmael on the far west on the other side of the city of Nephi (see 17.13.12).

21.1.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

21.1.7—*separated*—An event recorded originally in Alma 17:17.

21.1.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.1.19—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

21.1.32—*Jerusalem*—Along with the ancient city in the land of Judea, there is at least one other site that received this same name. In the ninth chapter of 3 Nephi, a Jerusalem is listed as being one of the cities sunk in water as part of the great destruction that took place in the Americas at the death of the Savior. If this city and the one destroyed by water are the same, then we might conclude that waters which hid the wickedness of that place were connected with the waters of Mormon.

21.1.50—*Mormon*—Presumably, this region was the same where Alma the elder hid while being pursued by the armies of King Noah. The fountain of pure water in the land of Mormon was where the disciples of Christ were baptized by Alma prior to their escape into the land of Helam (see *MS-C 18.1–8*). We have already surmised that the land of Mormon lay to the east of the land of Nephi.

21.2 We are not privy as to where exactly the city of Jerusalem was situated, save that it was undoubtedly on the east of the land of Nephi near with waters of Mormon. Why the Lamanites, Amalekites, and Amulonites built the city of Jerusalem as they did also eludes us; we may suggest, however, that there was a strategic reason, given that the trail to Helam and from thence to the land of Zarahemla lay in that direction.

21.2.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the

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1 NOW when Ammon and his brethren separated themselves *in the borders of the land of the Lamanites, behold Aaron took his journey towards the land which was called by the Lamanites, Jerusalem, calling it after the land of their fathers' nativity; and it was away joining the borders of Mormon.

* p. 283

2 Now the Lamanites and the Amalekites and the people of Amulon had built a great city, which was called Jerusalem.

Alma 21:2–3
EM 1:194

prophets, seers, and revelators of the Lord God of Israel.

- 21.2.6—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger's ministry, desired to be king (see see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).
- 21.2.11—*Amulon*—Presumably, these are the descendants of the wicked priests of Noah and their Lamanite wives who eventually inveigled themselves into the upper echelons of Lamanite society after they were discovered by the Lamanite army who were seeking the whereabouts of Limhi and his people (see *MS-C 23.30–35*).
- 21.2.20—*Jerusalem*—Along with the ancient city in the land of Judea, there is at least one other site that received this same name. In the ninth chapter of 3 Nephi, a Jerusalem is listed as being one of the cities sunk in water as part of the great destruction that took place in the Americas at the death of the Savior. If this city and the one destroyed by water are the same, then we might conclude that waters which hid the wickedness of that place were connected with the waters of Mormon.

21.3 The Lamanites had manufactured generations of hatred and suspicions among their posterity. During Ammon's ministry to King Lamoni and his household, these social prejudiced manifested themselves time and again. These traditional biases were exacerbated by the antipathy of the dissident Nephites who had fallen in with them. Thus, those directly affected by the Amalekites and the Amulonites were far less receptive than what their brethren in the land of Ishmael were.

- 21.3.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 21.3.11—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger's ministry, desired to be king (see see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the

3 Now the Lamanites of themselves were sufficiently hardened, but the Amalekites and the Amulonites were still harder; therefore they did cause the Lamanites that they should harden their hearts, that they should wax strong in wickedness and their abominations.

land of Zarahemla (see 1.2).

21.3.14—*Amulonites*—Presumably, these are the descendants of the wicked priests of Noah and their Lamanite wives who eventually inveigled themselves into the upper echelons of Lamanite society after they were discovered by the Lamanite army who were seeking the whereabouts of Limhi and his people (see *MS-C 23.30–35*).

21.4 We can only speculate as to how these dissident Nephites ever became associated with Nehor and his teachings, except to say that he probably began his sojourn of misinformation among the peoples that dwelt south of the narrow strip of wilderness before he came in among the people of Zarahemla on the north. Of course, Mormon may have simply used Nehor’s name as a catch-all for all those peoples who believed as he did, rather than to name the apostates after some earlier character.

21.4.7—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

21.4.13—*Jerusalem*—Along with the ancient city in the land of Judea, there is at least one other site that received this same name. In the ninth chapter of 3 Nephi, a Jerusalem is listed as being one of the cities sunk in water as part of the great destruction that took place in the Americas at the death of the Savior. If this city and the one destroyed by water are the same, then we might conclude that waters which hid the wickedness of that place were connected with the waters of Mormon.

21.4.21—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger’s ministry, desired to be king (see see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

21.4.31—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

21.4.42—*Nehors*—Theologically and politically they were of Nehor and Amlici’s persuasion. They wished to have a kingdom and a theocracy like unto that which had existed during the reign of Noah and his priests in the land of Lehi-Nephi.

21.4.50—*Amulonites*—Presumably, these are the descendants of the

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4 And it came to pass that Aaron came to the city of Jerusalem, and first began to preach to the Amalekites. And he began to preach to them in their synagogues, for they had built synagogues after the order of the Nehors; for many of the Amalekites and the Amulonites were after the order of the Nehors.

Alma 21:4
EM 1:194
Alma 21:4,6
EM 1:194

wicked priests of Noah and their Lamanite wives who eventually inveigled themselves into the upper echelons of Lamanite society after they were discovered by the Lamanite army who were seeking the whereabouts of Limhi and his people (see *MS-C 23.30–35*).

21.5 Whoever this Amalekite was, he managed to push all of the prejudicial buttons that he possibly could in just a few moments of confrontation. These were not legitimate questions or even rhetorical ones. These were designed to enflame the congregation against Aaron. We may only speculate about the discourse that Aaron had been giving that caused these questions to burst forth from his antagonist. Had Aaron disclosed his attempt with his brethren to destroy the Church of Christ in the land of Zarahemla? Had he revealed the testimony of the angel that had come to them as they pursued their deprecations against the Kingdom of God? Had he been sharing the teachings of King Benjamin and of the other prophets, seers, and revelators that had blessed the people of the land of Zarahemla? We do not know, but it is clear that Aaron's witness of something had unnerved some of the Amalekites.

21.5.3—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

21.5.9—*synagogues*—We have already addressed the seemingly anachronistic presence of these places of assembly before (see 16.13.23). We should also understand that the English word undoubtedly serves as the best representation of that which appeared in Reformed Egyptian on the plates of the prophet Mormon.

21.5.21—*Amalekite*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger's ministry, desired to be king (see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

21.5.45—*Why*—This sort of elitist question has deceived many thousands of people who might otherwise have responded to the teachings of the servants of God.

21.5.52—*Behold*—Another elitist question. There is nothing of humility in this man and those who stood with him.

21.6 The arguments here are strikingly similar to those offered by the people of wicked King Noah when they brought the prophet Abinadi before him. They breathe the same spirit; they drink from the same spiritual cup (see *MS-C 12.9–16*). The Amalekites were, in most respects, like unto the Jews of Lehi's day who were confident in their outward observance of the Law of Moses, or at least their understanding of how it should be observed.

21.6.10—*How*—The answer to this question, of course, is quite simple, but it is an answer that they would not and could not accept. Aaron was filled with the Spirit of God and therefore, just like Ammon, knew

5 Therefore, as Aaron entered into one of their synagogues to preach unto the people, and as he was speaking unto them, behold there arose an Amalekite and began to contend with him, saying: What is that thou hast testified? Hast thou seen an angel? Why do not angels appear unto us? Behold are not this people as good as thy people?

Alma 21:5–10
EM 1:194

6 Thou also sayest, except we repent we shall perish. How knowest thou the thought and intent of our hearts? How knowest thou that we have cause to repent? How knowest thou that we are not a righteous people? Behold, we have built sanctuaries, and we do assemble ourselves together to worship God. We do believe that

Alma 21:6
EM 1:381

what murders and other works of darkness were hatching in their lives.

21.6.50—*all*—Men must be saved from their sins; they cannot be saved in their sins. This was a distinction made perfectly clear to another group of Nehorites under the tutelage of Amulek in the city of Ammonihah (see 11.34–37).

21.7 All of the prophets from the days of Lehi had clearly testified of the coming of the Messiah, even Jesus Christ who would bring salvation to the children of men. The Amalekite had said that all men would be saved by God at the last day. Aaron pursued the issue, essentially asking him how that would be made possible. If there was to be no Redeemer, how then could a redemption take place?

21.7.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

21.8 How quickly the attack on Aaron himself comes, an attempt to negate his testimony. Although Mormon has not given us a detailed account as to how Aaron began his discourse in the synagogue of Jerusalem, surely something of his witness of the Lord Jesus had already come to the fore. It is ironic that the Amalekites would not allow the possibility that Aaron could know the thoughts and intents of their hearts and minds, and yet abrogated that very talent to themselves. How could the Amalekites be aware of anything that Aaron knew or did not know? How could they deny the veracity of that which had been written down by their ancestors with regard to their personal experiences with the God of Heaven? They had chosen to deny the gift of prophecy, to deny anyone the power to know the future in any detail. Because they themselves did not enjoy the gift, they simply dismissed its existence at all. This sort of closed mentality did not originate with the Amalekites nor did it end with them. This has been the hue and cry of the faithless since the beginning of time and will continue to one degree or another until all truth is revealed.

21.8.23–24—*foolish traditions*—When an adversary is reduced to employing epithets, it is clear that his convictions are quite thin indeed.

21.8.40–41—*thy fathers*—This is an interesting distinction which probably cannot be resolved at this point. From whence came the Amalekites if not from the same parentage as Aaron? Were these elitist Zoramites? Mulekites? Ishmaelites?

21.9 Aaron's approach is to resort to sacred writings that the Amalekites did acknowledge. These would have been from the writings that had been preserved upon the Brass Plates and later disseminated among the posterity of Lehi in various forms. The Amalekite had made it clear that they did not accept the teachings of Aaron's fathers or those of their own parents, so the records of the Nephites could not easily be brought to bear in the discussion. Yet, as it is shown elsewhere in some detail, the records contained in the Brass Plates are quite explicit in their testimony of the coming of the redeeming Messiah.

21.9.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

21.9.14—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who

God will save all men.

{*¶*—1830}

7 Now Aaron said unto him: Believest thou that the Son of God shall come to redeem mankind from their sins?

Alma 21:7
PM 146
Alma 21:7–9
PM 83

8 And the man said unto him: We do not believe that thou knowest any such thing. We do not believe in these foolish traditions. We do not believe that thou knowest of things to come, neither do we believe that thy fathers and also that our fathers did know concerning the things which they spake, of that which is to come.

{*¶*—1830}

9 Now Aaron began to open the scriptures unto them concerning the coming of Christ, and also concerning the resurrection of the dead, and that there could be no redemption for mankind save it were through the death and sufferings of Christ, and the atonement of his blood.

Alma 21:9
AF 94
DS 1:133
PM 146, 228,
252, 526
EM 3:1284
CR90-O 96
CR93-O 49

has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

21.10 The great trouble for those who have rejected truth in any form, is that there are always continuing witnesses of that truth. The Amalekites had already framed their theological stance by ignoring portions of the ancient records which they had in their possession. As Aaron reminded them of the contradictions between their religion and the records which they said they accepted, irritation was the result.

21.10.17—*angry*—This is one of two reactions which the self-deceived have when the truth is clearly unveiled.

21.10.23—*mock*—This is the other.

21.11 The Gospel of Jesus Christ can only be received in a spirit of humility and love. When Aaron found neither he left the wicked to their own devices and looked to find others who would willingly hearken to his words. The people of the village of Ani-Anti were no more prepared to hear the Gospel of Jesus Christ as were the people of the city of Jerusalem.

21.11.17—*synagogue*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

21.11.27—*Ani-Anti*—This is the only place in the text of the Book of Mormon where this community is mentioned by name. It lay near the city of Jerusalem which was situated near the land of Mormon, which in turn lay to the east of the city of Nephi.

21.11.32—*Muloki*—Here, in the headnote to the present chapter, and in 20.2 are the only three places where this missionary companion of the sons of Mosiah is mentioned by name in the text of the Book of Mormon.

21.11.40—*Ammah*—Here and in 20.2 are the only two places where this missionary companion to the sons of Mosiah is mentioned by name in the text of the Book of Mormon.

21.11.42–43—*his brethren*—The question that arises here has to do with the relationship of the “brethren”. To whom do they pertain? It is

10 And it came to pass as he began to expound these things unto them they were angry with him, and began to mock him; and they would not *hear the words which he spake.

* p. 284

11 Therefore, when he saw that they would not hear his words, he departed out of their synagogue, and came over to a village which was called Ani-Anti, and there he found Muloki preaching the word unto them; and also Ammah and his brethren. And they contended with many about the word.

possible that Aaron's own brothers, Omner and Himni, are indicated, but it is probable that they are not the "brethren" referred to, inasmuch as Ammon would not have been of their number. It is possible that the "brethren" may have been directly related to Muloki, yet the structure of the sentence suggests that Ammah is the direct antecedent for "his". We are not told how many of the brothers of Ammah were on this mission to the Lamanites, but we may safely assume that there were at least two.

21.11.46—*contended*—Again, there is not much of humility and love in the exchanges between the missionaries and the people of Ani-Anti.

21.12 Aaron and his companions enjoyed minimal success among the people of Middoni before they were detained and placed in prison.

21.12.26—*Middoni*—The land ruled by Antiomno that lay eastward from the city of Nephi. The Lamanites of this city would eventually be converted to the Lord (see 23.10).

21.13 We do not know who stirred up the establishment against the missionaries, but we ought not be surprised if elements from the city of Jerusalem were involved.

21.13.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

21.13.5–6—*certain number*—The Lord specifically referred to Aaron, Muloki, and Ammah (see 20.2). Whether there were others incarcerated with them, we do not know.

21.12.18—*remainder*—Who these individuals were we cannot say with certainty. The "brethren" of Ammah (see 21.11.42–43) would have been among them, but as to any others who managed to escape the army of Antiomno we may only speculate.

21.12.27—*Middoni*—The land ruled by Antiomno that lay eastward from the city of Nephi. The Lamanites of this city would eventually be converted to the Lord (see 23.10).

21.14 The description of Aaron, Muloki, and Ammah's circumstances in prison are articulated in 20.29–30.

21.14.19—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

21.14.21—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

21.15 Aaron received the commission to go to the city of Nephi to teach Lamoni's father who was king over all of the land. We are not told specifically where Muloki and Ammah continued their labors, but one or the other of them must have remained in the land of Middoni. As to who went to the lands of Shilom and Shemlon or to the cities of Lemuel and Shimnilom we may only surmise. Ammon, of course, returned to the land of Ishmael with

12 And it came to pass that they saw that the people would harden their hearts, therefore they departed and came over into the land of Middoni. And they did preach the word unto many, and few believed on the words which they taught.

13 Nevertheless, Aaron and a certain number of his brethren were taken and cast into prison, and the remainder of them fled out of the land of Middoni unto the regions round about.

14 And those who were cast into prison suffered many things, and they were delivered by the hand of Lamoni and Ammon, and they were fed and clothed.

15 And they went forth again to declare the word, and thus they were delivered for the first time out of prison; and thus they had suffered.

Lamoni.

21.15.17–18—*first time*—We are not specifically told when and where Aaron, Muloki, and Ammah were subjected again to imprisonment, but clearly in the course of their fourteen-year ministry there were people who failed to follow the proclamation made by Lamoni’s father (see 23.1–3).

21.16 The missionaries feared for nothing. They taught the Gospel of the Lord Jesus Christ in every venue that was afforded them. How could they not do so when they were guided in all that they did by the power and influence of the Holy Ghost?

21.16.22—*synagogue*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C* 26.26). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

21.16.25—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger’s ministry, desired to be king (see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

21.16.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

21.17 The overall extent of their success in indicated by the listing given by Mormon of the parts of the land of Nephi that responded favorably to the teaching of the missionaries (see 23.8–15).

21.17.12—*them*—Although we may easily include all of the missionaries in this pronoun, yet Ammon had already been quite successful, almost from the very beginning of his ministry in the land of Ishmael. In light of the gross opposition which the other sons of Mosiah and their friends had suffered at the hands of the Lamanites, we may conclude that this statement has particular reference to them.

21.18 Ammon and King Lamoni then travelled westward along the road which passed to the north of the city of Nephi in order to return to the land of

16 And they went forth whithersoever they were led by the Spirit of the Lord, preaching the word of God in every synagogue of the Amalekites, or in every assembly of the Lamanites where they could be admitted.

{*¶*—1830}

17 And it came to pass that the Lord began to bless them, insomuch that they brought many to the knowledge of the truth; yea, they did convince many of their sins, and of the traditions of their fathers, which were not correct.

{*¶*—1830}

18 And it came to pass that Ammon and Lamoni returned from the land

Ishmael, if our proposed geography be correct.

- 21.18.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.
- 21.18.9—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 21.18.15—*Middoni*—The land ruled by Antiomno that lay eastward from the city of Nephi. The Lamanites of this city would eventually be converted to the Lord (see 23.10).
- 21.18.20—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).
- 21.18.26—*their*—In reference to both Ammon and Lamoni. The latter because it had been given to him by his father to rule independently from the land of Nephi. The former because of his particular assignment to preach to the people of the land of Ishmael. Perhaps this was his “station” (see 17.18.28) and thus his “inheritance” from the Spirit of God. Ammon was prepared to spend the rest of his natural life in the land of Ishmael rather than to go anywhere else in the land of Nephi.

21.19 Ammon had willingly subjected himself to King Lamoni, to be his servant for the remainder of his days, even until death (see 17.23–25). Ammon’s conception of service, however, was based in spiritual meaning, even though he understood that King Lamoni had accepted his offer in physical terms. Lamoni had been regenerated spiritually and had come to understand the nature of Ammon’s role as a servant, and therefore he released him from any temporal bondage.

- 21.19.3—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.
- 21.19.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

21.20 King Lamoni, having come to understand the role of a servant of God, then turned his attention to his people, serving them spiritually as Ammon had served him. Hence the great emphasis on religious education in the land of Ishmael.

- 21.20.8—*synagogues*—We have already addressed the seemingly anachronistic presence of these places of assembly before (see 16.13.23). We

of Middoni to the land of Ishmael, which was the land of their inheritance.

19 And king Lamoni would not suffer that Ammon should serve him, or be his servant.

20 But he caused that there should be synagogues built in the land of Ishmael; and he caused that his people, or the people who were under his reign, should assemble themselves together.

should also understand that the English word undoubtedly serves as the best representation of that which appeared in Reformed Egyptian on the plates of the prophet Mormon.

21.20.14—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

21.21 Lamoni was prepared, through his profound spiritual experiences, to be a true king and priest unto his people, acting in similitude of the Great High Priest and King whom Lamoni had come to know personally. He was still their administrative king, but he declared them to be a free people because he himself had been liberated from his own vassalage to his father.

21.21.43—*oppressions*—We are not told how these oppressions were manifested in the lives of Lamoni and his people, but they apparently had been grievous.

21.21.70—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

21.22 As king, Lamoni could have compelled all of his people to listen to everything that Ammon and he had to say. He could have forced them to join the Church that had been established among them as the national religion. In giving them their freedom to choose, even in this most meaningful of choices, Lamoni recognized one of the most fundamental principles upon which the Kingdom of God is founded. Men must come unto Christ of their own free will and choice, or they cannot come at all.

21.22.42—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

21.23 Lamoni taught his people regarding their religious freedom, no doubt accompanied by his own conviction that the God of whom Ammon spoke was the only true God who had motivated him to grant that freedom to them. Ammon continued his ministry among the people of the land of Ishmael, extending the principles and ordinances of salvation and exaltation to any who would hearken to his voice. It is a tribute to Lamoni that the people of the land of Ishmael subsequently embraced wholeheartedly the fullness of the Gospel of Jesus Christ.

21.23.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a

21 And he did rejoice over them, and he did teach them many things. And he did also declare unto them that they were a people who were under him, and that they were a free people, that they were free from the oppressions of the king, his father; for that his father had granted unto him that he might reign over the people who were in the land of Ishmael, and in all the land round about.

22 And he also declared unto them that they might have the liberty of worshipping the Lord their God according to their desires, in whatsoever place they were in, if it were in the land which was under the reign of king Lamoni.

23 And Ammon did preach unto the people of king Lamoni; *and it came to pass that he did teach them all things concerning things pertaining to righteousness. And he did exhort them daily, with all diligence; and they gave heed unto his word, and they were zealous for keeping the commandments of God.

Alma 21:22
MD 299

* p. 285

Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

21.23.10—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

22.1 Verses 16 and 17 of the previous chapter serve as a preview of the rest of the account to be given of the sons of Mosiah and their friends among the Lamanites. Verses 18 through 23 of that same chapter constitute a narrative aside, informing the reader of that which Ammon and Lamoni did once they returned to the land of Ishmael. Mormon then informs us that he is about to resume his account of the efforts of Aaron, Muloki, and their brethren as indicated in the headnote to this portion of the book of Alma (see 20.0).

22.1.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

22.1.10—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

22.1.14—*return*—The return to the “account” is necessary because of the short digression that had taken place in the narrative beginning in 21.16 and continuing to the end of the chapter.

22.1.17—*account*—See 20.0.2.

22.1.19—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.1.31—*Middoni*—The land ruled by Antiomno that lay eastward from the city of Nephi. The Lamanites of this city would eventually be converted to the Lord (see 23.10).

22.1.42—*Nephi*—King Lamoni’s territory was referred to as the land of Ishmael. We may conclude that the land of Nephi refers in part to the city of Nephi and environs which served as the capital of the kingdom of Lamoni’s father. It may or may not be the same city that served as the capital of the kingdom of Zeniff and his people.

22.1.62—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

22.2 Aaron’s confidence in God the Father, through His Son Jesus Christ, permits him to present himself before Lamoni’s father in deep humility and love. Lamoni’s father had commanded that this interview take place, but

{Chapter XIII; continued}
(Chapter 22)

1 NOW, as Ammon was thus teaching the people of Lamoni continually, we will return to the account of Aaron and his brethren; for after he departed from the land of Middoni he was led by the Spirit to the land of Nephi, even to the house of the king which was over all the land save it were the land of Ishmael; and he was the father of Lamoni.

Alma 22
EM 1:150,
186, 194,
196, 201,
218
EM 2:804
EM 3:1166

{¶—1830}

2 And it came to pass that he went in unto him into the king’s palace, with his brethren, and bowed himself

neither Aaron or those who had accompanied him had ever met the old king before.

22.2.18—*brethren*—Mormon does not specifically tell us who was included in Aaron’s entourage, but if we are to believe the headnote of chapter 21 at least Muloki was there (see 20.0). The three who were imprisoned in the land of Middoni are named as Aaron, Muloki, and Ammah (see 20.2). If other assignments were given to Muloki and Ammah after their release from prison we are not told of them. Within the context of the narrative, however, the antecedents for “his brethren” must refer to Muloki and Ammah, even though they are not mentioned by name again.

22.2.32—*we*—Again, within the context of the narrative, Aaron, Muloki, and Ammah must be the referents.

22.2.37—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

22.2.39—*thou*—By royal decree. It is unlikely, given the account Mormon provides, that Lamoni’s father went to the land of Middoni personally (see 20.28).

22.3 The offer of Aaron is precisely the same as that of Ammon when he first appeared before King Lamoni (see 17.22–25). Note that the king is used to being obeyed, but he has learned to be somewhat cautious in dealing with the latest batch of Nephites to appear in his territories.

22.3.8—*spare*—This is one of the options that were open to the kings of the land (see 17.20).

22.3.45—*insist*—This may have been said with a bit of whimsy, inasmuch as the old king had already learned for himself that he could not deal high-handedly with Ammon or his brethren.

22.3.49—*administer*—We may quibble about the meaning of this word, but in the context it is clear that Lamoni’s father wished to be taught more of that which he had learned from his son on the road to the land of Ishmael and that he thought the subject matter to be spiritual or theological.

22.3.57—*troubled*—Ammon had spared the king’s life when he could have easily taken it. This was for Lamoni’s father an act that was counter-intuitive. The other troubling matter was how it could be that Ammon loved Lamoni more than Lamoni’s father did.

22.3.63—*generosity*—In that Ammon had asked nothing for himself, even though he had been offered half of the entire kingdom of the Lamanites (see 20.23).

22.3.66—*greatness*—Not so much in doctrine as in his attitude toward Lamoni, although the threat of eternal damnation may have captured the old king’s imagination somewhat (see 20.14–21).

22.3.73—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

22.3.76—*desire*—Not that this is not “insistence” but “desire”. It is more than curiosity but less than demand.

before the king, and said unto him: Behold, O king, we are the brethren of Ammon, whom thou hast delivered out of prison.

3 And now, O king, if thou wilt spare our lives, we will be thy servants. And the king said unto them: Arise, for I will grant unto you your lives, and I will not suffer that ye shall be my servants; but I will insist that ye shall administer unto me; for I have been somewhat troubled in mind because of the generosity and the greatness of the words of thy brother Ammon; and I desire to know the cause why he has not come up out of Middoni with thee.

22.3.87—*up*—Implying that the land of Nephi was at a higher elevation than the land of Middoni.

22.3.90—*Middoni*—The land that lay east of the city of Nephi, nigh unto the waters of Mormon. Ammon and Lamoni had already returned to the land of Ishmael which lay on the west of the city of Nephi, having bypassed the capital altogether.

22.4 The old king was naturally disappointed that Ammon had not come to teach him. Aaron's approach was to tell him the absolute truth, that the Spirit of God takes precedence in all matters pertaining to the ministry of the Gospel of the Lord Jesus Christ. The return to the land of Ishmael would be understood by Lamoni's father as an expression of love as well, a love that he had perceived in his first encounter with the son of Mosiah.

22.4.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.4.25—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

22.4.31—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

22.5 Ammon's generosity and the greatness of his words had "troubled" the king before, but this new element, the "Spirit of the Lord" troubled the old king more. While it is possible that the subject may have come up on the road between the land of Ishmael and the city of Nephi, it would appear that this is the first time that Lamoni's father had heard the phrase used in quite the way Aaron had used it. The king's intellectual priorities then immediately changed.

22.6 Although Ammon had cautioned Lamoni's father the consequences that would befall him if he were to slay his son, yet it is clear that the old king's quote here is either a conflation of other unrelated teachings that took place on the road to Middoni or we simply do not have in our possession the exact quote when Ammon uttered these words (see 20.17–20).

22.6.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

22.7 Note that Aaron does not immediately begin with a direct answer to the specific question that the king asked any more than Ammon did (see 18.18–23), but begins at the beginning of faith unto salvation; the awareness that there must needs be a God in Heaven.

22.7.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of

4 And Aaron said unto the king: Behold, the Spirit of the Lord has called him another way; he has gone to the land of Ishmael, to teach the people of Lamoni.

5 Now the king said unto them: What is this that ye have said concerning the Spirit of the Lord? Behold, this is the thing which doth trouble me.

6 And also, what is this that Ammon said—If ye will repent ye shall be saved, and if ye will not repent, ye shall be cast off at the last day?

7 And Aaron answered him and said unto him: Believest thou that there is a God? And the king said: I know that the Amalekites say that there is a God, and I have granted unto them that they should build sanctuaries,

Alma 22:7
EM 1:194

Nephi.

22.7.15—*God*—Thus begins the most logical of approaches to teaching a man of the economy of Heaven (see also 18.24–28).

22.7.24—*Amalekites*—Where these religionists came from and how they inveigled themselves into Lamanite society is a matter of debate (see 21.2.6).

22.7.63—*believe*—The concern of the old king for his own soul is such that he is willing to entertain any of the teachings of Aaron at this point. As we will see, this will prove to be more than just intellectual acceptance.

22.8 Having accepted the first principle upon which salvation and exaltation are founded bodes well for Lamoni's father. Aaron knows that from this point on teaching the Gospel to the Lamanites will begin to take on a completely different tone from that which he had experienced previously.

22.8.4—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.9 King Lamoni's father has bits and pieces of tradition in his heart and mind, and the more that he willingly accepts the basic principles of the Gospel, these remnants coalesce around those truths building his house of faith.

22.9.8–9—*Great Spirit*—The God of Israel, in the days of Aaron and King Lamoni's father, was as yet an immortal spirit, the great Jehovah, who in the meridian of time would come into mortality to work out the salvation of all men.

22.9.19—*Jerusalem*—There has been much speculation as to the linguistic heritage of the name of the Holy City. Simply said, the name literally derives from roots which mean together, "flowing peace" or "established in peace". The great city of Salem, built in the days of Melchizedek and Abraham, was a Zion society and may have indeed enjoyed the same destiny as that of the city of Enoch. Any city, "established in peace" is by definition, the City of the great King.

22.10 If there be a God, then what should be the next revelation given? Is it not that all of creation derives from His hand? Thus, as had done Ammon with King Lamoni, Aaron testifies to Lamoni's father the truth regarding the Father's relationship with the universe (see 18.28–32).

22.10.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.10.10–11—*Great Spirit*—The God of Israel, in the days of Aaron and King Lamoni's father, was as yet an immortal spirit, the great Jehovah, who in the meridian of time would come into mortality to work out the salvation of all men.

22.11 King Lamoni had agreed to hearken unto all of the words of Ammon in large measure because he wished to know how it was that he could perform such extraordinary feats (see 18.20–23). The old king, for whatever reason, is far less guileless at this point in his progress.

22.11.9–10—*Great Spirit*—The God of Israel, in the days of Aaron and King Lamoni's father, was as yet an immortal spirit, the great Jehovah, who in the meridian of time would come into mortality to work out the salvation of all men.

22.11.18—*ye*—A plural pronoun indicating that Aaron was not alone in

that they may assemble themselves together to worship him. And if now thou sayest there is a God, behold I will believe.

{*¶*—1830}

8 And now when Aaron heard this, his heart began to rejoice, and he said: Behold, assuredly as thou livest, O king, there is a God.

9 And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem?

10 And Aaron said unto him: Yea, he is that Great Spirit, and he created all things both in heaven and in earth. Believest thou this?

11 And he said: Yea, I believe that the Great Spirit created all *things, and I desire that ye should tell me concerning all these things, and I will believe thy words.

Alma 22:8–11
MD 340

* p. 286

his ministry to the king. Muloki and Ammah were present to add their testimonies as well.

22.11.30—*thy*—A personal assurance to each of the missionaries before him, and not just Aaron, that he was willing to accept all that each of them would teach him.

22.12 It is one thing to recognize the existence of God and the hand of God in the creation of the world, and it is quite another to accept that mankind has an extremely personal relationship with that God. Men are created in the image of God because they are the very children of God, His sons and daughters.

22.12.8—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.12.23—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

22.12.24—*reading*—One wonders if Aaron had carried scriptures with him into the wilderness or if King Lamoni's father had copies in the palace. Given the sort of treatment that Aaron and his brethren had received at the hand of the Lamanites early in their missionary career, it is likely that portions of the records preserved upon the Brass Plates had been provided by the Amalekites or the Amulonites (see 18.36.44).

22.12.37—*image*—How can anyone on this planet believe anything other than that God the eternal Father is an exalted man? How can anyone believe that men are anything other than gods in embryonic form?

22.12.43—*commandments*—Those instructions which foster the growth of divine attributes in the hearts and minds of the children of men.

22.12.48—*transgression*—That conduct which hinders spiritual growth into the divine nature.

22.12.51—*fallen*—In order for man to fall, he must have begun existence on a higher level than he is now.

22.13 Aaron explained to the old king why it was that the Lamanites and many Nephites had a rather perverted view of the earth and the experiences that men generally have during their mortal sojourn. Those devoid of the Spirit of God are natural men; carnal, sensual, and devilish. Although men may have subjected themselves to the temptations of the earth, having succumbed to the natural lusts of the flesh, standing condemned before the God of Heaven for having done so, Aaron explains that there is a way provided whereby men might overcome their fallen state and be purified and sanctified through the atonement of the Messiah, who was prepared before the foundations of the earth were laid.

22.13.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.13.13—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

22.13.41—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every

{9—1830}

12 And it came to pass that when Aaron saw that the king would believe his words, he began from the creation of Adam, reading the scriptures unto the king—how God created man after his own image, and that God gave him commandments, and that because of transgression, man had fallen.

Alma 22:12
CR90-O 94
Alma 22:12–13
CR95-O 52
Alma 22:12–14
CR86-O 71
CR87-A 106

13 And Aaron did expound unto him the scriptures from the creation of Adam, laying the fall of man before him, and their carnal state and also the plan of redemption, which was prepared from the foundation of the world, through Christ, for all whosoever would believe on his name.

Alma 22:13
AF 118
MD 113
DNTC 2:323
CR93-O 49
CR00-A 108
CR00-O 95
Alma 22:13–14
CR93-O 32
CR02-A 91

priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

22.14 As had been taught for generations, Aaron progressively continued the logical flow of principles by which men could attain sufficient faith unto salvation. Death and hell are unavoidable realities; there is no escape from their grasp unless there is an independent party, a power which can extricate fallen man from his degraded state. The Lord Jesus Christ, having been given the keys of both death and hell, established the principles of mercy and forgiveness by the shedding of his innocent blood. The power of his resurrection through the Holy Priesthood permits the resurrection of every man, woman, and child who has ever breathed upon this planet. Thus all men are given the opportunity to choose how they will spend eternity. Through faith, repentance, and acceptance of the saving ordinances of the Gospel of Jesus Christ, a man may gain great expectations for himself and for those whom he loves, having no fear of physical death, knowing that he stands acceptable in the eyes of God.

22.14.19—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

22.14.49—*sting*—Simply put, the sting of death is sin and if a man exercises faith in Christ, sincerely regretting and refraining from all sin, choosing to hearken to every word that proceeds forth from the mouth of God, he has nothing to fear at the hands of death.

22.14.62—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

14 And since man had fallen he could not merit anything of himself; but the sufferings and death of Christ atone for their sins, through faith and repentance, and so forth; and that he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory; and Aaron did expound all these things unto the king.

Alma 22:14
JC 614
PM 268, 502
EM 2:485
CR83-O 100
CR88-O 78
CR93-A 34, 98
CR93-O 49
CR00-A 16

22.15 Obviously, Aaron did not give a synopsis of the Gospel of Christ, but expounded it in full so that Lamoni's father might clearly understand all of those principles which would provide him with the answers to the questions that had troubled him from the moment that he first met Ammon. With the comprehension that accompanied the instruction, the king became aware of his own dire circumstances and wished to be delivered from the doom that otherwise lay before him. Whereas the old king had been fearfully willing to deliver up half of his kingdom to Ammon in order to have his life spared (see 20.23), here he is faithfully willing to do whatever is necessary to face the eternities with confidence. If ruling a kingdom among the Lamanites would cause him to forfeit salvation, he would, with pleasure, forsake that temporal kingdom for the eternal Kingdom of God.

22.15.8—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.16 Any substantive change toward eternal happiness can only be affected by personal contact with God the eternal Father. Through prayer and responsive revelation a man comes to understand the nature of God and can then, and only then, know what he must do in order to become as God is. Every effective missionary turns those whom he teaches to God in prayer just as Aaron does here.

22.16.1—*But*—An interesting choice of words, which implies that Aaron knew that mere rejection of the physical world and its allurements would not provide the king with what he needed. There had to be a proactive submission to God the Father in deep humility and contrition.

22.16.2—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.17 Obeying Aaron's first instructions, the king fell to his knees, bowing himself in humility before God. That first act of humility brought about an attenuation thereof and it was not long before Lamoni's father was flat upon his face. As much as we would like to attribute symbolism of one sort or another to this manifestation, we should simply accept that the king could maintain no other posture in the presence of his God.

22.17.8—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.17.28—*prostrate*—The English word "prostrate" literally means to lie upon one's sternum, chest down upon the ground. There can be no other meaning, historical or otherwise.

22.18 There is no more magnificent agnostic prayer to be found in scripture than this one offered by the king of the Lamanites. It is honest and forthright in every way. The king, up to this point, has expressed confidence in the words of his teacher, insofar as he has bowed himself in humility and has called upon the God of heaven for further instruction, revelation that Aaron had promised him. Lamoni's father is not an atheist; he is inexperienced. He, as yet, does not know for himself the truth of that which Aaron has taught him. A half a kingdom for continued mortality; a whole kingdom for joy; and then the greatest sacrifice of all, to forsake the temptations of the flesh, to put aside all that which had brought him illicit pleasure, in order to know God as Aaron did.

15 And it came to pass that after Aaron had expounded these things unto him, the king said: What shall I do that I may have this eternal life of which thou hast spoken? Yea, what shall I do that I may be born of God, having this wicked spirit rooted out of my breast, and receive his Spirit, that I may be filled with joy, that I may not be cast off at the last day? Behold, said he, I will give up all that I possess, yea, I will forsake my kingdom, that I may receive this great joy.

16 But Aaron said unto him: If thou desirest this thing, if thou wilt bow down before God, yea, if thou wilt repent of all thy sins, and will bow down before God, and call on his name in faith, believing that ye shall receive, then shalt thou receive the hope which thou desirest.

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17 And it came to pass that when Aaron had said these words, the king did bow down before the Lord, upon his knees; yea, even he did prostrate himself upon the earth, and cried mightily, saying:

18 O God, Aaron hath told me that there is a God; and if there is a God, and if thou art God, wilt thou make thyself known unto me, and I will give away all my sins to know thee, and that I may be raised from the dead, and be saved at the last day. And now when the king had said these words, he was struck as if he were dead.

Alma 22:15
MD 397
CR83-O 63
CR93-A 9
CR96-O 37
Alma 22:15–18
CR95-O 52

Alma 22:16
CR93-A 9
CR99-O 76

Alma 22:17–18
CR02-A 37

Alma 22:18
CR83-O 63
CR89-O 106
CR91-O 42
CR92-O 91
CR93-A 9, 80
CR94-O 47
CR95-A 91
CR96-O 28
CR99-O 33
CR00-O 12

22.18.3—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.19 The wife of Lamoni's father was not nearly as understanding as Lamoni's wife had been. In all fairness, however, she had not had the same sort of awareness of Aaron, Muloki, and Ammah as the queen of Ishmael had had with Ammon. Her summation of the scene was that her husband had been slain by the Nephites; a logical if uninformed conclusion. The saving grace in all of this, of course, is that all of the servants present knew precisely what had happened, and we ought not to be surprised to learn that many of them were already converted themselves to the teachings of the missionaries.

22.19.41—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.20.64–65—*her servants*—Here Mormon momentarily misspeaks himself, suggesting that the queen commanded her own servants rather than the servants of the king to dispatch Aaron and his companions. As can be easily seen, Mormon immediately corrects the misstatement. This may be another example of a scribal error on the second side of a plate which cannot be erased without damaging the writing on the reverse side (see also 1.15.30).

22.20 The protestations of the servants seem a little excessive, given all that had transpired in the palace of the king. We may correctly surmise, however, that many of these same servants had been with the king on the road from Nephi to the land of Ishmael and were themselves witness to the power of Ammon when the old king attempted to deprive him of his life. In addition, no doubt these same men had heard all of the words that Lamoni had communicated to his father, which at some point must have included a recounting of the adventures of Ammon at the waters of Sebus. Hence, their hesitancy to obey the queen may be an expression of faith or an expression of fear, depending on how they had viewed the exchange between the old king and Aaron that had brought about his prostrate condition.

22.20.20—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.21 The queen is a tough-minded, determined woman who apparently began to suspect some sort of conspiracy between the missionaries and the servants of the king. If the king's servants would not slay the Nephites, certainly the general populace would once they had viewed the scene.

22.21.28–29—*her servants*—The servants of the king might not be able to bring themselves to slay the Nephite missionaries, but the queen's own servants had just barely entered the room with their mistress and would follow her commands (see also 22.20.64–65).

22.21.42—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.22 Aaron did not fear for his life; there was a divine promise in place that would bear him and his brethren up in the most threatening of circumstances. What was at stake here was the opportunity to bring salvation to the capital city of the Lamanites, a process that would be seriously impaired if a tumult were raised among the people by the queen's servants. A similar situation had

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19 And it came to pass that his servants ran and told the queen all that had happened unto the king. And she came in unto the king; and when she saw him lay as if he were dead, *and also Aaron and his brethren standing as though they had been the cause of his fall, she was angry with them, and commanded that her servants, or the servants of the king, should take them and slay them.

20 Now the servants had seen the cause of the king's fall, therefore they durst not lay their hands on Aaron and his brethren; and they pled with the queen saying: Why commandest thou that we should slay these men, when behold one of them is mightier than us all? Therefore we shall fall before them.

21 Now when the queen saw the fear of the servants she also began to fear exceedingly, lest there should some evil come upon her. And she commanded her servants that they should go and call the people, that they might slay Aaron and his brethren.

22 Now when Aaron saw the determination of the queen, he, also knowing the hardness of the hearts of the people, feared lest that a multitude should assemble themselves together,

Alma 22:19–24
EM 4:1579

* p. 287

been averted in the household of Lamoni, a situation that had been inadvertently precipitated by Abish (see 19.15–29). The Lamanites, in their lost and fallen state, would assume only the very worst of the servants of God, and here Aaron thought to avoid the unseemly conduct of the Lamanites by restoring their king immediately.

22.22.3—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.23 As had been the case in Lamoni’s household, the king assumed his place as the sovereign of his people, testifying of the power of God and how that power had opened his mind and heart to the truth of all that Aaron and his brethren had taught him. He could not have been more effective in his efforts.

22.24 Some of the queen’s servants had been sent to raise arms against Aaron and his companions; others had remained behind presumably to protect the queen from the perceived danger in the room where the king apparently lay dead. The message of the queen’s servants to the inhabitants of the city of Nephi must have been somewhat unflattering and inflammatory.

22.24.26—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.25 The queen’s servants had told the people of the city of Nephi that their king had been slain by Aaron and his companions. The appearance of the king outside of his palace certainly would have put the hearts and minds of the people at rest. This momentary quietude gave opportunity for Aaron, Muloki, and Ammah to be formally introduced to the assembly and the teachings of the missionaries to be publically commended.

22.25.17—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.26 And here begins the public ministry of Aaron and his companions in the city of Nephi. Although the conversion of the king’s household had been accomplished in short order, the teaching of all of the Lamanites in the city of Nephi and surrounding territories would consume the better part of fourteen years. It is astounding, however, that this much was accomplished in a few short weeks. In that time two of the major potentates of the land of Nephi were brought into the fold of Jesus Christ. These felicitous events provided the foundation upon which all else would transpire among the Lamanites.

22.26.19—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

22.27 Here begins a rather long digression which relates the relative geography of the possessions of the Lamanites as compared with those of the Nephites in conjunction with the notable geographical features of the land upon which they all dwelt. The issue of the proclamation resumes at the beginning of chapter 23 (see 22.35 and 23.1). The value of the following geographical

and there should be a great contention and a disturbance among them; therefore he put forth his hand and raised the king from the earth, and said unto him: Stand. And he stood upon his feet, receiving his strength.

23 Now this was done in the presence of the queen and many of the servants. And when they saw it they greatly marveled, and began to fear. And the king stood forth, and began to minister unto them. And he did minister unto them, insomuch that his whole household were converted unto the Lord.

24 Now there was a multitude gathered together because of the commandment of the queen, and there began to be great murmurings among them because of Aaron and his brethren.

25 But the king stood forth among them and administered unto them. And they were pacified towards Aaron and those who were with him.

{¶—1830}

26 And it came to pass that when the king saw that the people were pacified, he caused that Aaron and his brethren should stand forth in the midst of the multitude, and that they should preach the word unto them.

27 And it came to pass that the king sent a proclamation throughout all the land, amongst all his people who were in all his land, who were in all the regions round about, which was

Alma 22:27
EM 1:177
Alma 22:27,32
EM 1:177

information is dependent in large part upon the degree to which any of these features were changed by the great destruction that took place at the time of the Savior's death and resurrection. Any and all attempts at Book of Mormon cartography suffer from a lack of understanding of those same massive disruptions of the land masses of the Americas which took place at that time. Mormon's attempt at describing these geographical features, therefore, must have bearing upon his immediate narrative and we should probably view them in that light.

22.27.40—*sea*—The possessions of Lamoni's father spanned the continent, from sea to sea. We cannot say with certainty what constituted that east-west distance. We may assume, however, that the sea east and the sea west were substantive bodies of water. Most scholars have concluded that Mormon is referring to those vast reaches which we today call the Atlantic and Pacific Oceans.

22.27.49—*which*—The antecedent for this pronoun is the land of Nephi, that which was governed by Lamoni's father. Mormon is identifying the nature of the northern border of the land of Nephi just as he had the eastern and western boundaries.

22.27.56—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

22.27.62—*wilderness*—We have long since suggested that the "wilderness" here was probably an almost trackless, mountainous region. This wilderness area also spanned the continent from east to west.

22.27.75–76—*round about*—That is to say, there were extensions of the east to west mountainous region that followed the natural curvature of the seashore northward. The extension on the west had been alluded to before in conjunction with the destruction of the city of Ammonihah (see 16.2.13–14).

22.27.98—*Zarahemla*—The fact that the land of Zarahemla lay to the north of the land of Nephi has long since been established. The narrow strip of wilderness formed the southern boundary for the land of Zarahemla.

22.27.103—*Manti*—We should be safe in our assumption that the city of Manti constituted the southern-most habitation of the land of Zarahemla.

22.27.110—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

22.27.111—*running*—As tempting as it may be to suggest that this is written of the river Sidon, in the context of the passage, Mormon is still describing the mountainous narrow strip of wilderness that separated the lands of Nephi and Zarahemla.

22.28 What is clear from this verse is that the Lamanites who lived in the land of Ishmael, Nephi, and Middoni were not to be numbered among the more idle, for their lands were not in the western wilderness, but in the high mountains which lay to the east.

22.28.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the pri-

bordering even to the sea, on the east and on the west, and which was divided from the land of Zarahemla by a narrow strip of wilderness, which ran from the sea east even to the sea west, and round about on the borders of the seashore, and the borders of the wilderness which was on the north by the land of Zarahemla, through the borders of Manti, by the head of the river Sidon, running *from the east towards the west—and thus were the Lamanites and the Nephites divided.

* p. 288

28 Now, the more idle part of the Lamanites lived in the wilderness, and dwelt in tents; and they were spread through the wilderness on the west, in the land of Nephi; yea, and also on the west of the land of Zarahemla, in the borders by the seashore, and on

Alma 22:28
EM 2:804

mary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

- 22.28.16—*tents*—As opposed to the Lamanites in the central part of the land who tended to live in buildings of stone and wood. Many of these edifices had been originally build by the Nephites, however.
- 22.28.26—*west*—In this particular case, their territories would have been southwest of the land of Zarahemla and about due west of the land of Nephi.
- 22.28.37—*west*—That is to say, due west of the land of Zarahemla, northwest of the land of Nephi, and due north of the “idle Lamanites mentioned in 22.28.26.
- 22.28.31—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.
- 22.28.42—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.
- 22.28.48—*seashore*—Between the seashore and the land of Zarahemla was a northward-thrusting strip of wilderness, a mountainous region which, for the most part, initially protected such cities as Ammonihah and Noah from Lamanite attack.
- 22.28.60—*place*—This is to say, the place where Lehi first landed with his family in their travels from Jerusalem. This is where Laman, Lemuel, and those who sided with them remained when Nephi and the rest of the family fled eastward into the wilderness, which they eventually called the land of Nephi.

22.29 The land of Zarahemla was a pocket of lowlands cradled between the mountainous spurs of wilderness that swept up by the seashore on the east and the west. The lowlands were narrowed by the two spurs until they nearly met at the city of Bountiful, which itself lay at the narrow neck of land that separated major land masses consistently referred to in the Book of Mormon as the “land southward” and the “land northward”. In other words, the seashore on the east and that on the west were also drawing closer together the further north one traveled in Zarahemla. At the southern-most point in the lowland pocket lay the land of Manti and the headwaters of the river Sidon. The Sidon then apparently flowed through this protected lowland enclave until it reached the northeastern seashore near the city of Bountiful.

- 22.29.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 22.29.9—*east*—That is to say, on the opposite side of the continent in the wilderness which bordered on the seashore, another northward thrust of the mountains which formed part of the narrow strip of wilderness.
- 22.29.15—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

the west in the land of Nephi, in the place of their fathers’ first inheritance, and thus bordering along by the seashore.

29 And also there were many Lamanites on the east by the seashore, whither the Nephites had driven them. And thus the Nephites were nearly surrounded by the Lamanites; nevertheless the Nephites had taken possession of all the northern parts of the land bordering on the wilderness, at the head of the river Sidon, from the east to the west, round about on the wilderness side; on the north, even until they came to the land which they called Bountiful.

Alma 22:29
EM 1:177
Alma 22:30
EM 1:346
Alma 22:30–32
AF 322
Alma 22:32
EM 1:177
Alma 22:32
EM 1:346

22.29.25—*surrounded*—With the Lamanites infesting the northern sweeping extensions of the narrow strip of wilderness on either side of the land of Zarahemla, the phrase “round about” (see 22.27.75–76) becomes extremely clear.

22.29.53—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

22.29.79—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

22.30 When the Mulekites first arrived from their trans-Atlantic trip from the city of Jerusalem, they disembarked in the “land northward”, far to the north of the narrow neck of land about the year 580 BC (see *OM-C 1.14*). They were the first to witness evidence of the collapse of the civilization that preceded them in the Americas. The Mulekites then traveled southward through the narrow neck of land until they settled in that mountain-protected lowland which they eventually called the land of Zarahemla. At some point, the Mulekites entertained the last of the Jaredite kings, one Coriantumr (see *OM-C 1.21–22*). This must have happened shortly after they arrived and settled in the land of Zarahemla. Several centuries later the descendants of Mulek and his entourage were joined by Mosiah 1 and his company of faithful Nephites who had just escaped the Lamanite incursion into the land of Nephi (see *OM-C 1.15–19*). This transpired about the year 220 BC.

22.30.10—*Desolation*—It is clear that the inhabitants of the land of Zarahemla called the region north of the narrow neck of land by this name, but we are not privy as to whether the Mulekites were the ones who first gave that collection of ruins that name or whether it was given sometime after Mosiah 1 and his people arrived. These Jaredite relics were rediscovered by the men sent out by Limhi to obtain help from the Nephites of Zarahemla shortly before emissaries were sent by Mosiah 2 to find out what had happened to the colonists accompanying Zeniff (see *MS-C 21.25–27*). It is just as possible that this latter sojourn is the one which inspired the naming of that northern region the land of Desolation.

22.30.42—*Zarahemla*—The last of the great Mulekite leaders who ruled at the time of the entrance of Mosiah I and the Nephites from the land of Nephi.

22.31 This constitutes Mormon’s explanation of the nomenclature which the Nephites used in describing the lands which they inhabited. Thus, without being too insistent, we might say today that North America corresponds with the land which was called the land of Desolation, while South America was called by them the land of Bountiful. You will pardon this momentary geographic specificity because you understand that this is my commentary after all.

22.31.2—*they*—That is to say, the Mulekites.

22.31.6—*up*—The implication here is that the land of Zarahemla, and certainly much of the land southward, was higher in elevation than the place where the Mulekites first landed.

22.31.19—*Desolation*—So called in part because of the Jaredite ruins.

22.31.28—*Bountiful*—So called because of the preponderance of wild game available.

22.31.50—*come*—That is to say, many kinds of wild animals had migrated

30 And it bordered upon the land which they called Desolation, it being so far northward that it came into the land which had been peopled and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla, it being the place of their first landing.

31 And they came from there up into the south wilderness. Thus the land on the northward was called Desolation, and the land on the southward was called Bountiful, it being the wilderness which is filled with all manner of wild animals of every kind, a part of which had come from the land northward for food.

to the south to forage because of the destruction that had taken place in the northlands when the Jaredites were destroying themselves.

22.32 The separating point between the land northward and the land southward, between Desolation and Bountiful was the narrow neck of land. The narrowness of that “neck” is simply defined by Mormon as being a distance that could be traversed by a Nephite in a day and a half. Many writers have quibbled on the “strength” and “endurance” of Nephite men. How could they do this with any degree of certainty? Were the Nephites better built physically than specimens that can be found in the world today? How would we know? Other writers, seriously annoyed by the notion that the isthmus of Panama constitutes the narrow neck of land, have pointed to the dense jungles which cover that part of the world today and assert that they would impede any traveler attempting to cross from the sea east to the sea west in less than two days. The folly of that argument needs no response, inasmuch as their assumptions underlying their arguments cannot be proven or denied. All arguments fail in the end, because, again, we do not know precisely what transpired geographically or topographically at the time of the Savior’s death. We then are left to our own devices to visualize the lands of the Book of Mormon as best we can without engaging in rancor of any kind. In the end, however, we will find every word of Mormon’s description was accurate in every detail.

22.31.7—*distance*—A man on foot, in good health, could travel 40 to 60 miles in less than two days depending on the terrain.

22.31.17—*Nephite*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

22.31.21—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

22.31.25—*Desolation*—It is clear that the inhabitants of the land of Zarahemla called the region north of the narrow neck of land by this name, but we are not privy as to whether the Mulekites were the ones who first gave that collection of ruins that name or whether it was given sometime after Mosiah 1 and his people arrived. These Jaredite relics were rediscovered by the men sent out by Limhi to obtain help from the Nephites of Zarahemla shortly before emissaries were sent by Mosiah 2 to find out what had happened to the colonists accompanying Zeniff (see *MS-C 21.25–27*). It is just as possible that this latter sojourn is the one which inspired the naming of that northern region the land of Desolation.

22.31.28—*east*—In reference to the east sea, the compound adjective, “east and west” being used to modify the noun “sea”.

22.31.38—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

22.31.43—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

22.31.46—*surrounded*—It seems clear that not only did the northern

32 And now, it was only the distance of a day and a half’s journey for a Nephite, on the line Bountiful and the land Desolation, from the east to the west sea; and thus the land of Nephi and the land of Zarahemla were nearly surrounded by water, there being a small neck of land between the land northward and the land southward.

reaches of the land Bountiful tapered together into the narrow neck of land, but apparently the southern reaches did much the same. That is to say, that the lands south of the narrow strip of wilderness were geographically drawn together as well, narrowing the further south one traveled.

22.33 Because of the wildernesses that nearly surrounded the land of Zarahemla, it might have been possible for the Lamanites to migrate northward in to the land of Desolation. Certainly the embassy of 43 men sent by King Limhi had been able to pass by the land of Zarahemla without notice because they apparently became lost in the wilderness, probably gravitating to that northward spur which lay near the west sea. The city of Bountiful had not been built by the people of Zarahemla by that time and thus they were able to completely miss their intended destination and find themselves among the Jaredite ruins. Hence, the reason why the people of Zarahemla industriously blocked the way of any peoples who wished to travel into the northern lands.

22.33.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

22.33.13—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

22.33.39—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.34 It is clear that the Nephites desired at least two things by building the city of Bountiful: first, they did not wish to be completely surrounded by Lamanites, they were in a hard place as it was; and second, they wished to preserve an escape route from their enemies if they were suddenly overrun.

22.34.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

22.34.14—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

22.34.26—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

22.35 Thus ends the geographical digression that began in verse 27 of the present chapter. This also marks the end of the material relating the specific missionary efforts of Aaron, Muloki, and Ammah that was marked by the headnote at the beginning of chapter 21. Chapter 23 resumes the narration of the entire missionary force as a whole.

22.35.3—*I*—Mormon is our narrator here.

22.35.14—*Ammon*—The specific account of Ammon's missionary labors had been treated in parts of chapters 17 through 20.

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33 And it came to pass that the Nephites had inhabited the land Bountiful, even from the east unto the west sea, and thus the Nephites in their wisdom, with their guards and their armies, had hemmed in the Lamanites on the south, that thereby they should have no more possession on the north, that they might not overrun the land northward.

34 Therefore the Lamanites could have no more possessions only in the land of Nephi, and the wilderness round about. Now this was wisdom in the Nephites—as the Lamanites were an enemy to them, they would not suffer their afflictions on every hand, and also that they might have a country whither they might flee, according to their desires.

35 And now I, after having said this, *return again to the account of Ammon and Aaron, Omner and Himni, and their brethren.

* p. 289

- 22.35.16—*Aaron*—The specific account of Aaron’s missionary labors had been treated in parts of chapters 21 and 22.
- 22.35.17—*Omner*—Up to this point little or nothing has been related about Omner’s adventures among the Lamanites.
- 22.35.19—*Himni*—Up to this point little or nothing has been related about Himni’s adventures among the Lamanites.
- 22.35.22—*brethren*—Only a modest narration regarding the missionary labors of Muloki and Ammah has been presented thus far. Of the others who accompanied the sons of Mosiah we have little or no information regarding their activities up to this point.

{Chapter XIV}
(Chapter 23)

{9—1830}

23.1 Mormon had begun his short digression regarding the geography of the lands of the Nephites and the Lamanites with the announcement of this proclamation (see 22.27). The digression, of course, was to give his readers an idea as to the extent to which the sons of Mosiah and their companions had been given leave to teach the Gospel of Jesus Christ. It was no small matter.

- 23.1.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 23.1.28—*Ammon*—The specific account of Ammon’s missionary labors had been treated in parts of chapters 17 through 20.
- 23.1.30—*Aaron*—The specific account of Aaron’s missionary labors had been treated in parts of chapters 21 and 22.
- 23.1.32—*Omner*—Up to this point little or nothing has been related about Omner’s adventures among the Lamanites.
- 23.1.34—*Himni*—Up to this point little or nothing has been related about Himni’s adventures among the Lamanites.
- 23.1.39—*brethren*—Only a modest narration regarding the missionary labors of Muloki and Ammah has been presented thus far. Of the others who accompanied the sons of Mosiah we have little or no information regarding their activities up to this point.
- 23.1.26—*hands*—Mormon tells us that when Ammon and Lamoni arrived in the land of Middoni as they had been commanded by the Lord, they were instrumental in delivering Aaron, Muloki, and Ammah from prison. According to the narration this was the “first time”, implying that there were other times that they would be incarcerated and subsequently released (see 21.15.17–18). It is clear, then, that not all of the Lamanites were completely observant of the king’s proclamation.

23.2 The explicit nature of the proclamation sent out by the king of the Lamanites is somewhat indicative of the sort of physical abuse that the missionaries endured in the early part of their service to the Lamanites. It also suggests that the Lamanites were somewhat clever in their interpretation of the commandments of their kings which required Lamoni’s father to be detailed in the kinds of things that his subjects could not do and to be quite specific as to the degree of liberty that the sons of Mosiah were to have among the people.

- 23.2.41—*synagogues*—We have already addressed the seemingly anachro-

1 BEHOLD, now it came to pass that the king of the Lamanites sent a proclamation among all his people, that they should not lay their hands on Ammon, or Aaron, or Omner, or Himni, nor either of their brethren who should go forth preaching the word of God, in whatsoever place they should be, in any part of their land.

2 Yea, he sent a decree among them, that they should not lay their hands on them to bind them, or to cast them into prison; neither should they spit upon them, nor smite them, nor cast them out of their synagogues, nor scourge them; neither should they cast stones at them, but that they should have free access to their

Alma 23
EM 1:150,
151, 194,
196, 201
EM 2:804
EM 3:1166

Alma 23:2
AF 487
EM 1:204

nistic presence of these places of assembly before (see 16.13.23). We should also understand that the English word undoubtedly serves as the best representation of that which appeared in Reformed Egyptian on the plates of the prophet Mormon.

23.3 The conversion of the Lamanites began with their kings; first with Lamoni and thereafter with his father. The early diligent labor of Ammon and the subsequent fearless efforts of Aaron opened the land to a fourteen year period of almost completely unimpeded proclamation of the Gospel of Jesus Christ among the Lamanites.

23.3.67—*traditions*—The traditions were not wicked because they were untrue; they were wicked because they had been designed by wicked men to deceive their posterity that they had been misused by righteous men. The wickedness was in the initial lies that were told, coupled with the assertion that good was evil.

23.3.81—*brethren*—The existence of God and His relationship with the children of men was the first principle taught to Lamoni and his father. It is in the Fatherhood of God and in the brotherhood of men that faith unto salvation and exaltation is made clear.

23.3.88—*murder*—It is clear that the Lamanites had not been observing the Law of Moses for some time. Undoubtedly many generations had passed without a word having been mentioned regarding the commandments of God.

23.4 The fact that the sons of Mosiah were establishing churches throughout the land and ordaining ministers for those churches, implies that they were having phenomenal success in teaching the people, that they were crying repentance to the Lamanites, that the Lamanites were responding appropriately and were receiving the ordinances of salvation, baptism and the gift of the Holy Ghost. The missionaries were not laboring with a passive people, but saints of God as they received the fullness of the Gospel of Jesus Christ.

23.4.17—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

23.4.47—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.5 Again, we have to ask ourselves the question as to how much of the scriptural record was carried into the land of Nephi by the missionaries from the land of Zarahemla. Of course, the education of the Lamanites, the Anti-Nephi-Lehies, continued long after the sons of Mosiah and their entourage were settled in their eventual lands of inheritance in Zarahemla and this may be what Mormon is ultimately describing.

23.5.22—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

23.5.38–39—*present time*—Although many conclusions might be drawn from this phrase, it is most likely that Mormon is referring to his own time, a time in which all of the records that had been preserved by the Nephites for a thousand years. Needless to say, Mormon is not referring to the records that were produced after the fourteen-year mission of the sons of Mosiah came to a close as having a bearing on the con-

houses, and also their temples, and their sanctuaries.

3 And thus they might go forth and preach the word according to their desires, for the king had been converted unto the Lord, and all his household; therefore he sent his proclamation throughout the land unto his people, that the word of God might have no obstruction, but that it might go forth throughout all the land, that his people might be convinced concerning the wicked traditions of their fathers, and that they might be convinced that they were all brethren, and that they ought not to murder, nor to plunder, nor to steal, nor to commit adultery, nor to commit any manner of wickedness.

4 And now it came to pass that when the king had sent forth this proclamation, that Aaron and his brethren went forth from city to city, and from one house of worship to another, establishing churches, and consecrating priests and teachers throughout the land among the Lamanites, to preach and to teach the word of God among them; and thus they began to have great success.

5 And thousands were brought to the knowledge of the Lord, yea, thousands were brought to believe in the traditions of the Nephites; and they were taught the records and prophecies which were handed down even to the present time.

Alma 23:3
EM 1:162

Alma 23:4
MD 598, 776

Alma 23:5
MD 801
Alma 23:5–7
EM 1:192
Alma 23:5–9
MD 429

version of the Lamanites. He is referring to the ongoing process of religious record-keeping that was consistent among the Nephites for the entire thousand years.

23.6 What an extraordinary achievement! Not one of the Anti-Nephi-Lehies, the people of Ammon, failed to observe the requirements for exaltation, notwithstanding the enormous personal pressure that each of them experienced both in the land of Nephi and later in their adopted nation among the Nephites. This, of course, speaks to the nature of the faith of these Lamanite converts, faith that matured in the presence of the spirit of prophecy and revelation, and blossomed fully as the powers of the priesthood were manifested among them.

23.6.30—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

23.6.65—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.7 The Lamanite converts forsook all wickedness and put aside any of the tools that would lead to wickedness.

23.7.12—*weapons*—The literal weapons of physical death the Lamanite converts eventually buried in the earth. The weapons of their spiritual death, ignorance and pride, were destroyed in the fires of humility and revelation

23.7.15—*rebellion*—As might be suspected the spirit of God had frequently appealed to the Lamanites, but they, in their own inimitable fashion, had refused to respond until the miracle of the sons of Mosiah appeared among them. There can be no question that the Lamanites were a fragmented society, fragments that preyed on other fragments. In their repentance, the Lamanite converts wanted to be an integral part of the body of Christ, unified in mind and heart, no longer at odds with their brethren. That desire would permit them to sacrifice their own lives rather than be fragmented once again.

23.8 What follows is a detailed list of the peoples among the Lamanites who fully accepted the Gospel of the Lord Jesus Christ at the hands of the sons of Mosiah and their missionary companions.

23.9 The labors of Ammon and King Lamoni were comprehensive and the fruits of their combined missionary effort brought the entire population of the land of Ishmael into the Church and Kingdom of God.

23.9.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.9.12—*Ishmael*—This place name is unique, only to be found in connection with the narrative of the missionary journeys of the sons of Mosiah. Lamoni was a direct descendant of this great companion of

6 And as sure as the Lord liveth, so sure as many as believed, or as many as were brought to the knowledge of the truth, through the preaching of Ammon and his brethren, according to the spirit of revelation and of prophecy, and the power of God working miracles in them—yea, I say unto you, *as the Lord liveth, as many of the Lamanites as believed in their preaching, and were converted unto the Lord, never did fall away.

7 For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren.

8 Now, these are they who were converted unto the Lord:

9 The people of the Lamanites who were in the land of Ishmael;

Alma 23:6
CR84-O 6
CR88-O 99
CR97-A 41

* p. 290

Alma 23:7
EM 1:195

Alma 23:9–12
EM 1:192

father Lehi in his escape from the land of Jerusalem. The fact that Lamoni knew his ancestry sufficiently to have his domain named after his distant ancestor should not be lost on us. If forced to choose a relative geographical location for the land of Ishmael, we would probably have to settle on a region west of the original settlement of the Nephites in the land of Nephi (see 20.1–2).

23.10 We are not told who directly taught Antiomno and his people in the land of Middoni. It is tempting to point to Ammon and Lamoni, but we simply do not know. Whoever it was, they were just as effective in their venue as Ammon and Lamoni were in theirs.

23.10.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.10.15—*Middoni*—The land ruled by Antiomno that lay eastward from the city of Nephi. The Lamanites of this city would eventually be converted to the Lord (see 23.10).

23.11 With the conversion of King Lamoni’s father, the labors of Aaron, Muloki, and Ammah became prodigiously fruitful in the capital city of the Lamanites.

23.11.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.11.15—*Nephi*—King Lamoni’s territory was referred to as the land of Ishmael. We may conclude that the land of Nephi refers in part to the city of Nephi and environs which served as the capital of the kingdom of Lamoni’s father. It may or may not be the same city that served as the capital of the kingdom of Zeniff and his people.

23.12 Even though we know little or nothing about the regions and cities listed, yet they were filled with peoples who were susceptible to the deep and abiding personal love which the sons of Mosiah and their companions had for them.

23.12.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.12.15—*Shilom*—A region probably northwest of the city of Lehi-Nephi and due north of the land of Shemlon. North of this place was the great hill which marked the trail by which Ammon and his brethren traversed the wilderness between Zarahemla and the land of Nephi (see *MS-C 24.1.58*).

23.12.23—*Shemlon*—A territory probably located due west of the city of Lehi-Nephi. The site of several battles between the Lamanites and the Nephites (see *MS-C 24.1.52*).

23.12.29—*Lemuel*—We have no idea as to where this city of the Lamanites was located or how it acquired its name. Nor do we have any information as to which of the sons of Mosiah or of their companions were instrumental in bringing the inhabitants of the city unto Christ.

10 And also of the people of the Lamanites who were in the land of Middoni;

11 And also of the people of the Lamanites who were in the city of Nephi;

12 And also of the people of the Lamanites who were in the land of Shilom, and who were in the land of Shemlon, and in the city of Lemuel, and in the city of Shimnilom.

Alma 23:12
EM 1:193
Alma 23:12–13
EM 1:193

23.12.35—*Shimnilom*—We have no idea as to where this city of the Lamanites was located or how it acquired its name. Nor do we have any information as to which of the sons of Mosiah or of their companions were instrumental in bringing the inhabitants of the city unto Christ.

23.13 Mormon is careful to indicate throughout this listing that those who were converted were Lamanites, rather than dissident Nephites. In fact, only one Amalekite, from all that heard the preaching of the sons of Mosiah, responded positively to the call to repentance.

23.13.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.14 Notably absent from the list of converted regions and cities are places like the city of Jerusalem where Aaron began his missionary labors (see 21.1–3). Another was the village of Ani-Anti where Muloki apparently initiated his preaching. The doctrine and antipathy of the Nehorites was sufficiently compelling that the Lamanites who dwelt among them would not entertain anything that the sons of Mosiah or their companions had to offer, notwithstanding the proclamation of the king.

23.14.3—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger's ministry, desired to be king (see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

23.14.15—*Amulonites*—Presumably, these are the descendants of the wicked priests of Noah and their Lamanite wives who eventually inveigled themselves into the upper echelons of Lamanite society after they were discovered by the Lamanite army who were seeking the whereabouts of Limhi and his people (see *MS-C 23.30–35*).

23.14.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.15 The implication of the verse is that the Amulonites and Amalekites had not been prominent in those areas where the Gospel was received with open hearts. One wonders, therefore, if the cities on the list given by Mormon were located west of the city of Nephi rather on the east, the notable exception being the land of Middoni (see 23.12).

23.15.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

13 And these are the names of the cities of the Lamanites which were converted unto the Lord; and these are they that laid down the weapons of their rebellion, yea, all their weapons of war; and they were all Lamanites.

14 And the Amalekites were not converted, save only one; neither were any of the Amulonites; but they did harden their hearts, and also the hearts of the Lamanites in that part of the land wheresoever they dwelt, yea, and all their villages and all their cities.

Alma 23:14
EM 1:194

15 Therefore, we have named all the cities of the Lamanites in which they did repent and come to the knowledge of the truth, and were converted.

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.16 This is more than reminiscent of the blessing which King Benjamin gave to his people shortly before his death, in that he wished to give his people a name by which they would be distinguished from all of the people who then inhabited the land (see *MS-C 1.11*). Here the people desired another name that would distinguish them from the Amulonites, the Amalekites, and the rest of the Lamanites.

23.16.37—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

23.16.42—*priests*—Whether these men were from the king’s cabinet or the priests of the Church of Christ we cannot tell with certainty. That the king’s ministers had joined the Church along with their potentate does not help us definitively. An educated guess would lean us toward the secular body, only because the ecclesiastical leaders might have been satisfied with the distinction of their having become the disciples of Christ through faith, repentance, and the ordinances of salvation. The fact that Aaron was consulted along with the priests would suggest the possibility of another conclusion.

23.17 As to the meaning of the name which the Lamanite converts took upon themselves, there are many scholars who have ventured interpretations. While all of them are intriguing, none of them are compelling. The elements “Nephi” and “Lehies” are fairly straight forward; it is the “Anti-” part that poses the problem. Several words in the Book of Mormon have the sequence “anti”, but the assumption that all such similar sequences are related is a linguistic bridge too far. Possible cognates in native American languages are interesting, but are no more than that and hardly compelling. That there was a positive, unifying significance to the name there can be no question. That it was designed to distinguish the membership of the Church of Christ among the Lamanites is also certain, inasmuch as the title was dropped once the Anti-Nephi-Lehies were settled in the land of Zarahemla. Thereafter they were known as the people of Ammon.

23.17.11—*Anti-Nephi-Lehies*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

23.17.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

23.18 This constitutes Mormon’s redaction of the future history of the Anti-Nephi-Lehies. They were undoubtedly industrious in the land of Nephi, but significantly more so once they arrived in the land of Zarahemla, where they bent themselves to the support of their benefactors in the fields and pastures of the land of their inheritance. Their friendliness with the Nephites began with the sons of Mosiah and their missionary companions, but the correspondence did not begin in earnest until after they were received into the land of Zarahemla as brethren.

23.18.17—*Nephites*—In reference to the posterity and followers of Nephi,

{9—1830}

16 And now it came to pass that the king and those who were converted were desirous that they might have a name, that thereby they might be distinguished from their brethren; therefore the king consulted with Aaron and many of their priests, concerning the name that they should take upon them, that they might be distinguished.

17 And it came to pass that they called their names Anti-Nephi-Lehies; and they were called by this name and were no more called Lamanites.

18 And they began to be a very industrious people; yea, and they were friendly with the Nephites; therefore, they did open a correspondence with them, and the curse of God did no more follow them.

Alma 23:17–18
MD 429

Alma 23:18
EM 1:352

the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

23.18.23—*curse*—We might speak at length regarding the nature of the “curse” which befell the posterity of Laman and Lemuel, but we needs be careful that we do not confuse the “curse” with the outward token of that curse. The Lamanites and those who associated themselves with them were cursed indeed, as the Lord has said: they were cut off from his presence, not enjoying His spirit. The Spirit of the Lord is a comforter. What happens to a people when they have no ease, no rest, no peace, but are in a state of continual agitation, anxiety, and distress? They are, simply put, in a living hell. Having accepted the fullness of the Gospel of Jesus Christ, the Lamanites disciples were delivered from that hell by the power of the Holy Ghost.

{Chapter XIV; continued}
(Chapter 24)

{9—1830}

24.1 The more that the Church of Christ prospered, the more the power and influence of the Amalekites and the Amulonites diminished. Convinced that with that power the material trappings of the land would be lost to them as well, the apostates concluded to rebel against the king of the land and bring destruction to the Anti-Nephi-Lehies.

24.1.8—*Amalekites*—Only one Amalekite had been converted to the Church of Christ through the ministry of the sons of Mosiah and their companions (see 23.14). Would not his story be an interesting one?

24.1.11—*Amulonites*—None of these descendants and associates of this wicked priest of King Noah ever acknowledged the truth of the principles which Ammon and his companions taught. That should not surprise us considering the malevolent manner in which Amulon and his followers mistreated the people of Alma the elder.

24.1.14—*Lamanites*—These are those who had been brought under the influence of the apostate Nephites. If there were other Lamanites in addition to these and those who had been converted to the Gospel of Christ, Mormon does not inform us of them.

24.1.21—*Amulon*—A city in the wilderness, probably northwest of the land of Shilom, where Amulon and the wicked priests lived for approximately nine years before being discovered by the Lamanite army that had been sent to retrieve the people of Limhi who were fleeing to the land of Zarahemla (see *MS-C 24.1.64*).

24.1.28—*Helam*—The city of Helam was probably located to the northeast of the land of Nephi. According to the written record, Helam lay eight days travel from the waters of Mormon and thirteen days from the land of Zarahemla, when guided by a prophet of God (see *MS-C 23.3–4*). For fourteen years, the valley had served as the inheritance of the people of Alma the elder, from the time of their escape from the waters of Mormon until they fled Helam to the land of Zarahemla.

24.1.36—*Jerusalem*—A city built by apostate Nephites and the Lamanites, probably located between the cities of Nephi and Helam on the eastern borders of the land by the waters of Mormon.

24.1.60—*Anti-Nephi-Lehi*—The name chosen by the covert of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

1 AND it came to pass that the Amalekites and the Amulonites and the Lamanites who were in the land of Amulon, and also in the land of Helam, and who were in the land of Jerusalem, and in fine, in all the land round about, who had not been converted and had not taken upon them the name of Anti-Nephi-Lehi, were stirred up by the Amalekites and by the Amulonites to anger against their brethren.

Alma 24
EM 1:150,
151, 165,
194, 196,
201
EM 2:804
EM 3:1076,
1166
Alma 24:1–2
EM 1:194

24.2 We are not privy as to how much time had passed since the conversion of King Lamoni and his father and the great rebellion that took place among the rest of the Lamanites, but it could have been as much as ten years.

24.2.39—*Anti-Nephi-Lehi*—The name chosen by the coverts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

24.3 Heretofore we have not met the son of the king of the Lamanites who succeeded his father. That he was a great and good man there can be no doubt (see 24.6-17). Some readers are initially tempted to claim that this was King Lamoni renamed, but see 24.5.

24.3.15—*Anti-Nephi-Lehi*—The name given to the successor of king Lamoni's father as the ruler of the land of Nephi, particularly those who had been converted unto the Lord by the sons of Mosiah.

24.4 Again, we may only speculate about the age and health of Lamoni's father. At the time that Ammon and the old king met on the road from Ishmael to Middoni, the king still was in his vigor and sought to kill both Lamoni and Ammon by force of arms (see 20.15-21). This may have been mere bravado, of course, but the old king must have felt that it was within his power to take the lives of both men.

24.4.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.5 Missionary work must have continued throughout the land, both on the east and west. The threat against the Anti-Nephi-Lehies would have come from the northeast and the northwest, from the land of Jerusalem and the land of Amulon. The rage of the apostates had become sufficiently militant that it was easy to see what was about to transpire.

24.5.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

24.5.21—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.5.33—*Midian*—We do not know exactly where this territory lay in relation to the other identified cities and lands, although some scholars have speculated that it was located on the east side of king's domain. That conclusion is probably drawn because most of the antagonists against the converted Lamanites hailed from that direction. Since it was merely a central gathering place for all of the missionaries, however, it could have been anywhere geographically in the land of Nephi.

24.5.50—*Ishmael*—We have concluded that the land of Ishmael probably was located west of the city of Nephi (see 17.19.8). At the time of the

2 And their hatred became exceedingly sore against them, even insomuch that *they began to rebel against their king, insomuch that they would not that he should be their king; therefore, they took up arms against the people of Anti-Nephi-Lehi.

{9—1830}

3 Now the king conferred the kingdom upon his son, and he called his name Anti-Nephi-Lehi.

4 And the king died in that selfsame year that the Lamanites began to make preparations for war against the people of God.

5 Now when Ammon and his brethren and all those who had come up with him saw the preparations of the Lamanites to destroy their brethren, they came forth to the land of Midian, and there Ammon met all his brethren; and from thence they came to the land of Ishmael that they might hold a council with Lamoni and also with his brother Anti-Nephi-Lehi, what they should do to defend themselves against the Lamanites.

* p. 291

Alma 24:5-6,
15-19, 20-
24
EM 2:804

rebellion, Ishmael was probably the safest region in the land from a surprise attack from the dissident Lamanites.

24.5.58—*Lamoni*—The king of the land of Ishmael in the greater region of the land of Nephi. He and his people were converted unto Christ through the ministry of the sons of Mosiah, and in particular by Ammon.

24.5.64—*Anti-Nephi-Lehi*—The name given to the successor of king Lamoni's father as the ruler of the land of Nephi, particularly those who had been converted unto the Lord by the sons of Mosiah.

24.6 King Anti-Nephi-Lehi did not have to command his people in earnest to not take up arms against their brethren. His was a formal confirmation of that which the people had already felt in their minds and in their hearts about the matter.

24.7 The teachings of Anti-Lehi-Nephi are clear and succinct. At the heart of the matter is the eternal salvation of the souls of his people. They had been a wild and murderous people, filled with all manner of wickedness. While it is true that much of their conduct could be laid at the feet of their ancestors, false traditions and practices, yet they had been partakers of the same. They had become habituated to fearing and loathing those around them, taking revenge when anger consumed them, living their lives as natural men with all of the spiritual liabilities that attend such a lifestyle. They had been brought back from the abyss through the teachings of Ammon and his brethren, the power and influence of the Holy Ghost, and their own desires to leave the turmoil and distress associated with being carnal, sensual, and devilish. They could not dare to enter into that place of darkness again for fear of losing that which they had gained through faith, repentance, and the outward ordinances of the Gospel of Jesus Christ.

24.7.17–18—*my God*—For the king, the relationship between the Lord and himself is quite personal.

24.7.23–25—*our great God*—The personal Father embraces His children as a whole as they establish the foundations of Zion.

24.7.34—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

24.8 The softening of one's heart is that which has saved the children of men in every generation. Nephi's heart was softened; therefore, he believed the teachings of his father. The same may be said of Jacob and Enos without hesitation. In every instance, personal prayer provided the catalyst by which the knowledge of the truth came. King Lamoni and Lamoni's father came unto Christ as a direct result of their petitions in faith to the God of Heaven. Anti-Nephi-Lehi here reminds his people that all of them have entered into the covenant of salvation and exaltation as a product of their humble desire to know the truth of all things.

24.8.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

24.9 As natural men, participants in a fallen world, the Lamanites had

6 Now there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; nay, they would not even make any preparations for war; yea, and also their king commanded them that they should not.

7 Now, these are the words which he said unto the people concerning the matter: I thank my God, my beloved people, that our great God has in goodness sent these our brethren, the Nephites, unto us to preach unto us, and to convince us of the traditions of our wicked fathers.

8 And behold, I thank my great God that he has given us a portion of his Spirit to soften our hearts, that we have opened a correspondence with these brethren, the Nephites.

9 And behold, I also thank my God,

Alma 24:6
EM 1:195

Alma 24:7
MD 801

indulged themselves in all sorts of malignant conduct, including the wanton taking of human life. The coming of the Nephite missionaries had provided the Anti-Nephi-Lehies with the opportunity for salvation and exaltation in the Celestial Kingdom. With knowledge came the spirit of truth, the power and influence of the Holy Ghost, which appalled them in their wickedness. They forsook their former lives in order that they might find peace and security in the bonds of perfect love.

24.10 The graciousness of the Father in their behalf was that He was willing to forgive one of the most heinous of crimes against God and man, the taking of human life, through their faith, their repentance, and their willing conformity to the commandments of God throughout the remainder of their lives. They had suffered mightily when the stark reality came into their minds and hearts as to their wickedness in the sight of God. Like many others before and after them, they worked out their salvation with fear and trembling. They had been blessed as had Enos, inasmuch as the guilt they had experienced had been swept away by their faith in the Lord Jesus Christ and the confirming testimony of the Spirit.

24.11 This had been no idle task. They had not merely muttered “We’re sorry”. The Lord required conversion, a complete change of heart and mind. The old sinners had died as the people were reborn, new creatures under the sun who were determined to honor their Savior and his Father at any cost, even to the forfeiture of their own lives if necessary.

24.12 The weapons of war became the symbol of the spiritual regeneration of the Lamanite members of the Church of Christ. In the words of their king, their tools of destruction had become pristine, as if they had never been wielded in conflict, as if they were fresh from the foundry.

24.13 The rising hostility of the Amulonites, the Amalekites, and their confederate Lamanites posed a serious threat to those who had hearkened to the voices of the sons of Mosiah and their companions. Their antagonists were promising death and destruction. Were the people of Anti-Nephi-Lehi tempted to defend themselves? There is no question that that was the case or their king would not have proposed the course of action which they were about to take.

24.13.41—*blood*—The image of the blood of Jesus Christ cleansing the swords of the disciples is a powerful one. It is clear that the Anti-Nephi-Lehies perceived that their freedom from sin had come as a result of the Savior personally accepting their brutality. How else could the blood of Christ “wash” the swords of the sinners if they had not pierced him as they had their victims? To pursue a course of destruction after their redemption had been accomplished would be to them as if they had assaulted the Son of God with their weapons. This they could not do.

24.14 The Lord God of Israel had compassion upon these Lamanite converts because they were susceptible to the teachings of the sons of Mosiah and their friends. Had they remained without light and truth, they eventually would

that by opening this correspondence we have been convinced of our sins, and of the many murders which we have committed.

10 And I also thank my God, yea, my great God, that he hath granted unto us that we might repent of these things, and also that he hath forgiven us of those our many sins and murders which we have committed, and taken away the guilt from our hearts, through the merits of his Son.

11 And now behold, my brethren, since it has been all that we could do, (as we were the most lost of all mankind) to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God that he would take away our stain—

12 Now, my best beloved brethren, since God hath taken away our stains, and our swords have become bright, then let us stain our swords no more with the blood of our brethren.

13 Behold, I say unto you, Nay, let us retain our swords that they be not stained with the blood of our brethren; for perhaps, if we should stain our swords again they can no more be washed bright through the blood of the Son of our great God, which shall be shed for the atonement of our sins.

14 And the great God has had mercy on us, and made these things known unto us that we might not perish; yea,

Alma 24:11
CR98-A 77

Alma 24:13
EM 3:1211

* p. 292

Alma 24:14
CR84-A 28
CR88-O 101

have been damned by their constant interaction with the apostate Nephites. Once these men and women were presented with a choice, they selected the better part of their own free will and choice.

24.14.32—*beforehand*—The principles of the Gospel of Jesus Christ were taught to the Lamanites before they were completely overwhelmed by the traditions of their ancestors and the false doctrines of the Amulonites and Amalekites.

24.14.44—*children*—Among those children would be the two thousand stripling warriors who fought under the command of Helaman during the wars instigated by Nephite apostates Amalickiah and Ammoron. Those sons, in fact that entire generation, were sons of God with unquenchable faith in the teachings of their parents and were brought within the pale of salvation, notwithstanding they were drawn into the wars between the Nephites and the Lamanites.

24.14.55—*angels*—While there is no question that King Anti-Nephi-Lehi and his people were the beneficiaries of heavenly intervention, but it is likely that he was considering the presence of the sons of Mosiah and their missionary companions when he was teaching his people (see 27.4).

24.15 And here is the grand proposal, that they would put their weapons of offense and defense where they could not be reclaimed when the moment of great alarm came. In some respects this is like unto the Lord's decision to deny access to the Tree of Life once Adam and Eve had partaken of the Tree of the Knowledge of Good and Evil. The temptation in either case, at the very moment of impending death, was completely beyond their grasp and their souls were preserved for future salvation.

24.16 Behold the faith of those who have truly been converted in their hearts and in their minds! These are not merely conscientious objectors against war; this is an entire nation that chose eternal life over temporal life, if that extremity were to come. Eventually, since their determination was so fixed, the Lord would have to command them to flee the land and beg entrance into the land of Zarahemla.

24.17 Much might be said of this simple act of faith. Comparisons might be made to similar historical events, doctrinal implications might be reviewed, and the aggregate wisdom or foolishness of these disciples of Christ might be brought into question. What remains, however, is the demonstration of a confidence so strong that many of the parties involved in this covenant went to their deaths without fear or regret.

24.18 The wonder here is that these children of God actually accomplished

and he has made these things known unto us beforehand, because he loveth our souls as well as he loveth our children; therefore, in his mercy he doth visit us by his angels, that the plan of salvation might be made known unto us as well as unto future generations.

15 Oh, how merciful is our God! And now behold, since it has been as much as we could do to get our stains taken away from us, and our swords are made bright, let us hide them away that they may be kept bright, as a testimony to our God at the last day, or at the day that we shall be brought to stand before him to be judged, that we have not stained our swords in the blood of our brethren since he imparted his word unto us and has made us clean thereby.

16 And now, my brethren, if our brethren seek to destroy us, behold, we will hide away our swords, yea, even we will bury them deep in the earth, that they may be kept bright, as a testimony that we have never used them, at the last day; and if our brethren destroy us, behold, we shall go to our God and shall be saved.

{¶—1830}

17 And now it came to pass that when the king had made an end of these sayings, and all the people were assembled together, they took their swords, and all the weapons which were used for the shedding of man's blood, and they did bury them up deep in the earth.

18 And this they did, it being in

CR93-O 32, 45
CR00-A 108

Alma 24:15
MD 147

Alma 24:17
EM 1:195
Alma 24:17–18
EM 2:584

Alma 24:18

the almost inconceivable task that they placed before themselves. Though their sacrifice they proved themselves to God the Father that they were willing to preserve themselves for Him. By the same token, they bore testimony to their fratricidal brethren among the Lamanites that they were more than sincere about the religious stance that they had taken. A man who would go to his death rather than betray his convictions cannot easily be dismissed. They chose to give their lives, rather than take life away. In that singular act, they were the means of bringing hundreds unto Christ, providing life where life had been taken from them. Their industry would be perpetual. Once they were settled in the lands of their inheritance provided by the Nephites, the Anti-Nephi-Lehies labored with the hands to raise crops and herds in order that they might be a blessing and a benefit to those who had preserved their lives from their enemies. This they would continue to do all the days of their lives.

24.19 Mormon's point here is that anyone may find salvation at the hands of the Lord Jesus Christ, through his atoning sacrifice, if they desire it, if they are willing to follow the whisperings of the spirit of God.

24.19.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.19.39–41—*weapons of peace*—This we may assume to be another written gaff, preserved on a side of one of the historical plates which could not be “erased” without damaging characters on the opposite side.

24.19.50—*peace*—That is to say, peace of heart and mind of the covenanters, and peace in the lives who were itching for war among their enemies.

24.20 More than likely most of the attacking army approached the land of Nephi from the east, from the lands of Helam and Jerusalem. Some of the marauders, however, no doubt invaded from the northwest, from the land of Amulon (see 24.1).

24.20.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.20.22—*Nephi*—King Lamoni's territory was referred to as the land of Ishmael. We may conclude that the land of Nephi refers in part to the city of Nephi and environs which served as the capital of the kingdom of Lamoni's father. It may or may not be the same city that served as the capital of the kingdom of Zeniff and his people.

24.20.29—*king*—Administratively speaking, King Anti-Nephi-Lehi, one of the sons of King Lamoni's father, was the legitimate heir of the old king over all of the Lamanites. This incursion, therefore, was an act of rebellion against the throne because the Amulonites and Amalekites feared the religious convictions of the royal house.

24.20.40—*destroying*—This destruction would take place either through intimidation, so that the people would renounce their faith, or it would transpired as they were murdered in cold blood. To those who perpetrated the attack, the distinction was unimportant.

24.20.44—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in

their view a testimony to God, and also to men, that they never would use weapons again for the shedding of man's blood; and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

19 And thus we see that, when these Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin; and thus we see that they buried their weapons of peace, or they buried the weapons of war, for peace.

{~~9~~—1830}

20 And it came to pass that their brethren, the Lamanites, made preparations for war, and came up to the land of Nephi for the purpose of destroying the king, and to place another *in his stead, and also of destroying the people of Anti-Nephi-Lehi out of the land.

CR84-O 38
CR97-A 41

Alma 24:19
CR94-A 94
Alma 24:19,27
EM 1:200

* p. 293

the land of Zarahemla.

24.21 Ultimately every Christian is faced with a similar challenge, even though the disciple's mortal life may not hang in the balance. What are we willing to do in order to bring those who are weltering in sin unto the living Christ? How far will our faith in Christ carry us in this purpose? Will we speak the truth in righteousness when public opinion would not be in our favor? Will we be able to suffer social harm for our convictions, for the opportunity to enhance spiritual lives of our erstwhile enemies? It would be interesting to know who those faithful saints were who placed themselves in the forefront of that prostrated people, those who knew they most certainly would be killed even if others were spared.

24.21.45—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.22 Here we have the unnamed martyrs, one thousand and five of them. At what point in the slaughter did the attackers awaken to the inexcusable slaughter they were inflicting upon their brethren? How many insults to humanity did each soldier have to commit before he realized that he was not engaged in legitimate warfare? We may not say, except that the record states that more than a thousand of those who had been part of the murderous hoard were pricked in their hearts and minds by the horror that played out before them.

24.23 What courage would it take to strike down a man or woman in the very act of prayer? Would not a warrior suddenly comprehend that he was not engaged in a battle, but in a genocide. How had the Amulonites and the Amalekites stirred their neighboring Lamanites to battle? What sorts of lies had they told them in order to persuade them to take up arms against their brethren? Was the reality of what they were doing playing out differently than what they had supposed?

24.23.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.24 While there were many of the Lamanite warriors who were convicted of their sins so that they would join themselves to the body of the Church of Christ with the same covenant that the Anti-Nephi-Lehies had done, there were considerably more who simply refused to continue with the slaughter of praying men and women. The whole army, save for the Nephite apostates, no longer had the stomach to pursue the destruction of a defenseless people.

24.24.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.25 We cannot suppose that there were only a thousand or so Lamanites who had gathered to destroy the Anti-Nephi-Lehies. There were undoubtedly many thousands bent to the task. However, a thousand of the soldiers threw down their weapons of war and entered into the covenant of Christian peace

21 Now when the people saw that they were coming against them they went out to meet them, and prostrated themselves before them to the earth, and began to call on the name of the Lord; and thus they were in this attitude when the Lamanites began to fall upon them, and began to slay them with the sword.

Alma 24:21
CR97-A 41

22 And thus without meeting any resistance, they did slay a thousand and five of them; and we know that they are blessed, for they have gone to dwell with their God.

Alma 24:22
EM 1: 6, 195

23 Now when the Lamanites saw that their brethren would not flee from the sword, neither would they turn aside to the right hand or to the left, but that they would lie down and perish, and praised God even in the very act of perishing under the sword—

24 Now when the Lamanites saw this they did forbear from slaying them; and there were many whose hearts had swollen in them for those of their brethren who had fallen under the sword, for they repented of the things which they had done.

{9—1830}

25 And it came to pass that they threw down their weapons of war, and they would not take them again, for they were stung for the murders

which the disciples of Christ among the Lamanites had taken upon themselves. The rest of the army, many thousands of them, simply refused to finish what they had started. We should not be surprised to discover that the Amulonites and the Amalekites began to rail against those who dropped their weapons, and most certainly commanded those who still held their weapons to deal the blows of death to their erstwhile comrades in arms. This they refused to do, much to the consternation of the apostate Nephites.

24.26 We are not given the exact tally of those of the Lamanite soldiers who joined the Church of Christ at that time. Mormon merely testifies that there were more than the thousand and five who had been killed. Thus, we have a partial fulfillment of the covenant that the people of Anti-Nephi-Lehi were willing to make. They gave their own lives that others might obtain eternal life and salvation.

24.27 The disciples of Christ were prepared for death through their faith and their willing obedience to the commandments of God. That there were tragic aspects to the slaughter of the innocents in this misbegotten battle cannot be denied, but there were no spiritual tragedies at all.

24.28 The dissident Nephites constituted the vast majority of those who took the lives of the Lamanite Christians. They must have done so with such gusto that the rest of the Lamanite army must have become shocked at the butchery. At some point the contrast between the Nephite missionaries and the Nephite dissidents must have become stark. For all of their preaching, the sons of Mosiah were not taking the lives of their converts. The only Nephites spilling blood were the Amulonites and the Amalekites, the professors and propagators of Nehorism. We know that this fact was not lost on the Lamanites who did not join the Church at that time, for they would openly seek out one of the great havens of Nephite Nehorism: the city of Ammonihah.

24.28.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

24.28.18—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger's ministry, desired to be king (see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

24.28.20—*Amulonites*—Presumably, these are the descendants of the wicked priests of Noah and their Lamanite wives who eventually

which they had committed; and they came down even as their brethren, relying upon the mercies of those whose arms were lifted to slay them.

{9—1830}

26 And it came to pass that the people of God were joined that day by more than the number who had been slain; and those who had been slain were righteous people, therefore we have no reason to doubt but what they were saved.

27 And there was not a wicked man slain among them; but there were more than a thousand brought to the knowledge of the truth; thus we see that the Lord worketh in many ways to the salvation of his people.

28 Now the greatest number of those of the Lamanites who slew so many of their brethren were Amalekites and Amulonites, the greatest number of whom were after the order of the Nehors.

inveigled themselves into the upper echelons of Lamanite society after they were discovered by the Lamanite army who were seeking the whereabouts of Limhi and his people (see *MS-C 23.30–35*).

24.28.32—*Nehors*—Theologically and politically they were of Nehor and Amlici’s persuasion. They wished to have a kingdom and a theocracy like unto that which had existed during the reign of Noah and his priests in the land of Lehi-Nephi.

24.29 The Amalekites and the Amulonites were Lamanites only in the sense that they were not Nephites in their faith. This Mormon makes perfectly clear by testifying that the converts to the Church were distinguished from the apostates by the fact that the former were all direct descendants of Laman and Lemuel.

24.29.16—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger’s ministry, desired to be king (see see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

24.29.18—*Amulonites*—Presumably, these are the descendants of the wicked priests of Noah and their Lamanite wives who eventually inveigled themselves into the upper echelons of Lamanite society after they were discovered by the Lamanite army who were seeking the whereabouts of Limhi and his people (see *MS-C 23.30–35*).

24.29.26—*Nehors*—Theologically and politically they were of Nehor and Amlici’s persuasion. They wished to have a kingdom and a theocracy like unto that which had existed during the reign of Noah and his priests in the land of Lehi-Nephi.

24.29.33—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

24.29.35—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.

24.30 We have concluded that the Amulonites were the descendants of that wicked priest and his associates and their Lamanite wives. The Amalekites, although we may not be able to clearly describe their origins, apparently came from a similar background. These were peoples who were once in possession of truth and light and then purposefully rejected that light and truth for falsehood so that they might entertain and indulge their carnal, sensual, and devilish desires. It might be observed that those who lived in the days of the missionary labors of the sons of Mosiah were a generation or two down from the original apostate who deliberately corrupted the word of the Lord, yet

29 Now, among those who joined the people of the Lord, there were none who were Amalekites or Amulonites, or who were of the order of Nehor, but they were actual descendants of Laman and Lemuel.

30 And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known

Alma 24:30
EM 2:799
CR91-O 81

their deliberate hardness of heart was clearly transferred to their children, a condition that would continue for several more generations.

25.1 It seems clear that the Lamanites were angry with a certain kind of Nephites, dissident Nephites that were of the political and religious persuasion of Nehor and Amlici. The Amulonites and the Amalekites were, in reality, dissident Nephites who had infiltrated the governing ranks of the Lamanites on religious grounds. The attack on the Anti-Nephi-Lehies was undoubtedly proposed as a religious act, but with the merciless deaths of more than a thousand Lamanites, the ruse was revealed for what it was: a political act, and one that had no regard for the Lamanite people as a whole. Given the circumstances, it seems unlikely that the Amulonites and the Amalekites were part of the decision-making process.

25.1.10—*Lamanites*—In reference to the genetic Lamanites and not the philosophical ones who were Amulonites and Amalekites.

25.1.19—*brethren*—That is to say, the genetic Lamanites who had been converted to Christianity by the sons of Mosiah and their brethren, the Anti-Nephi-Lehies.

25.1.23—*vengeance*—The use of this particular word suggests that the Lamanites had suffered an offense of some sort. Were they angry with the Nephites because of the conduct of Ammon and his brethren in bringing the Gospel of Jesus Christ to the people of the land of Nephi? It seems more likely, given their course of action, that the Lamanites were angry with the brand of Nephites that had directed the attack upon the Christian Lamanites, the Nehors.

25.1.26—*Nephites*—From the events which came to pass immediately after the attack on the Anti-Nephi-Lehies, one wonders if the Lamanites made a distinction between the various segments of the genetic Nephites living in the lands of Zarahemla.

25.1.38—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

25.2 Why the city of Ammonihah was chosen for destruction is unknown. Perhaps it was the community that was most easily accessed from the wilderness. As it turns out, however, the city of Ammonihah was the hotbed of Nehorism in the land of Zarahemla. Would the Amulonites and the Amalekites have favored such a move? That seems highly unlikely. When Alma was rebuffed at the city of Ammonihah, he determined to preach at the next nearest city, that of Aaron. On his way there, the angel of the Lord appeared unto him and commanded him to return to Ammonihah, because the inhabitants thereof were studying at that time to destroy the liberty of the Nephites (see 8.13–17). Although it is never articulated by Mormon in the case of Ammonihah, it is interesting to note that the major players in Nehorism and other dissident Nephite factions almost always made contact with the Lamanites south of the narrow strip of wilderness in order to provide for themselves a numerical advantage by which the Nephites in the land of Zarahemla could be enslaved (in the case of Amlici, see 2.21–24 and 3.20–21; in the case of the Zoramites, see 35.9–13).

these things.

{Chapter XIV; continued}
(Chapter 25)

{9—1830}

1 *AND behold, now it came to pass that those Lamanites were more angry because they had slain their brethren; therefore they swore vengeance upon the Nephites; and they did no more attempt to slay the people of Anti-Nephi-Lehi at that time.

* p. 294
Alma 25
EM 1:150,
151, 165,
194, 196,
201
EM 2:804
EM 3:1166
Alma 25:1
MD 821
Alma 25:1–2
EM 1:151
Alma 25:1–5
EM 1:194

2 But they took their armies and went over into the borders of the land of Zarahemla, and fell upon the people who were in the land of Ammonihah and destroyed them.

25.2.16—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

25.2.28—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

25.2.30—*destroyed*—This destruction took place in the eleventh year of the reign of the judges, on the fifth day of the second month. This constitutes one of the few temporal markers associating the history of Alma’s ministry in the land of Zarahemla with the chronologically simultaneous ministry of the sons of Mosiah in the land of Nephi.

25.3 Mormon is projecting forward in his history to other battles that would ensue between the Nephites and the Lamanites in which dissident Nephites would be actively involved, perhaps as far as the wars perpetrated by Amalickiah and his brother Ammoron.

25.3.10—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

25.4 We hear little or nothing of the posterity of Amulon and his fellow priests from this point on in the history of the descendants of Lehi. The Amalekites, however, would survive until the wars of Amalickiah and his brother, and with the addition of the Zoramites, would provide the vicious and unrelentingly brutal leadership for the Lamanite armies.

25.4.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.4.14—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

25.4.23—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

25.4.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

25.5 The few remaining Amulonites escaped from the armies of the Nephites by fleeing across the continent to the eastern spur of the narrow wilderness separating the land of Zarahemla from the land of Nephi. How the belatedly converted Lamanites came to be in this region we cannot tell. Aaron, Muloki, and Ammah had begun their missionary labors on the eastern side of the land

3 And after that, they had many battles with the Nephites, in the which they were driven and slain.

4 And among the Lamanites who were slain were almost all the seed of Amulon and his brethren, who were the priests of Noah, and they were slain by the hands of the Nephites;

5 And the remainder, having fled into the east wilderness, and having usurped the power and authority over the Lamanites, caused that many of the Lamanites should perish by fire

of Nephi, before they were imprisoned in the city of Middoni. Once Lamoni's father was dead and the leadership of King Anti-Nephi-Lehi was rejected, the political solidarity of the Lamanite peoples collapsed. With the debacle associated with the slaughter of the innocents among the disciples of Jesus Christ in the land of Nephi, it appears that many of the Lamanites sought other lands for places of refuge. A large contingent apparently removed themselves to the spur of wilderness situated on the eastern seashore.

25.5.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.5.29—*fire*—Abinadi had prophesied that this very thing would take place at the hands of the posterity of the wicked priests of Noah (see *MS-C 17.15*). It is intriguing that the people of Ammonihah chose this very method of execution for those who believed in the words of Alma and Amulek (see 14.8–14).

25.5.33—*belief*—This appears to be the motive for putting Christians to death among the Nehors, a practice which seems to have begun with the wicked priests of Noah in the days of Abinadi.

25.6 The conversion of these Lamanites took place in the eastern wilderness of the land of Nephi and not in any of the cities and lands that had received the Gospel at the hands of the sons of Mosiah and their companions. These conversions took place in their minds and hearts as they remembered those things which they had heard and felt when Aaron, Muloki, and Ammah initiated their ministry among them more than a decade before.

25.6.25—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

25.6.60—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

25.7 There exists here a rather single-minded approach to Christianity. If this practice originated with the priests of Noah, one wonders at the theological justification for such an execution. No doubt the Amulonites considered Christianity to be a grave threat against their power and authority. It is also probably true that, like the Anti-Nephi-Lehies, they refused to defend themselves.

25.7.17—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

25.7.20—*they*—That is to say, the Christian converts that the Amulonites found in the eastern wilderness

25.8 The Lamanites here are stirred up to rebellion against their Amulonite rulers for the same reason that they had refused to follow their leadership in earnest after the martyrdom of the Anti-Nephi-Lehies.

25.8.8–9—*their brethren*—It seems likely that this is speaking of their genetic relationship to the Christian Lamanites in the wilderness rather than any theological relationship they may have had. Their thirst for revenge probably suggests that these avengers had not joined the Church of Christ.

25.8.27—*Lamanites*—Specifically the posterity of the eldest son of Lehi

because of their belief—

6 For many of them, after having suffered much loss and so many afflictions, began to be stirred up in remembrance of the words which Aaron and his brethren had preached to them in their land; therefore they began to disbelieve the traditions of their fathers, and to believe in the Lord, and that he gave great power unto the Nephites; and thus there were many of them converted in the wilderness.

{¶—1830}

7 And it came to pass that those rulers who were the remnant of the children of Amulon caused that they should be put to death, yea, all those that believed in these things.

8 Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to hunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness.

Alma 25:7–12
EM 1:6

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.8.34—*Amulon*—One of the wicked priests of king Noah who bore an implacable hatred toward Alma the elder and his people.

25.8.48–49—*east wilderness*—If our understanding of the text be correct, we should probably accept the fact that the Lamanites, the Christian converts, and the remnants of the Amulonites were already in the east wilderness when the acts of martyrdom and vengeance were committed. What is meant here, then, is that the Amulonites no longer had any leadership role among the Lamanites from that time forward, having been expelled from their company.

25.9 Again, this prophecy was clearly articulated by the prophet Abinadi in the seventeenth chapter of the book of Mosiah. In the testimony of the prophet Abinadi can be found the implication that the posterity of the priests of Noah would also be scattered and smitten on every hand as they would be for taking the lives of innocent believers (see *MS-C 17.15–20*).

25.9.7–8—*this day*—Probably meaning the timeframe in which Ammon and the sons of Mosiah were performing their labors, according to their records and the records of Alma. Otherwise we would have to conclude that Mormon was speaking of his own day and that the vendetta had continued for more than four hundred years, a highly unlikely, if not impossible, scenario (see 17.0 and 29.9). This usage probably indicated that Mormon, at this point, is quoting directly from Alma's record.

25.9.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.9.14—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

25.10 This particular wording is found in the thirteenth chapter of the book of Mosiah (see *MS-C 13.10*).

25.11 Noah was burned to death by an avenging people. How many of the priests of Noah that likewise suffered death by fire we do not know; none are recounted in the Mormon's writings. But Abinadi apparently prophesied that his words would be fulfilled in their children in that their offspring would be hunted and burned as well as themselves (see *MS-C 17.18*).

25.11.3—*Abinadi*—A Nephite prophet called of the Lord among the people of the land of Lehi-Nephi in the days of King Noah and Alma the elder.

25.11.6—*first*—Abinadi was the first Christian martyr to be burned to death in the history of the posterity of Lehi.

25.12 There are multiple possibilities for the fulfillment of the prophecies made by Abinadi. No doubt all of the posterity of the priests of Noah were included in his observations.

25.12.8—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile

9 And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire.

10 For he said unto them: What ye shall do unto me shall be a type of things to come.

11 And now Abinadi was the first that suffered death by fire because of his belief in God; now this is what he meant, that many should suffer death by fire, according as he had suffered.

12 And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain,

Alma 25:11
EM 1:6

of Alma the elder and his people. He died an ignominious death.

25.12.11—*seed*—Certainly this prophecy was fulfilled in part with the Amulonites who were attempting to rule the Lamanites in the eastern wilderness. One wonders, however, if any of the other children of the priests of Noah participated in the fulfillment of Abinadi’s prophecy; for example, any of those who had been born before King Noah and his men fled into the wilderness to escape the reprisals of the Lamanites. The Amulonites were descendants of the priests of Noah and their Lamanite concubines whom they had stolen after they were dispossessed from the land of Lehi-Nephi. The Nephite children of the priests of Noah escaped with Limhi and his people into the land of Zarahemla and when they discovered their fathers’ conduct, they refused to be called by the names their fathers had given them (see *MS-C 25.12*). One wonders if any of this continuing “priestly” line eventually gravitated to the city of Ammonihah in the days of Alma and Amulek and were party to the burning of the disciples of Christ in that city.

25.12.63—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.13 The Lamanite army that attacked and destroyed the city of Ammonihah also carried off Nephites from the land of Noah and environs into the wilderness with them. Alma directed Zoram, the chief captain of the Nephite army, to intercept the Lamanites at the river Sidon in the land of Manti. Zoram did so. The captive Nephites were liberated and the Lamanite army defeated and scattered (see 16.3–8). These scattered Lamanites are those who are here returning to their lands south of the narrow strip of wilderness. Like the Lamanites who had been isolated in the eastern wilderness, many of these returning warriors sought forgiveness and peace at the hands of their former enemies, the Anti-Nephi-Lehies. They are taught the Gospel of Jesus Christ which they then obey with all of their hearts.

25.13.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

25.13.17—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

25.13.37—*Ishmael*—We have concluded that the land of Ishmael probably was located west of the city of Nephi (see 17.19.8). At the time of the rebellion, Ishmael was probably the safest region in the land from a surprise attack from the dissident Lamanites.

25.13.42—*Nephi*—King Lamoni’s territory was referred to as the land of Ishmael. We may conclude that the land of Nephi refers in part to the city of Nephi and environs which served as the capital of the kingdom of Lamoni’s father. It may or may not be the same city that served as the capital of the kingdom of Zeniff and his people.

25.13.57—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they *were driven by the Lamanites, and they were hunted, and they were smitten.

* p. 295

{9—1830}

13 And it came to pass that when the Lamanites saw that they could not overpower the Nephites they returned again to their own land; and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi.

25.14 The Lamanites who had destroyed the city of Ammonihah were sick of war, particularly the kind of warfare instigated by the Amulonites and Amalekites. Through their afflictions they had come to realize that the dissident Nephites among them were a liability to their happiness. They saw in the lives of the disciples of Christ a way of life that was more to their liking. They accepted the teachings of the sons of Mosiah and their missionary companions with open hearts and minds.

25.15 If King Lamoni and his people are any indication, it seems that the Lamanites had not been familiar with the ordinances of the Law of Moses for a considerable period of time. We do not know the extent to which the Amulonites or the Amalekites resorted to the law of carnal commandments, but it seems certain that they were not proactive in bringing the Lamanites to a knowledge of what truths they were willing to practice among themselves. Thus, the law of sacrifice was reintroduced to the posterity of Laman and Lemuel by the sons of Mosiah. This must have been somewhat of a challenge for Ammon and his brethren at first, but once the Anti-Nephi-Lehies perceived in those ordinances the life and atoning sacrifice of the Lord Jesus Christ, their willingness to adopt the Law was immediately forthcoming. The Law of Moses, that law prescribed by the Lord God of Israel, was observed by all of the saints of God, wherever they might be found, until the Savior rose from the death, fulfilling the lesser Law in all of its points.

25.15.9—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

25.15.44—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.16 The spirit of prophecy was redolent in the ordinances of the Law of Moses for those who had eyes to see, ears to hear, and hearts to understand. Every aspect of the Law served as a type of some aspect of the life and ministry of the Lord Jesus Christ. The sacrifice of animals did nothing to redeem the faithful from their sins, except as they pointed the minds and hearts of the believers forward to the Sacrifice of the Savior that they might exercise faith unto salvation, through sincere repentance and by entering into the saving ordinances of the Gospel of Christ.

14 And they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people; and they did walk in the ways of the Lord, and did observe to keep his commandments and his statutes.

15 Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them.

Alma 25:15
EM 1:151,
161, 170
CR99-O 107
Alma 25:16
EM 3:1249
CR94-O 45
CR98-O 78
Alma 25:15–16
MA 117
PM 420

16 Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ; and thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.

- 25.16.13—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.
- 25.16.26—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

25.17 For a little more than eleven years the sons of Mosiah and their friends had labored with the Lamanites in order to bring the light of the Gospel of Jesus Christ into their lives. In this they had been extraordinarily successful, having hearkened unto the voice of the Lord as He had directed them in their mission.

- 25.17.4—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.
- 25.17.6—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.
- 25.17.8—*Omner*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.
- 25.17.10—*Himni*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.
- 25.17.11–12—*their brethren*—At least Muloki and Ammah, plus other unnamed companions who served with them in the ministry in the land of Nephi.
- 25.17.25—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

17 And now behold, Ammon, and Aaron, and Omner, and Himni, and their brethren did rejoice exceedingly, for the success which they had had among the Lamanites, seeing that the Lord had granted unto them according to their prayers, and that he had also verified his word unto them in every particular.

{Chapter XIV; continued}
(Chapter 26)

26.1 Note that this verse in the first edition of the Book of Mormon forms part of the same paragraph as the last verse of chapter 25. Verses 1 through 9, also part of the same paragraph, constitutes Ammon's specific reasons for their joy.

26.1.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

26.1.11—*brethren*—That is to say, his companions in the ministry, including the other three sons of Mosiah.

26.1.16—*brothers*—That is to say, his literal blood brothers, Aaron, Omner, and Himni.

26.1.19—*brethren*—That is to say, his missionary companions, Muloki and Ammah, plus the other unnamed men who accompanied them into the land of Nephi to teach the Gospel to the Lamanites.

26.1.44—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

26.2 The degree to which the sons of Mosiah and their companions in the ministry had obtained blessings could not be completely enumerated because those blessings would prove to be eternal blessings, flowing unto them all forever.

26.3 What makes their success as sweet as it is to them is the fact that Ammon and his brethren had been active apostates in the land of Zarahemla and had been the means of bringing many of the Nephites into great sorrow and misery. They themselves had been in that same darkest abyss and had been the means of introducing many others into that gulf of endless woe and despair. They had attempted, with the help of Alma the younger, to repair all of the injuries that had done to the Church (see *MS-C 27.35–37*). Their desire to preach the Gospel among the Lamanites was motivated by their concern for a people who were being exposed to rampant Nehorism, a doctrine that had already ruined the lives of many Nephites and which would eventually destroy the city of Ammonihah and the inhabitants thereof. Their success among the Anti-Nephi-Lehies curbed the proliferation of Nehorism and brought their brethren unto Jesus Christ.

26.3.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

26.4 How many thousands we are never told, but the fraction of the Lord's people who died at the hands of the Lamanites were compensated for, in part, by the conversion of a similar number from among the warriors in the army that descended upon the disciples of Christ (see 24.20–26). Additionally, there

1 AND now, these are the words of Ammon to his brethren, which say thus: My brothers and my brethren, behold I say unto you, how great reason have we to rejoice; for could we have supposed when we started from the land of Zarahemla that God would have granted unto us such great blessings?

Alma 26
EM 1:150,
194, 196,
201
EM 2:804
EM 3:1166

2 And now, I ask, what great blessings has he bestowed upon us? Can ye tell?

3 Behold, I answer for you; for our brethren, the Lamanites, were in darkness, yea, even in the darkest abyss, but behold, how many of them are brought to behold the marvelous light of God! And this is the blessing which hath been bestowed upon us, that we have been made instruments in the hands of God to bring about this great work.

Alma 26:3
MD 444, 447
CR84-A 63
CR84-O 6
CR92-A 61

4 Behold, thousands of them do rejoice, and have been brought into the fold of God.

Alma 26:4,10–
11, 17, 19–
20
CR86-A 13

were those in the armies of the Lamanites who converted once their forays into the land of Zarahemla had failed (see 25.13–15).

26.5 This, of course, is a common analogy for the harvest of souls that comes when faithful servants of God do as the Lord directs them.

26.5.3—*field*—Of course, this refers to the land of Nephi.

26.5.16—*sickle*—The sharp curved blade used to cut the stalks of grain from the roots so that the grain might be gathered into bundles. This harvesting instrument is analogous to the priesthood of God inspired by the power and influence of the Holy Ghost.

26.5.15—*day*—At this point, the “day” of the harvest had been at least 11 years long (see 25.1–3).

26.5.26—*sheaves*—These are the bundles of heads of grain together with their stalks that are then taken to the threshing floor where the winnowing takes place.

26.5.24—*graners*—A variant of the word “granary”. In the analogy, being placed in the granary or garner is to ensconce the children of men into the Kingdom of God with all of its protective blessings.

26.6 Ammon continues his analogy by testifying of the multitude of spiritual dangers from which the Lamanites have been preserved. They had been protected from the efforts of the adversary to scatter and separate them from the love of God. In Christ they were bundled into sheaves and taken to the storehouse that they might not be destroyed temporally or spiritually.

26.6.6—*beaten*—If a field of grain is left unharvested, no matter how good the potential crop may have been, the winter storms would mat the stalks down into the mud, the grain perishing. Likewise, the Anti-Nephi-Lehies would have perished spiritually without the teachings of the Gospel of Jesus Christ and the power of the priesthood coming in among them in the persons of the brethren of Ammon.

26.6.20—*harrowed*—The English word “harrow” has several meanings, among them the idea of “robbing, pillaging, plundering”, suggesting that the grain legitimately belonged to the sower and his colleagues. Cyclonic winds could flatten the unharvested crops in the field, but it is more likely that the evoked imagery had to do with the breaking of the heads of grain in the twisting winds and the grain being scattered hither and thither. This constitutes a kind of winnowing in which there is no benefit derived. The Lamanites were driven from place to place under the merciless oppression and authority of the Amulonites and the Amalekites. The harvest of the Anti-Nephi-Lehies preserved them in large measure of the winds of wickedness.

26.7 In a literal sense, the Anti-Nephi-Lehies were preserved in truth in that they would be guided by the sons of Mosiah to the granary that was the land of Zarahemla. There they would be protected by the Nephite armies against their avowed enemies.

26.8 How could the sons of Mosiah not be exultant? Their worth to God had been confirmed by His continual aid in teaching the Lamanites. They had been forgiven of their sins, they had been given an opportunity to be a blessing to others, they were given the privilege to look upon the fruits of their labors.

26.9 As will be seen, Aaron finds something in Ammon’s exuberance that seemed to smack of pride. Ammon did rejoice in the blessings that they had received as a direct result of their missionary labors, that they had been

5 Behold, the field was ripe, and blessed are ye, for ye did thrust in the sickle, and did reap with your might, yea, all the day long did ye labor; and be*hold the number of your sheaves! And they shall be gathered into the garner, that they are not wasted.

Alma 26:5–6
CR92-A 61
Alma 26:5–7
CR97-O 116
* p. 296

6 Yea, they shall not be beaten down by the storm at the last day; yea, neither shall they be harrowed up by the whirlwinds; but when the storm cometh they shall be gathered together in their place, that the storm cannot penetrate to them; yea, neither shall they be driven with fierce winds whithersoever the enemy listeth to carry them.

Alma 26:6–7
CR87-O 32

7 But behold, they are in the hands of the Lord of the harvest, and they are his; and he will raise them up at the last day.

8 Blessed be the name of our God; let us sing to his praise, yea, let us give thanks to his holy name, for he doth work righteousness forever.

Alma 26:8
CR94-O 11
Alma 26:8–16
MD 93

9 For if we had not come up out of the land of Zarahemla, these our dearly beloved brethren, who have so

instruments to bring salvation to the Lamanites. It was a natural thing to point to the astonishing number of converts that they had brought into the Church and Kingdom of God during the preceding eleven years. These provided an outward manifestation of the power of God that had flowed through them as the Spirit of God was poured out upon the Lamanites. All of this Ammon had attributed to the glory of God (see 26.7–8). In this verse, however, he seems to imply that had he and his brethren not come up from the land of Zarahemla, the Anti-Nephi-Lehies would have weltered forever in the prison of their own wickedness, that their salvation had hinged on the righteousness of the sons of Mosiah and their companions.

26.9.13—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

26.10 Aaron criticism of Ammon’s rejoicing seems to focus on the fact that had it not been for the mission embarked upon by the sons of Mosiah, the Lamanite converts would have been lost to salvation. Aaron is perhaps suggesting that had they not come into the land of Nephi that others might have been sent, so that everything did not really depend upon them. Of course, the argument is a moot one since things happened as they did and no speculative remedy was necessary. Ammon will address their own conversion and inspired missionary efforts as part of the overall economy of God in the salvation of the Anti-Nephi-Lehies (see 26.16–19).

26.10.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

26.10.15—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

26.11 Ammon’s enthusiasm had been misunderstood, but he did not take offense at his older brother’s rebuke. He fully accepted that any and all achievements that they had accomplished in the land of Nephi had been through the grace of God. Ammon was exultant to have been part of the miracles that took place among the Lamanites.

26.11.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

26.12 There is a pervasive humility in all that Ammon says, a meekness that is full of joy rather than sorrow. Some people are meek and humble because of their awareness of their personal transgressions against the commandments of God, they are forced to be so because of their embarrassment and shame. A man, however, who has been fully repentant of all of his sins and has been forgiven by the hand of God no longer experiences embarrassment for that which he has done. Those things are forgotten, dead acts of a dead sinner who

dearly beloved us, would still have been racked with hatred against us, yea, and they would also have been strangers to God.

{¶—1830}

10 And it came to pass that when Ammon had said these words, his brother Aaron rebuked him, saying: Ammon, I fear that thy joy doth carry thee away unto boasting.

Alma 26:10–12
CR90-A 82, 85

11 But Ammon said unto him: I do not boast in my own strength, nor in my own wisdom; but behold, my joy is full, yea, my heart is brim with joy, and I will rejoice in my God.

Alma 26:11
CR84-A 64
CR86-A 47
CR88-A 9
CR92-O 116
Alma 26:11–12
CR84-O 10
Alma 26:11–12,
16
CR80-O 99
Alma 26:11–16
DNTC 2:439

12 Yea, I know that I am nothing; as to my strength I am weak; therefore I will not boast of myself, but I will boast of my God, for in his strength I can do all things; yea, behold, many mighty miracles we have wrought in this land, for which we will praise his

Alma 26:12
CR89-A 90
CR97-A 56

has been reborn into eternal life. A man, thus cleansed, knows where he stands before God and rejoices even while experiencing the full weight and measure of humility and meekness. Does God the Father and His Son rejoice exceedingly in the salvation of the children of men? Cannot one of their servants rejoice in the same fashion without offending Heaven?

26.13 The regeneration of the sons of Mosiah brought them to seek the redemption of the most difficult of peoples. They could not be satisfied with their own personal deliverance from death and hell, but sought the welfare of all (see *MS-C 27.1-3*). Ammon and his brothers had found peace and love within the Gospel of the Lord Jesus Christ; they wished to bring others to that state of grace and had done so in the land of Nephi.

26.14 Ammon was aware of his role as an instrument in the hands of God. The achievements were for the glory of God and could not be credited to another, but he was grateful to have been included in the process, that his heart might be knit to those who had received the principles of salvation and exaltation at his hands.

26.15 Not only were the Anti-Nephi-Lehies encircled about in the love of God, the sons of Mosiah were encircled as well. They had become one in heart and mind with the Lamanite members of the Church of Christ. They all watched over one another, dwelling in peace and righteousness one with another. How could Ammon not take pleasure in that kind of divine society?

26.16 The spirit of man is eternal, a product of truth and light, coupled with the love of God. All of Father's children are capable of the joy which fills the eternities. In this mortal state, however, we are all hampered in large measure by our weaknesses. Human languages are deficient in every way to fully express the love of God and the truth that shines forth from His presence. Thus, we literally cannot say too much regarding the Lord's grace toward us, in light of the fact that we can hardly say anything at all.

26.17 Ammon knows that their acceptability before God to preach the Gospel of Jesus Christ to the Lamanites had come because of His intervention in their behalf. Had the angel not appeared as they and others were going about to destroy the Church, they never would have changed their hearts and their minds from wickedness to righteousness. That intervention was certainly more than they deserved.

26.18 In no place are we told why the sons of Mosiah had become angry, what had stirred them up to rebel against God and the Church of the Lord. We are also left uninformed as to how and why they "threatened" others in their attempt to destroy the Church.

26.19 This is as pertinent a question as has ever been asked. The sons of Mosiah had descended into an abyss of apostasy for reasons that Mormon

name forever.

13 Behold, how many thousands of our brethren has he loosed from the pains of hell; and they are brought to sing redeeming love, and this because of the power of his word which is in us, therefore have we not great reason to rejoice?

14 Yea, we have reason to praise him forever, for he is the Most High God, and has loosed our brethren from the chains of hell.

15 Yea, they were encircled about with everlasting darkness and destruction; but behold, he has brought them into his everlasting light, yea, into everlasting salvation; and they are encircled about with the matchless bounty of his love; yea, and we have been instruments in his hands of doing this great and marvelous work.

16 Therefore, let us glory, yea, we will glory in the Lord; yea, we will rejoice, for our joy is full; yea, we will praise our God forever. Behold, who can glory too much in the Lord? Yea, who can say too much of his great power, and of his mercy, and of his long-suffering towards the children of men? Behold, I say unto you, I cannot *say the smallest part which I feel.

17 Who could have supposed that our God would have been so merciful as to have snatched us from our awful, sinful, and polluted state?

18 Behold, we went forth even in wrath, with mighty threatenings to destroy his church.

19 Oh then, why did he not consign us to an awful destruction, yea, why

Alma 26:13-14
MD 351

Alma 26:14
MD 120

Alma 26:15
MD 444
CR01-O 22

Alma 26:16
CR86-A 47
CR87-O 35
CR92-O 90
CR96-A 95
CR99-A 86
CR02-A 99

* p. 297

chose not to articulate. Ammon trembled to think of their circumstances at the time the Lord extended his hand to redeem them from their wickedness, realizing that they were on the brink of a spiritual disaster from which there could be no recovery. Why would the Lord do such a thing? Did the God of Heaven specifically choose to rescue Ammon and his brethren from themselves in order that they might serve as mighty examples of the mercy of God? A thousand such questions might be generated about a thousand such cases where the hand of God has become visible in the lives of those who have become erstwhile antagonists of righteousness. It is a bootless exercise to compare case studies. The fact of the matter is that Father loves all of His children and in every case has extended the hand of fellowship to them, collectively and individually, with the same tenderness and paternal desire as he did to Alma and the sons of Mosiah. Ammon and his brethren could have continued on in their rebellion and wickedness, but they chose to respond to the enticings of the angel and of the Spirit of God. Just so with every man. Our Heavenly Father will not bully any of His children into the Celestial Kingdom; they must choose for themselves. Why Father labors with each of His children in a different manner is part of His own economy, but it is clear to each and all of those who have responded to His invitation to partake of eternal life looks upon his or her redemption in precisely the same way as Ammon and his brethren looked upon theirs.

26.20 The real question in all of this is why the Lord would do anything at all for the salvation of men, for the salvation of any man? All have sinned, as the Apostle Paul taught, and come short of the glory of God. Why extend mercy to any of the children of men? They are universally wicked once they come to the age of accountability. Were it not for the love of God, all men would suffer under the demands of the justice of God. He is holy, His kingdom is holy, and no unclean thing can enter in. Therefore, inasmuch as He wished to enjoy the company of His children in eternity and have them partake of His inheritance, He provided the means whereby all could, if they so chose, return into His presence. The sacrifice of the Only Begotten of the Father in the flesh, his suffering for personal sin, his victory over the grave through the resurrection, his clarion call to righteousness, peace, and unity, all these have overwhelmed the hearts and minds of all those who would open their eyes to the works of God in their lives.

26.21 The natural man is an enemy to God and ever has been. The wicked cannot perceive of the goodness of God for they themselves are wicked, viewing the world through the eyes of their own perversity. Men possessed of this spirit perceive all that done in this world as part of ulterior motives as perverse and selfish as their own. It is not until a man forsakes his wickedness that he begins to perceive the light of truth that shines forth from the throne of God.

26.22 No matter how vile a sinner may have been, it is possible for him to reverse his course of life. Many wicked men have been duped into believing that there is no hope for them in time and eternity and that the only logical course of action is to pursue the gratification of their natural lusts and desires. The misery in all of this is that the children of God, even clothed in tabernacles of fallen flesh, are ultimately beings of light and truth. None can ever find happiness in a course of life contrary to the wisdom of God. It is the desire for true happiness that causes a man to look to the Son of God, to call upon his atoning blood in faith that he might be cleansed from all unrighteousness and find peace. The revelations of God, those which the righteous

did he not let the sword of his justice fall upon us, and doom us to eternal despair?

20 Oh, my soul, almost as it were, fleeth at the thought. Behold, he did not exercise his justice upon us, but in his great mercy hath brought us over that everlasting gulf of death and misery, even to the salvation of our souls.

21 And now behold, my brethren, what natural man is there that knoweth these things? I say unto you, there is none that knoweth these things, save it be the penitent.

22 Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto

Alma 26:20
MD 508
CR00-O 34

Alma 26:21
MD 566

Alma 26:22
AF 119
CR81-O 14
CR82-A 37
CR89-A 38
CR90-A 95
CR90-O 96
CR00-A 53
CR00-O 34
CR01-O 110

enjoy, are delicious to the spirit dwelling in mortal bodies. They sustain him, build him up, strengthen him in every way, and bring satisfaction to his soul. There is a spiritual course of study into which every man, woman, and child may enter. In that spiritual curriculum may be found all truth, all light, the answers to every pertinent question that has ever been asked, from eternity to eternity. The more that a man learns in this venue, the more clearly he perceives his place in the economy of God and the place of all those around him. As he learns the mind of Christ, he begins to feel as the Savior feels toward the children of men, he comes to love humanity and all of creation as does God the Father. As the pure love of Christ is manifested unto the children of men, they are drawn toward it in faith, recognizing with veiled memories something of their eternal past when the fullness of the love of God completely enveloped them. Without this love in abundance, it is impossible to bring the children of men unto Christ.

26.23 The history of the relationship between the Lamanites and the Nephites for the previous five hundred years had been filled with antagonism and warfare. Great and good men had attempted to preach the Gospel of Christ to the posterity of Laman and Lemuel without success. Whatever arrogance Aaron thought that he perceived in Ammon's exulting joy had long before been falsely identified by the mocking multitudes in the land of Zarahemla when they first proposed to take upon themselves the mission to the land of Nephi.

26.23.17—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

26.23.25—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

26.23.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

26.24 The people of Zarahemla had failed to learn anything from the redemption of the sons of Mosiah from their own sinful past. Ammon and his brethren were filled with faith because they could see that their condition prior to the coming of the angel had been as dire as the condition of the Lamanites. Their eye of faith had been opened by their own redemption from sin and they could envision the redemption of the Lamanites. That the Nephites in the land of Zarahemla lacked this vision is the fact that motivated the missions of Alma and his companions recorded in the first sixteen chapters of the book of Alma.

26.24.14—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

us to bring these our brethren to repentance.

23 Now do ye remember, my brethren, that we said unto our brethren in the land of Zarahemla, we go up to the land of Nephi, to preach unto our brethren, the Lamanites, and they laughed us to scorn?

Alma 26:23
MD 432
CR95-O 55

24 For they said unto us: Do ye suppose that ye can bring the Lamanites to the knowledge of the truth? Do ye suppose that ye can convince the Lamanites of the incorrectness of the traditions of their fathers, as stiff-necked a people as they are; whose hearts delight in the shedding of blood; whose days have been spent in the grossest iniquity; whose ways have been the ways of a transgressor from the beginning? Now my brethren, ye remember that this was their language.

26.25 This attitude is a mere reprise of that of the stiff-necked man who nearly destroyed all of the Nephites who came with him into the land of Nephi from the land of Zarahemla to reclaim the Nephite inheritance that the people of Mosiah 1 had abandoned many years before (see *OM-C 1.27–30* and *MS-C 9.1–3*). Zeniff clearly saw the Lamanites in a similar light as the sons of Mosiah; the stiff-necked man was as murderous in his heart as were those who mocked the proposed mission of the sons of Mosiah and their brethren.

26.26 While the mission to the Lamanites may have been initially perceived by the sons of Mosiah as an extension of the labors they had undertaken among the Nephites to repair the damage they had done during their apostasy, once they began to have success among their erstwhile enemies they could easily see that their field of labor was going to be far different than what they had supposed at the beginning. Like Zeniff, they could see that the Lamanites were far more spiritually advanced than they had thought.

26.27 Mormon mentioned the great difficulties through which the sons of Mosiah passed while traversing the wilderness from the land of Zarahemla to the land of Nephi, but he did not recount the depression of heart and their reluctance of heart which they apparently felt just as they entered into the land of the Lamanites. It was while they were in that state of spiritual despond that the voice of the Lord came to them, comforting them in their determination to proceed with their missionary labors (see 17.8–11).

26.27.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

26.28 Much of the suffering that the sons of Mosiah and their companions experienced came as they taught among people who were unwilling to entertain them in any fashion. The Amulonites and the Amalekites had effectively eradicated any sense of human kindness from the hearts of the Lamanites with whom they associated. Aaron, Muloki, and Ammah were driven from place to place, without hospitality, shelter, or meals of any kind, until they were finally jailed in the land of Middoni. We should probably assume that the rest of the missionary company was likewise ungracious entreated. Ammon may have been the only one among the companions who enjoyed a degree of comfort in the beginning.

26.29 While we may search the historical record and find all of these adversities recounted during the beginning days and weeks of their ministry, we should also accept the fact that, notwithstanding the proclamation of Lamoni's father, many of the Lamanites were antagonistic toward the missionaries during the many years that followed. Insofar as the formal synopsis made by Mormon is concerned, only Aaron, Muloki, and Ammah are named as having suffered these atrocities.

25 And moreover they did say: Let us take up arms against them, that we destroy them and their iniquity out of the land, lest they overrun us and destroy us.

26 But behold, my beloved brethren, we came into the wilderness not with the intent to destroy our brethren, but with the intent that perhaps we might save some few of their souls.

27 Now when our hearts were depressed, and we were about to turn back, behold, the Lord comforted us, and said: Go amongst thy brethren, the Lamanites, and bear with patience thine afflictions, and I will give unto you success.

28 And now behold, we have come, and been forth amongst them; and we have been patient in our sufferings, and we have suffered every privation; yea, we have traveled from house to house, relying upon the mercies of the world—not upon the mercies of the world alone but upon the mercies of God.

29 And we have entered into their houses and taught them, and we have taught them in their streets; yea, and we have taught them upon their hills; and we have also entered into their temples and their synagogues and taught them; and we have been cast out, and mocked, and spit upon, and smote upon our cheeks; and we have been stoned, and taken and bound with strong cords, and cast into prison; and through the power and wisdom of God we have been delivered again.

Alma 26:27
CR89-A 30
CR98-A 34

* p. 298

Alma 26:29
AF 487
CR95-O 55

26.30 The value of a single soul is great in the eyes of God, and if a man were to spend his entire life bringing redemption to that soul, great would be his joy in Heaven. Initially the sons of Mosiah were quite modest in their expectations, “some soul” or “some souls” would have brought a fullness of joy to them. Many thousands, however, had embraced the Gospel of Jesus Christ at their hands. Should this not cause indescribable joy, a joy about which enough could not be said in order to give full expression?

26.31 Every missionary wonders how long his labors will remain effective in the hearts and minds of those whom he teaches. The sons of Mosiah and their companions had witnessed more than a decade of faithful adherence to the principles of the Gospel, even to the point of their converts being willing to sacrifice their own lives rather than take the lives of any of their enemies. In addition to this willing obedience was the love which the members of the Church had for each other, the manner in which they treated one another, the deep respect and tenderness which they expressed to one another.

26.32 This was a covenant which they would never forsake, all the days of their lives. They knew where they had buried their weapons of war, but they would not disinter them.

26.33 After the sons of Mosiah and their companions left the land of Zarahemla, the labors of Alma among the people there would bring this love into the hearts of the saints just as the missionary efforts of the brethren brought it to the hearts of the Lamanites. We should probably keep in mind that when the time came for the Anti-Nephi-Lehies to flee from the land of Nephi to the land of Zarahemla, the sons of Mosiah only knew of the Nephite frame of mind before the endeavors of Alma and his companions.

26.33.30—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

26.34 A thousand and five of the Anti-Nephi-Lehies had laid down their lives to their brethren the Lamanites because of their faith in the atoning sacrifice of the Lord Jesus Christ, that they had been redeemed from all of their past sins, and because they could not bear to bring any shame on their Savior and Redeem through renewed sin.

26.34.3—*they*—That is to say, the Nephites.

26.35 Whether speaking of the redemption of the Lamanites through their ministry or speaking of their own redemption from a life of dissolution and sin, the sons of Mosiah had every reason to find exultant joy in that moment. Ammon was simply giving expression to all that he felt as a servant of God, as one who had partaken of the salvation of the Christ, as one who enjoyed peace and happiness in every circumstance.

30 And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some.

31 Now behold, we can look forth and see the fruits of our labors; and are they few? I say unto you, Nay, they are many; yea, and we can witness of their sincerity, because of their love towards their brethren and also towards us.

32 For behold, they had rather sacrifice their lives than even to take the life of their enemy; and they have buried their weapons of war deep in the earth, because of their love towards their brethren.

33 And now behold I say unto you, has there been so great love in all the land? Behold, I say unto you, Nay, there has not, even among the Nephites.

34 For behold, they would take up arms against their brethren; they would not suffer themselves to be slain. But behold how many of these have laid down their lives; and we know that they have gone to their God, because of their love and of their hatred to sin.

35 Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe

Alma 26:31–34
EM 2:804

Alma 26:33
EM 1:195

Alma 26:35
AGQ 3:127
MD 93, 544,
545, 838
DS 1:9
CR95-O 96

26.36 Ammon concludes by suggesting that if this unbridled joy in the salvation of his brethren and the preservation of his own soul constitutes “boasting” then he cannot help but “boast”

26.36.43–44—*this people*—It is clear in the context that Ammon is speaking specifically here of the Lamanites. In the allegory of the Olive Tree, branches from the mother tree were transplanted into various parts of the vineyard. The original colony which consisted of the families of Lehi and Ishmael constituted a tree set up in the nethermost parts of the vineyard. It was a viable scion, subject to all of the covenants that had been given by revelation unto the House of Israel. The Lamanites, however, separated themselves from the Law of Moses and the continuous revelation that the priesthood provided the Nephites. Therefore, the “tree of Israel” is to be understood as Lehi’s posterity; the “branch” lost from the body is the Lamanite people.

26.36.63–64—*strange land*—Certainly, given the circumstances of the sons of Mosiah, the land of Nephi and environs did constitute a “strange land”. Jacob, the brother of Nephi, expressed similar sentiments toward the end of his life (see *JA-C 7.26*).

26.37 Again, at the heart of the matter is the infinite love which the Father has for His children, a deep and abiding affection that governs all that He does to edify and exalts all those who would be His in eternity.

26.37.53—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

27.1 As has been described earlier, a number of the Amulonites were slain in the battles with the Nephites in conjunction with the assault on the city of Ammonihah (see 25.4). Remnants of the Amulonites went into the east wilderness where they first murdered many of the Lamanites who had been converted by the teachings of the sons of Mosiah and their companions (see 25.5–9). What remained of the vast army of Lamanites, together with their Amalekite leaders, returned to the land of Nephi. This transpired during the eleventh year of the reign of the judges (see 16.1–9).

27.1.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

27.1.17—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

27.1.43—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the

on his name.

36 Now if this is boasting, even so will I boast; for this is my life and my light, my joy and my salvation, and my redemption from everlasting wo. Yea, blessed is the name of my God, who has been mindful of this people, who are a branch of the tree of Israel, and has been lost from its body in a strange land; yea, I say, blessed be the name of my God, who has been mindful of us, wanderers in a strange land.

37 Now my brethren, we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, *and his bowels of mercy are over all the earth. Now this is my joy, and my great thanksgiving; yea, and I will give thanks unto my God forever. Amen.

{Chapter XV}
(Chapter 27)

{9—1830}

1 NOW it came to pass that when those Lamanites who had gone to war against the Nephites had found, after their many struggles to destroy them, that it was in vain to seek their destruction, they returned again to the land of Nephi.

Alma 26:37
EM 2:463
CR87-O 30
CR98-O 24
* p. 299

Alma 27
EM 1:150,
151, 173
EM 2:584
EM 3:1166

place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

27.2 It is difficult to imagine the nature of the arguments propounded by the Amalekites that persuaded the Lamanites to take up arms, again, against their brethren among the Anti-Nephi-Lehies. The first instance of aggression had been a bloodbath, repugnant to many of those who lifted up the sword against the disciples of Christ (see 24.20–29). These acts of aggression recounted here must have differed in some respects, inasmuch as the first slaughter of the innocents perpetrated the disastrous war against the Nephites (see 25.1). The Amalekites would have been hard-pressed to stir up the Lamanites against the Anti-Nephi-Lehies with the same inflammatory rhetoric.

27.2.8—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger’s ministry, desired to be king (see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

27.2.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

27.2.44—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

27.3 Although the wickedness of the Lamanites had deepened, the resolve of the disciples of Christ among them had not changed. The Anti-Nephi-Lehies were prepared to go into the spirit world violently rather than break the covenant that they had made with the Lord God of Israel.

27.4 King Anti-Nephi-Lehi, in his address to his people, reminded them that the Lord God had been extraordinarily merciful to them, to the extent that He sent His angels to them that they might know the plan of salvation (see 24.14). Here Mormon confirms their assessment.

27.4.3—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.5 This proposal by Ammon and his brethren was an extremity, even for the sons of Mosiah. At the time Ammon and his companions left Zarahemla for

2 And it came to pass that the Amalekites, because of their loss, were exceedingly angry. And when they saw that they could not seek revenge from the Nephites, they began to stir up the people in anger against their brethren, the people of Anti-Nephi-Lehi; therefore they began again to destroy them.

3 Now this people again refused to take their arms, and they suffered themselves to be slain according to the desires of their enemies.

4 Now when Ammon and his brethren saw this work of destruction among those whom they so dearly beloved, and among those who had so dearly beloved them—for they were treated as though they were angels sent from God to save them from everlasting destruction—therefore, when Ammon and his brethren saw this great work of destruction, they were moved with compassion, and they said unto the king:

5 Let us gather together this people of the Lord, and let us go down to the

the land of Nephi, hundreds of years of hostilities had existed between the Lamanites and the Nephites. Racial sentiments undoubtedly ran high. Ammon and his brethren knew that bringing many thousands of Lamanites into the heartland of the Nephites as purported converts to Christianity would be a hard sell. How would anyone know that this would not be a clandestine army supporting one of the sons of Mosiah's claim to the throne? The missionaries also had been familiar with the Nephite peoples in their unregenerate state, before Alma's ministry among the various communities in the land of Zarahemla. Could they really expect the Nephites to be receptive? We cannot know for a certainty how much of the exchange between the dissident Nephites and the Lamanites was known to the sons of Mosiah. Were they aware of Amlicites and their appeal to the Lamanites during the fifth year of the reign of the judges? (see 2.24–25) Were they aware, at that time, the twelfth year, what had transpired to the city of Ammonihah and environs? (see 16.1–3) The more that they did know, the more impossible the situation would seem. Yet, there was more of a likelihood of survival in seeking exile in the land of Zarahemla than if the Anti-Nephi-Lehies were to stay in the land of Nephi.

27.5.19—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

27.5.24—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

27.6 The king could just have easily and truthfully added, “And who would blame them?”

27.6.9—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

27.7 Ammon knew what the reply of King Anti-Nephi-Lehi would be to his question. The converts from among the Lamanites were prepared to do anything that the Lord God of Israel required of them.

27.7.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.8 Through the process of faith, repentance, and the ordinances of salvation, the Anti-Nephi-Lehies knew that they had pleased God, that they had been liberated from the bonds of sins and depravity. Yet, they knew that they as a people had caused great injury to the Nephites. Up to this point they had not been permitted the opportunity to beg forgiveness of their enemies as part of their repentance from sin. They were willing to do whatever was necessary in order to prove their desire for peace, even to the extent of entering into abject servitude.

27.8.30—*repair*—And in this terminology we may sense the stamp of Ammon and his companions on the hearts and minds of those who had received the Gospel at their hands. Alma and the sons of Mosiah had

land of Zarahemla to our brethren the Nephites, and flee out of the hands of our enemies, that we be not destroyed.

6 But the king said unto them: Behold, the Nephites will destroy us, because of the many murders and sins we have committed against them.

7 And Ammon said: I will go and inquire of the Lord, and if he say unto us, go down unto our brethren, will ye go?

8 And the king said unto him: Yea, if the Lord saith unto us go, we will go down unto our brethren, and we will be their slaves until we repair unto them the many murders and sins which we have committed against them.

Alma 27:8
CR82-A 37

gone about the entire land of Zarahemla in order to “repair” all of the injuries that they had done to the church (see *MS-C 27.32–35*).

27.9 Slavery had been commonplace among the Anti-Nephi-Lehies before their conversion to the Gospel of Jesus Christ. They knew and understood completely what servitude would mean. In order to preserve their families and their faith they were willing to undergo any trial or tribulation that the Lord felt was needed to perfect their lives. They had been willing to submit to death, if required; they were now prepared to enter into a living death. Ammon assured them that the Nephites, even at their worst, did not tolerate slavery, and this by royal edict sustained by King Mosiah.

27.9.2—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.10 Anti-Nephi-Lehi again expresses the mutual faith embraced by all of his people. To live or to die is unimportant so long as they were doing the will of their God.

27.11 We are not told of the details of Ammon’s prayer, only that he offered it up in order to know the mind of the Lord in the matter. In his own eyes, Ammon only saw one recourse, as desperate as it might seem. It must have been gratifying to have the Lord confirm his views.

27.11.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.12 Again, we are not privy to the sorts of inflammatory rhetoric that the Amalekites used in order to spur the Lamanites into a fratricidal mania. The destruction of the Anti-Nephi-Lehies was not to be, however; the Lord had accepted their willing sacrifice of a broken heart and a contrite spirit and He would be their rock and their solace forever.

27.12.2–3—*this people*—The Anti-Nephi-Lehies, every man, woman, and child.

27.12.22—*Amalekites*—We do not know precisely where this body of dissident Nephites came from. It is tempting to suggest that maybe they were associated with the man who, in the early days of Alma the younger’s ministry, desired to be king (see see 2.1–4), yet this uprising took place five years after the sons of Mosiah left on their missions. What is interesting is that Mormon will shortly state that the Amalekites were after the order of Nehor; that is, of his same theological and political persuasion. The rising up of Nehor, including the death of Gideon, took place during the first year of the reign of the judges, about the same time that the sons of Mosiah were approaching the city of Jerusalem for the first time. We must needs conclude, then, if the Amalekites were after the order of Nehors, then Nehor must have been actively

9 But Ammon said unto him: It is against the law of our brethren, which was established by my father, that there should be any slaves among them; therefore let us go down and rely upon the mercies of our brethren.

Alma 27:9
EM 1:161
EM 2:960

10 But the king said unto him: Inquire of the Lord, and if he saith unto us go, we will go; otherwise we will perish in the land.

{¶—1830}

*11 And it came to pass that Ammon went and inquired of the Lord, and the Lord said unto him:

* p. 300

12 Get this people out of this land, that they perish not; for Satan has great hold on the hearts of the Amalekites, who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are this people in this generation, for I will preserve them.

engaged in propagating his views among the Lamanites and dissident Nephites in the land of Nephi long before he worked his evil in the land of Zarahemla (see 1.2).

27.12.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

27.12.39—*thee*—The mandate to Ammon to refrain from his missionary labors in the land of Nephi had application to all those who had come with him on his mission.

27.13 Ammon had no hesitancy in communicating completely with the king and his brethren what the Lord had instructed them to do. Because they, too, were filled with the spirit of God they immediately recognized the truth of the matter when it was revealed to them.

27.13.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.14 It is interesting that nothing is said of the Anti-Nephi-Lehies taking anything that others might have esteemed as wealth. They took their flocks and herds because these would be beneficial to them and their brethren in the new lands of their inheritance. If there had been any gold or silver possessed by the king or any of his ministers, that portable wealth is not mentioned. It is likely that these people placed no value on these things at all, having forsaken pride and envy as part of their conversion to the Gospel of Jesus Christ.

27.14.40—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

27.14.45—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

27.14.51—*borders*—According to the account given earlier regarding the meeting of Alma and the sons of Mosiah (see 17.1), the borders of the land were south of the land of Gideon, near or in the land of Manti. If our geographical surmisings are correct, this would have placed Alma and the people of Ammon on the east side of the river Sidon in the highlands next to the great wilderness.

27.15 We are not told exactly where Ammon ensconced the people of Anti-Nephi-Lehi while he and his brothers tested the political and spiritual waters of the land of Zarahemla, but it must have been in a glade large enough to house and pasture the great congregation that had traversed the wilderness.

27.15.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ.

{¶—1830}

13 And now it came to pass that Ammon went and told the king all the words which the Lord had said unto him.

14 And they gathered together all their people, yea, all the people of the Lord, and did gather together all their flocks and herds, and departed out of the land, and came into the wilderness which divided the land of Nephi from the land of Zarahemla, and came over near the borders of the land.

{¶—1830}

15 And it came to pass that Ammon said unto them: Behold, I and my brethren will go forth into the land of Zarahemla, and ye shall remain here until we return; and we will try the hearts of our brethren, whether they

The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.15.23—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

27.15.35—*try*—This is not merely a philosophical test that Ammon is alluding to. Ammon knew that the fate of the Anti-Nephi-Lehies hung by a thread and, in his mind, the request to take in the Lamanite converts would probably stir deeply held feelings of resentment. He had no way of knowing just how much the people of Zarahemla had changed during his fourteen-year absence.

27.16 Again, the sons of Mosiah and their companions had just entered into the borders of the land of Manti when they encountered Alma. Ammon and his friends could not have found a more fervent advocate for their proposal than that which they would have in Alma, the high priest of the Church of Jesus Christ. Here was a man imbued with the spirit of God to the same degree as themselves, and like them recognized the truth when he heard it.

27.16.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.16.21—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

27.16.30—*spoken*—See 17.1.

27.16.36–37—*joyful meeting*—See 17.2–4.

27.17 Ammon had undoubtedly looked upon the task in front of him with great trepidation. That the Lord had commanded him to bring the Anti-Nephi-Lehies into the land of Zarahemla was certain, but the responsibility of convincing the Nephites that the Lamanites should be allowed to enter into the land would have been daunting. Having an advocate so closely connected with the political and religious parties of the Nephites willing to listen to the proposal and to join with him in this great endeavor must have come as a great relief.

27.17.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.18 That Ammon had repented of all of his sins is clearly manifested in the success of his labors, the divine inspiration that had guided him in all of his dealings with the Lamanites. The rescue of the Anti-Nephi-Lehies from the homicidal mania of their brethren was, in any respects, the crowning achievement of all that he had attempted to do, and this too was the result of direct

will that ye shall come into their land.

{9—1830}

16 And it came to pass that as Ammon was going forth into the land, that he and his brethren met Alma, over in the place of which has been spoken; and behold, this was a joyful meeting.

17 Now the joy of Ammon was so great even that he was full; yea, he was swallowed up in the joy of his God, even to the exhausting of his strength; and he fell again to the earth.

18 Now was not this exceeding joy? Behold, this is joy which none receiveth save it be the truly penitent and humble seeker of happiness.

Alma 27:17–18
MD 566
CR92-A 37, 42

revelation. Ammon, also, was as intent on helping his people to find happiness in this life and eternal happiness in the world to come.

27.19 The burden of the mission to the Lamanites had fallen primarily upon the shoulders of Ammon. Aaron, Omner, and Himni had a clear vested interest in the salvation of the Lamanites, but Ammon's felt responsibilities had been enormous. Alma had been engaged in his own redemptive activities among the Nephites, but his feelings were not quite as poignant at that moment as were those of Ammon. We should remember, too, that some aspects of Ammon's joy were initially misunderstood by his companions in the ministry (see 26.10).

27.19.5—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

27.19.18—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

27.19.20—*Omner*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.

27.19.22—*Himni*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.

27.20 While the Anti-Nephi-Lehies awaited the Nephite response to their petition to enter into the land of Zarahemla, Alma took his friends home and prepared them in all things to meet with the chief judge of the land.

27.20.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

27.20.17—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

27.20.29–30—*chief judge*—Alma had served as the first chief judge of the land of Zarahemla until sometime during the ninth year of the reign of the judges when he delivered up the judgment seat to a good and wise man named Nephiah (see 4.15–18). Nephiah continued rule in righteousness until the end of the twenty-fourth year of the reign of the judges, when his son Pahoran was chosen to succeed him (see 50.36–40). Although he is unnamed in this part of the text, the upright chief judge who entertained the proposal regarding the Lamanite converts was Nephiah.

27.20.43—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

27.20.48—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teach-

19 Now the joy of Alma in meeting his brethren was truly great, and also the joy of Aaron, of Omner, and Himni; but behold their joy was not that to exceed their strength.

{9—1830}

20 And now it came to pass that Alma conducted his brethren back to the land of Zarahemla; even to his own house. And they went and told the chief judge all the things that had happened unto them in the land of Nephi, among their brethren, the Lamanites.

ing of the prophets, seers, and revelators of the Lord God of Israel.

27.21 Nephiah, being a righteous man, knew and understood the will of the Lord in this matter. He was not, however, an absolute potentate in the governance of the people. It is unlikely, even if there had been a king in the land, that the matter would have been decided without the sentiments of the inhabitants of the land. The Nephites needed to know for themselves that the Anti-Nephi-Lehies posed no threat to their peace and prosperity. There would be those who would express dismay over the prospect; the Zoramites dwelling in the land of Antionum would eventually be among them.

27.21.33—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

27.22 We are not told how many of the Nephites were displaced as a result of this transfer of title to the land of Jershon. The choice was made primarily because Lamanite access to their Christian brethren would require passing through a heavily fortified region first.

27.22.22—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in a least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

27.22.35—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

27.23 The Nephites accepted the sincere repentance of the Lamanite converts to the Gospel of Christ. At least a portion of the Nephite armies would have been billeted in the land of Antionum. It would appear that many of the Nephites were sympathetic to the deep cause for concern that the Anti-Nephi-Lehies had for their own souls if they were to take up their weapons of war. No doubt many of them had obtain forgiveness for their many sins as well and understood the temptations involved in backsliding.

27.23.11—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in a least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

27.23.15—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and

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21 And it came to pass that the chief judge sent a proclamation throughout all the land, desiring the voice of the people concerning the admitting their brethren, who were the people of Anti-Nephi-Lehi.

22 And it came to pass that the voice of the people came, saying: Behold, we will give up the land of Jershon, which is on the east by the sea, which joins the land Bountiful, which is on the south of the land Bountiful; and *this land Jershon is the land which we will give unto our brethren for an inheritance.

23 And behold, we will set our armies between the land Jershon and the land Nephi, that we may protect our brethren in the land Jershon; and this we do for our brethren, on account of their fear to take up arms against their brethren lest they should commit sin; and this their great fear came because of their sore repentance which they had, on account of their many murders and their awful wickedness.

Alma 27:21–26
EM 2:804

Alma 27:22
EM 1:187

* p. 301

Alma 27:24
EM 1:164
EM 4:1547

their companions bore fruit among the Lamanites.

27.24 In bringing their flocks and herds with them into the land of Zarahemla, the people of Ammon were prepared to be of material assistance to the armies of the Nephites. We are not told whether or not the Lamanites ever took up farming, but they certainly had numerous domesticated animals. Later, with the insurrection of the Zoramites in the land of Antionum, the people of Ammon would be required to leave the land of their Nephite inheritance in order to make way for the Nephite armies. They were initially resettled in the land of Melek (see 35.13). This latter region, it will be remembered, lay a three-days' journey to the south of the city of Ammonihah, west of the river Sidon (see 8.3–6).

27.24.17—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in at least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

27.25 Once the decision had been made, Ammon, his companions in the ministry, and Alma made their way back to the southern reaches of the land of Manti where the Anti-Nephi-Lehies had encamped. One wonders how much the sons of Mosiah had related the account of their own conversion to the Gospel of Jesus Christ, the appearance of the angel, and of their determination to brave the wilds of the land of Nephi to teach the principles of salvation to the Lamanites. Perhaps the stories were legend among the people of Ammon. What a wonderful blessing, then, to hear that same account from the lips of one who had been with their missionaries when the mercy of the Lord God of Israel was extended! Alma was a name they would have known, and now they met him face to face, rejoicing in the spirit of his repentance as well. Would this not inspire hope in the hearts of all those who had gathered to escape the wickedness of this world?

27.25.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.25.35—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

27.25.38—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

27.25.69—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

27.26 The people of Ammon were thrilled with their opportunity to find refuge with their brethren among the Nephites. Would they have not been

24 And now behold, this will we do unto our brethren, that they may inherit the land Jershon; and we will guard them from their enemies with our armies, on condition that they will give us a portion of their substance to assist us that we may maintain our armies.

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25 Now, it came to pass that when Ammon had heard this, he returned to the people of Anti-Nephi-Lehi, and also Alma with him, into the wilderness, where they had pitched their tents, and made known unto them all these things. And Alma also related unto them his conversion, with Ammon and Aaron, and his brethren.

26 And it came to pass that it did cause great joy among them. And

Alma 27:26
EM 1:195

overwhelmed by this gracious act? They perceived their entrance into the land of Zarahemla as a new beginning for them and therefore, once again, changed their collective name. No longer were they Lamanites, no longer were they Anti-Nephi-Lehies, but they were the people of Ammon, a man who had loved them unto salvation, both temporal and spiritual.

27.26.22—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in at least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

27.26.37—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

27.26.41—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

27.27 For all practical purposes, the people of Ammon became Nephites. Ammon and his companions had established the Church of Christ among them while they dwelt in the land of Nephi and now they merged with their spiritual counterparts in the land of Zarahemla. What an example of Christian brotherhood and fellowship! This same unity may be seen throughout the world today in the Church of Jesus Christ.

27.27.8—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

27.27.54—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

they went down into the land of Jershon, and took possession of the land of Jershon; and they were called by the Nephites the people of Ammon; therefore they were distinguished by that name ever after.

27 And they were among the people of Nephi, and also numbered among the people who were of the church of God. And they were also distinguished for their zeal towards God, and also towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end.

Alma 27:27
CR84-A 84
CR97-A 41

27.27.59—*end*—Mormon had made a similar observation regarding the character of the Lamanite Christians (see 23.5–6).

27.28 The only time that the people of Ammon were severely tempted to arm themselves again came after many battles between the Lamanites and the Nephites in their behalf. When they were about to relent, Helaman, the son of Alma, persuaded them not to break their oath. It was at that point that two thousand of their young sons, young men who had been too young to make the original oath against the weapons of war, stepped forward to join the army that their parents might be spared (see 53.13–18).

27.28.42—*terror*—Death by any man’s hand was preferable to taking the life of an enemy. This conviction came after the people of Ammon had fully repented of their many murders and crimes against the law of God. The spirit of God had worked a mighty work in the hearts and minds of the Anti-Nephi-Lehies so that there was nothing that the world or the wicked could array against them that would dissuade them from the love of their God and Redeemer.

27.28.49—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

27.29 The people of Ammon had not only literally buried their own Lamanite weapons of war, but they also metaphorically buried any and all weapons of war regardless of the place of manufacture.

27.29.27—*cimeter*—The English word “cimeter” describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form “scimitar”. We do not know how or when the Lamanites learned to make this kind of weapon. The Nephites patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian “scimitar” would have been available as early as 1600 BC according to some scholars.

27.30 As should we all be, faithful to our convictions and our covenants at all times and in all places.

28 And they did look upon shedding the blood of their brethren with the greatest abhorrence; and they never could be prevailed upon to take up arms against their brethren; and they never did look upon death with any degree of terror, for their hope and views of Christ and the resurrection; therefore, death was swallowed up to them by the victory of Christ over it.

Alma 27:28
PM 268
CR82-O 108
CR94-A 13
CR94-O 45
CR98-O 77
CR00-A 18
CR01-A 76

29 Therefore, they would suffer death in the most aggravating and distressing manner which could be inflicted by their brethren, before they would take the sword or cimeter to smite them.

30 And thus they were a zealous and beloved people, a highly favored people of the Lord.

{Chapter XV; continued}
(Chapter 28)

{9—1830}

28.1 That the Lamanites would follow the Anti-Nephi-Lehies into the wilderness was a given. Preparations for the defense of the whole land of Zarahemla, plus the specific defense of the land of Jershon were undertaken. It is interesting that the Lamanites did not become entangled in the wilderness as so many others had.

28.1.12—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

28.1.19—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in a least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

28.1.22—*church*—That is to say, the formal structure of the Church, the officers and teachers of the same according to their settlement in the land of Jershon. No doubt that leadership was selected from among them. All of the people of Ammon had already been baptized by the Nephite missionaries.

28.1.35—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

28.1.54—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

28.1.60—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.2 In other instances, Mormon has been quite explicit about the nature and conduct of the various battles fought between the Lamanites and the Nephites. This account is quite truncated by comparison. It is, however, an extraordinary statement given the destruction that had transpire during the fifth year of the reign of the judges when the war between the Nephites, the Amlicites, and the people of Zarahemla sent tens of thousands of combatants to their deaths (see 3.25–26). The extremity here appears to be in the number of Lamanites that were slain. The combined losses of the Nephites and the Lamanites nine years previous had been many tens of thousands; here the casualties just

1 AND now it came to pass that after the people of Ammon were established in the land of Jershon, and a church also established in the land of Jershon, and the armies of the Nephites were set round about the land of Jershon, yea, in all *the borders round about the land of Zarahemla; behold the armies of the Lamanites had followed their brethren into the wilderness.

Alma 28
EM 1:150, 165
EM 3:1166

* p. 302

2 And thus there was a tremendous battle; yea, even such an one as never had been known among all the people in the land from the time Lehi left Jerusalem; yea, and tens of thousands of the Lamanites were slain and scattered abroad.

Alma 28:2–6
MD 276

among the Lamanites approached that number.

28.2.28—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

28.2.30—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

28.2.38—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.3 Mormon does not inform us regarding the losses among the Nephites. We might suspect that the Lamanites were at an extraordinary disadvantage, inasmuch as there was no element of surprise. The first contact that would have been made between the Lamanites and the Nephites would not have been with the civilian portion of the latter, but rather with a well-armed, well-trenched, defensive force under able leadership. It is unlikely that the Nephites lost as many combatants as did the Lamanites. It appears that at some point, the Lamanite army collapsed before the Nephite resistance and fled back into the wilderness.

28.3.13—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

28.3.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.4 We may suppose that there was hardly a soul among the inhabitants of the land of Zarahemla who was not affected by some casualty of the war.

28.4.25—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

28.5 Consider the families directly impacted by the intensity of the war with the Lamanites. Wives bereft of their husbands and providers, elderly men having to preside over the funerals for their slain sons, young women suffering the loss of their childhood friends and protectors, and young boys being propelled into responsible manhood by reason of the death of the head of the family.

3 Yea, and also there was a tremendous slaughter among the people of Nephi; nevertheless, the Lamanites were driven and scattered, and the people of Nephi returned again to their land.

4 And now this was a time that there was a great mourning and lamentation heard throughout all the land, among all the people of Nephi—

5 Yea, the cry of widows mourning for their husbands, and also of fathers mourning for their sons, and the daughter for the brother, yea, the brother for the father; and thus the

28.6 How does a society recover from such a substantial loss of the labor force? The effect of personal loss would tend to stun; the day to day reality of having to move forward, performing the work that the slain soldiers would have performed had there been no war with the Lamanites, would have numbed the hearts and minds of many. As simplistic as fasting and prayer might seem, yet it was the only path laid out before the people of Zarahemla, that they might be filled with the comforting influence of the Holy Ghost, that they might be strengthened in their grief, that they might move forward with their lives.

28.7 The end of the fifteenth year of the reign of the judges corresponds sometime during the year 76 BC. We are not told who orchestrated the defense of the land of Zarahemla during this war. Zoram had been the chief captain during the 11th year of the reign of the judges (see 16.1–5). We have speculated, with good cause, that by the 15th year, Moroni may very well have been the leader of the Nephite armies. It may have been this great battle, with such tremendous loss of life, that precipitated Moroni’s advancement to the captaincy (see 16.5).

28.7.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

28.8 With the defense of the Anti-Nephi-Lehies by the Nephites, the record of Ammon and his brethren draws to a close. It is clear that Alma, the high priest of the land of Zarahemla, had redacted the fourteen-year missionary history of his friends and placed it in his own record which was then further edited by Mormon in his general history of the children of Lehi (see 17.0).

28.8.7—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

28.8.17—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

28.8.44—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in a least a portion of the land deeded to the people of Ammon. The cities of Nephihah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

28.8.55—*bles*—Although this exultant petitioning for the blessings of the

cry of mourning was heard among all of them, mourning for their kindred who had been slain.

6 And now surely this was a sorrowful day; yea, a time of solemnity, and a time of much fasting and prayer.

7 And thus endeth the fifteenth year of the reign of the judges over the people of Nephi;

8 And this is the account of Ammon and his brethren, their journeyings in the land of Nephi, their sufferings in the land, their sorrows, and their afflictions, and their incomprehensible joy, and the reception and safety of the brethren in the land of Jershon. And now may the Lord, the Redeemer of all men, bless their souls forever.

Alma 28:8
CR92-A 37
CR96-O 36

Lord to fall upon the sons of Mosiah and their companions in the ministry may have been invoked by Mormon, it is most likely that these are the words of Alma himself, in his own hand, upon the record which he kept of his ministry among the Nephites. Clearly Mormon felt the same, providing the rationale behind the direct quote.

28.9 Mormon is quite clear in several places that much of what he is including in the book of Alma derives directly from a separate record Alma kept of his ministry that the prophet/historian found with the Large Plates of Nephi (see 0.0 and 17.0). We should be ready at any point to perceive Alma's own writing in the text.

28.9.5—*account*—While it is contained in the final book that Mormon compiled, it is most likely Alma's voice we are hearing in this summary.

28.9.8–10—*wars and contentions*—That is to say, the adversarial conditions that had existed among the people of Zarahemla, from the first year of the reign of the judges until the fifteenth year.

28.9.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

28.9.17—*wars*—Specifically in reference to the Lamanite incursions against the Nephites, the most recent having to do with the defense of the Anti-Nephi-Lehies.

28.9.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

28.9.34—*is*—The use of the present tense in this place is another indication that it is Alma who wrote this particular passage.

28.10 It should be noted that the most of chapter 29 of Alma was part of a single paragraph that included all of chapter 28 in the first edition of the Book of Mormon, given far more credence to the notion that Mormon is citing directly from Alma's record. The use of the present tense in this same portion of the text is another indicator.

28.10.9—*has*—Again, the present tense probably indicating that Mormon is quoting directly from Alma's record.

28.11 Alma is writing his sentiments during the weeks and months that followed the devastating war between the Nephites and the Lamanites who were bent on destroying the Christian converts who escaped from the land of Nephi with the guidance of Ammon and his brethren. Tens of thousands of Lamanites had perished and we may suppose many thousands of Nephites as well. This is grief-stricken prose. The righteous Nephites would have grieved deeply for the deaths of the unrepentant Lamanites who had lost their lives in battle, particularly when it had been clearly demonstrated by Ammon and his brethren that the Lamanites were subject to salvation in a practical way.

28.11.7–8—*are laid*—Again, present tense.

28.12 The temporal loss of husbands, fathers, sons, and brothers is painful, but much of the agony is ameliorated in the hearts of the faithful when they know that their kindred are safe in the bosom of God, having lost their lives in defense of truth and righteousness, in the spirit of love and compassion.

9 And this is the account of the wars and contentions among the Nephites, and also the wars between the Nephites and the Lamanites; and the fifteenth year of the reign of the judges is ended.

10 And from the first year to the fifteenth has brought to pass the destruction of many thousand lives; yea, it has brought to pass an awful scene of bloodshed.

11 And the bodies of many thousands are laid low in the earth, while the bodies of many thousands are moldering in heaps upon the face of the earth; yea, and many thousands are mourning for the loss of their kindred, because they have reason to fear, according to the promises of the Lord, that they are consigned to a state of endless wo.

12 While many thousands of others truly mourn for the loss of their kindred, yet they rejoice and exult in the hope, and even know, according to the promises of the Lord, that they are raised to dwell at the right hand of

Alma 28:12
CR83-O 62
CR94-O 47

<p>28.13 In a short period of time, tens of thousands of both good and wicked men passed through the portals of death into the world of spirits, where they rejoiced or suffered, according to the spirit that possessed them when they departed this life. A man filled with sin and transgressions cannot immediately find happiness in the spirit world any more than he could find happiness in mortality by following after the lusts of his heart. Satan stirs up the heart of a man to anger in mortal combat so that he might have more of an advantage to manipulate the spirit of that man while he welters in spirit prison. A righteous man who falls in combat fares far better in the paradise of God, the bosom of Abraham wherein the saints await their glorious resurrection from the dead.</p>	<p>God, in a state of never-ending happiness.</p>	<p>Alma 28:13 CR01-O 98 * p. 303</p>
<p>28.14 Alma knows whereof he speaks, having labored in the ministry during the same period of time that Ammon and his brethren brought many thousands of the Lamanites to a knowledge of their Lord and their Redeemer. All men learn for themselves to distinguish between joy and sorrow, but the most sublime lessons are experiences by the servants of God as they deal with those whom they love.</p>	<p>13 And thus we see how great the inequality of man is because of sin and transgression, and the power of the devil, which comes by the cunning plans which he hath devised to ensnare the hearts of *men.</p> <p>14 And thus we see the great call of diligence of men to labor in the vineyards of the Lord; and thus we see the great reason of sorrow, and also of rejoicing—sorrow because of death and destruction among men, and joy because of the light of Christ unto life.</p>	<p>Alma 28:14 MD 447</p>
<p><i>{Chapter XV; continued}</i> (Chapter 29)</p>		
<p>29.1 Again, it is important to consider that in the first edition of the Book of Mormon, chapter 29 is part of a continuing narrative, part of the same paragraph that included all of chapter 28. Because of the chapter break, some readers get the impression that Alma's paean is just as exultant as the rhapsodic expression of his friend Ammon cited in chapter 26. Nothing could be further from the truth. Ammon was rejoicing in the many years of successful missionary work that he and his brethren had participated in among the Lamanites, the many thousands of converts which created the Anti-Nephi-Lehies. Alma had just witnessed the greatest military bloodletting in the history of his people and the sorrowful aftermath of the same. His desire to be an angel was so that he could have the power to stop such senseless slaughter and proclaim the Gospel of Jesus Christ in terms that no man could resist. He was bone-weary with witnessing the fruits of wickedness.</p>	<p>1 O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!</p>	<p>Alma 29 EM 1:150 EM 3:1166 Alma 29:1 MF (10) CR82-A 47 CR84-A 69 CR87-A 16 CR94-O 27 CR00-A 90 CR02-O 4 Alma 29:1–2 AF 119 EM 1:35 CR01-O 6</p>
<p>29.2 The sorrow of men is a direct result of the sins that men commit. Murder and mayhem do not constitute the eternal lot of the children of God. Peace, order, and love are natural to the children of God, a part of their divine inheritance. Happiness can only be obtained by adhering to the truth; sorrow is the only consequence that accompanies wickedness. Faith in Jesus Christ as the Son of God, coupled with a resolve to never again offend the divine spark within, in concert with the ordinances that establish the covenants of eternal salvation, will produce lasting joy in this life and eternal happiness in the world to come.</p>	<p>2 Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.</p>	<p>Alma 29:1–3 EM 1:184 Alma 29:1–5 CR02-A 101 Alma 29:2 CR93-O 49 CR97-O 49 CR99-O 82 CR00-A 90, 108</p>
<p>29.3 The plan of salvation is not implemented by force, whether physical, intellectual, or emotional. A man must willingly surrender his will to the God of Heaven for exaltation to take place. The surrender of one's will is not slavery, but a desire to be as the Father is, an accomplishment that can only be achieved by methodically acquiring all of the attributes that He has. The</p>	<p>3 But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.</p>	<p>Alma 29:3 CR97-A 12 CR00-A 90, 92 Alma 29:3–4</p>

acquisition of those divine characteristics can only be obtained by conducting one's course of life on the earth in the same fashion that the Lord Jesus Christ did. The atonement of the Savior has been put in place to account for the many failures that occur in our attempts to be obedient. Perfection is not merely the absence of the consequences of personal sin, it is the wholehearted acceptance of Celestial law in word and deed.

29.3.6—*man*—It is the natural man, the fallen mortal part of man, that resorts to force when the godly way of doing things momentarily seems to falter.

29.3.9—*sin*—Alma's sin was in desiring to force the wicked to be good. Others have sponsored similar approaches to curb the human condition, but they have universally received bad reviews. This was a momentary lapse on Alma's part.

29.4 We are a product of our choices, in time and in eternity. This is an inescapable system because of who and what we are. Men will choose for themselves life and salvation or they will choose death and destruction. Any man with the faintest hint of the light of Christ in his heart and mind knows precisely what he is doing when he makes a choice that is germane to those eternal ends.

29.4.5—*harrow*—The realization of Alma's proposal to be an irresistible angel would have uprooted the very foundations of eternity. The salvation of mankind is based in his moral agency, his personal willingness to do that which is right and good.

29.4.11–12—*firm decree*—This is that which would have been uprooted if Alma had been granted his impetuous wish.

29.5 Little children who have not come to the age of accountability are limited in their ability to distinguish between good and evil. There are others who suffer genetic disorders or who have experienced debilitating injuries who are likewise handicapped in their choice of good over evil. Perhaps abject ignorance brought on by a wholesale societal apostasy of one's ancestors may qualify as well as an understandable explanation as to why a person's life may be overwhelmed with transgressions of the law of God. For the most part, however, the children of men have been blessed with the light of Christ, a constant influence designed to point out those things which will bring happiness and those that will not. The light of Christ touches the inward spirit of every man, that eternal center that provides life and intelligence to his mortal body. Unless that sensitivity has been deadened or corrupted, every man will know at any given instance when he is offending his divine nature and the God of Heaven.

29.6 The greatest labor that a servant of God can be called upon to do is to aid his fellow men in enhancing their sensitivity to the whisperings of the spirit through faith and repentance, that they might willingly choose the sweetness of obedience over the bitterness of sin.

29.7 Alma's profound grief at the destruction of his people and the destruction of the faithless Lamanites is understandable. He of all people, however, as he freely admits, should have put aside the horrors that had presented themselves during his ministry. They were a distraction, inasmuch as he could do little to ameliorate the situation. Anger and frustration do nothing to make a man more effective in the hands of the Lord.

29.8 Another aspect of Alma's sin, was that he wished for a universal forum, a

4 I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, yea, decreeth unto them decrees which are unalterable, according to their wills, whether they be unto salvation or unto destruction.

5 Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

6 Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

7 Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

8 For behold, the Lord doth grant

CR00-A 90
Alma 29:3,6
CR83-A 12
CR87-A 16
CR90-A 43

Alma 29:4
AF 71
DS 2:135
CR82-O 37
CR85-A 89
CR86-A 25
CR91-A 62
CR96-O 26
CR00-A 90
CR01-A 76
CR01-O 7
Alma 29:4–5
AF 54
MD 191
Alma 29:4, 6
CR01-A 77
Alma 29:5
AGQ 4:10
MD 157, 628,
735
DNTC 3:267
DS 2:29
CR94-A 11

Alma 29:6
CR00-A 91

Alma 29:8

scope far greater than the one he presently was assigned. There is hardly a good man on the earth who does not understand this aspect of Alma's desire. Whether we are fishers or hunters, whether our influence be great or small, whether our labors be recognized or are hidden with Christ in God is of no matter to those who have submitted themselves to the will of the Father and the Son. Alma is not a little embarrassed at his initial outburst.

29.9 Alma had been the instrument in the hands of the Lord God of Israel to bring many souls unto Christ. He and his companions ranged over the land of Zarahemla for many years attempting to reinstate the love of God into the hearts of their people. They had been quite successful, but there were notable "failures", the city of Ammonihah being one of the few. Yet this entire city had been totally destroyed, together with every man, woman, and child once the righteous among them had been driven out or murdered. Notwithstanding his successes, Alma still desired to move forward to promote the love of God in the hearts of every man he met.

29.10 Upon reflection, Alma can perceive where he has been useful to the Church and Kingdom of God on the earth. Most of all, perhaps the most humbling of all, is the nature of his own personal rescue from death and destruction.

29.11 Alma the elder had been one of the wicked priests of King Noah in the land of Lehi-Nephi. When Abinadi prophesied of those things which would befall the Nephites in that part of the Lord's vineyard, Alma was also on the receiving end of that prophecy, along with all of those who accepted the principles and ordinances of the Gospel of Christ at his hands at the waters of Mormon, for they had all been wicked men and women at the time Abinadi spoke of the judgments of God. They soon were forced to flee for their lives into the wilderness, establishing themselves in the land which they called Helam. After a time, they were brought into bondage by the Lamanites because of the perfidy of Amulon and his cohorts. Eventually, because of the direct intervention of the Lord they were able to escape the oppression of the Lamanites and the Amulonites and find their way into the land of Zarahemla. Almost every moment of the history of the people of Alma is replete with the blessings of heaven, the merciful love of the Father and the Son. What would have been the lot of those faithful saints if the Lord God of Israel had abandoned them in their sins?

29.11.39—*Abraham*—The undisputed "Father of the Faithful". Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God's noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham's ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or

unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

9 I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

10 And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

11 Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

MD 166
DS 1:277
MF 3
PM 96
EM 1:395
CR81-O 11
CR92-A 55
CR93-O 22, 45
CR96-O 16
CR00-A 92
Alma 29:9
CR86-O 86
CR87-O 52
CR88-O 47
CR00-A 90

Alma 29:10
MD 566

Alma 29:11
CR80-O 18

* p. 304

ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

29.11.43—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the “sacrifice” required by God of his father Abraham.

29.11.48—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

29.12 Those of the covenant people who sought the protection and guidance of the Lord God were not disappointed in their appeals. Their occasional stints with personal bondage and familial slavery usually came as a result of sin and transgression, although there were a few notable exceptions.

29.12.10—*fathers*—Speaking of the entire history of the House of Israel, of which the Alma and his family were a part.

29.12.16—*delivered*—With Moses the Lawgiver as the instrument of deliverance.

29.12.17—*them*—That is to say, the children of Israel who had been enslaved in Egypt after the days of Joseph.

29.12.25—*Egyptians*—The inhabitants of the land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

29.12.28—*them*—That is to say, the Nephites who had come to Christ at the hands of Alma the elder.

29.13 The first formal organization of the Church of Jesus Christ among the people of Alma the elder took place at the waters of Mormon shortly after the first converts were baptized (see *MS-C 18.17–18*). That same structure continued in the land of Helam. When Alma and his people were admitted back into the land of Zarahemla, King Mosiah granted unto the Alma the privilege to establish the Church more generally among all the people of his realm (see *MS-C 25.19–24*). Alma the younger, once shriven of sins through a remarkably painful ordeal, was prepared by the Lord to replace his father as the high priest of his people. Alma was called by revelation and ordained by the laying on of hands by those who were in authority to administer the Gospel unto the children of men. Alma had dedicated his life and means to the upbuilding of the Kingdom of God on the earth, for the which he had been greatly blessed.

29.14 The sons of Mosiah had been his complicit companions in their early attempts to destroy the Church of Christ. They had been present and deeply moved by the appearance of the angel of God. They, too, passed through a period of extreme regeneration from and reparation for the many sins which

12 Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage.

13 Yea, and that same God did establish his church among them; yea, and that same God hath called me by a holy calling, to preach the word unto this people, and hath given me much success, in the which my joy is full.

14 But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of

Alma 29:13
EM 2:884

they had committed, and eventually were inspired and permitted to take their journey into the wilderness to preach the Gospel to the Lamanites.

29.14.32—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

29.15 The missionary labors of the sons of Mosiah and their companions lasted fourteen years, during which the entire populations of several regions in the land of Zarahemla received the fullness of the Gospel of Jesus Christ. In lieu of desiring any greater venue for his own labors, Alma is grateful that his friends and brethren have had their particular blessing to teach the principles of salvation in love. Had he been the irresistible angel, that would not have been possible for them.

29.16 Ammon had experienced a similar euphoria when he and his brethren met Alma in the land of Manti (see 27.16–19).

29.17 It is wonderful to watch, in such detail, the development of a godly attitude, together with the forsaking of an aspect of the natural man. Alma grieved at the loss of his countrymen, the sorrow of their families, and the desperate measures that would be necessary to recover from such an extraordinary loss of thousands upon thousands of able-bodied men. He also felt pain for the senseless slaughter of the wicked, knowing that they had left this mortal world completely unprepared for the next. He wanted to bring all of this madness to an end, a single voice bringing both the wicked and the righteous to their knees and worshipful obedience to the principles of happiness. With the guidance of the spirit of God, he was able to perceive once again the blessing of being part of a labor, with brethren and kinsmen who were of the same mind and heart. Their eternal lot was to be one with God and His Christ, one with each other, one with all those who came before and after them, even the righteous, the godly, the saints of the Most High.

29.17.64—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

30.1 By the time all of the affairs of the war were regulated, the Nephites were more than ready for a time of peace

30.1.8—*after*—The resolution of this temporal marker does not take place until the third verse. In the intervening text, there is an aside and a parenthetical statement. There was peace during the sixteenth year of the reign of the judges.

Nephi.

15 Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!

16 Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

{*¶—1830*}

17 And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him forever. And may God grant that it may be done according to my words, even as I have spoken. Amen.

{*Chapter XVI*}
(Chapter 30)

{*¶—1830*}

1 BEHOLD, now it came to pass that after the people of Ammon were established in the land of Jershon, yea, and also after the Lamanites were driven out of the land, and their dead were buried by the people of the

Alma 29:15
CR93-A 58

Alma 30
MD 715
PM 323
EM 1: 34, 150,
151, 204
CR81-O 92

- 30.1.12—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.
- 30.1.19—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in at least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.
- 30.1.25—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.
- 30.1.36—*buried*—In past battles, the bodies of the dead were cast into the river Sidon and carried away to the depths of the sea (see 3.1–3) or were piled into great mounds (see 2.35–38 and 16.9–11). Apparently, the Nephites had learned for themselves that while practical in the short term, both of these practices had serious consequences in the months that followed. Thus, both Lamanites and Nephites were interred.

30.2 In the early conflicts between the dissenters and the faithful, a running count of the casualties of war was kept. Thus, we know precisely how many of the Amlicites and the Nephites were slain as part of the battle of the hill Amnihu (see 2.16–19). The subsequent battle that involved the Lamanite army with the Amlicites was far more costly in loss of life and the slaughter could not be enumerated (see 3.1–3). Each of the battles that occurred thereafter intensified the casualties and no official body count was made. Tens of thousands of Nephites and Lamanites were sent into the spirit world, many without the benefit of the Gospel of Jesus Christ.

- 30.2.20—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.
- 30.2.37—*days*—We know little or nothing regarding the formalities among the Nephites pertaining to the mourning for their dead. Long-standing Jewish tradition suggests a period of mourning lasting thirty days after the burial of the dead, but we at present cannot know when this particular timeframe was established or of its direct applicability to the ancient inhabitants of the Americas. Aaron, however, was mourned thirty days (see Numbers 20:29).
- 30.2.49—*sixteenth*—This corresponds to portions of the years 76–75 BC.
- 30.2.67–68—*continual peace*—This is that which answers to what came after the people of Ammon were settled and the Lamanites were driven out of the land of Zarahemla (see 30.1.8). This constitutes the end of a rather expansive sentence.

30.3 The observance of the Law of Moses in all of its detailed ritual was kept under the auspices of the Melchizedek Priesthood which embraced all of the

land—

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

Alma 30:2
MD 276, 518
Alma 30:3
AF 455
EM 1:161,
204, 283
EM 2:812
EM 3:1032

3 Yea, and the people did observe to

powers and authority of the Aaronic and Levitical Priesthood.

30.3.35—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

30.3.45—*fulfilled*—This would take place after the death and resurrection of the Lord Jesus Christ.

30.4 This period of peace lasted less than two years. The Zoramites living in the land of Antionum at the beginning of the eighteenth year would become militant dissenters, joining with the Lamanites in a tremendous battle against the Nephites in the land of Zarahemla (see 43.3–5).

30.4.24—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

30.5 There would be no hand to hand combat with the Lamanites during this year, but there would be a disturber of the peace in the person of Korihor the anti-Christ.

30.5.12—*seventeenth*—The commencement of the seventeenth year transpired sometime during the year 75 BC.

30.6 In times past there had been men who had taken exception to the notion that there would be a Savior sent into the world, a personal Redeemer. In the days of Jacob, the son of Lehi, there was a man named Sherem who thought to restrict the faith of the people of Nephi to an observance of the Law of Moses. This he did in order to subvert the morality of the people (see *JA-C 7.1–23*). King Noah and his wicked priests made the preaching of Jesus Christ a capital offense and the prophet Abinadi was executed under that law (see *MS-C 17.5–10*). Korihor, however, was interested in abandoning the Law of God altogether.

30.6.12—*seventeenth*—The latter end of this year might very well correspond to a portion of the year 74 BC. But perhaps we put too fine a point on a calendar system about which we know little.

30.6.23—*into*—One wonders where Korihor came from, but it is clear from the text that his origins were outside of the land of Zarahemla.

30.6.27—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

30.6.26—*Anti-Christ*—This name appears only in the epistles of John the Beloved and in the current chapter, insofar as the scriptural text is concerned. Satan is the great Anti-Christ and the use of this term here should strengthen our understanding that Korihor is in direct contact with the enemy of all righteousness. To deny the coming of the Lord Jesus Christ into the world is to introduce hopelessness into a lost and fallen world.

30.6.44—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their

keep the commandments of the Lord; and they were strict in observing the ordinances of God, according to the law of Moses; for they were taught to keep the law of Moses until it should be fulfilled.

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

{9—1830}

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

6 But it came to pass in the latter end of the seventeenth year, there came a man into the land of Zarahemla, and he was Anti-Christ, for he began to preach unto the people against the prophecies which had been spoken by the prophets, concerning the coming of Christ.

* p. 305

Alma 30:6–60
MD 40
DNTC 3:381
EM 1:170

witness of the coming Messiah.

30.6.49—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.7 The equality of all men in their religious beliefs had been established by the kings of Zarahemla. When the Church of Christ was instituted in the land of Zarahemla by Alma and King Mosiah, the king made it clear that no man could take advantage of another on theological grounds (see *MS-C 27.1-6*). The members of the Church had no greater advantage in the affairs of the kingdom than any other citizen; on the other hand no nonbeliever was allowed to publically abuse a member of the Church because of the nature of his faith.

30.8 This is a principle redacted from the charge which Joshua gave to the children of Israel at the end of his life.

And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God. And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done

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

8 For thus saith the scripture: Choose ye this day, whom ye will serve.

Alma 30:8
AF 254
MD 26, 706
CR89-A 12

you good. And the people said unto Joshua, Nay; but we will serve the LORD. (Joshua 24:13–21)

It is easy to perceive the applicability of Joshua’s counsel to the Nephites, for many of their circumstances were similar.

30.9 Is there a difference between “desiring” to serve God and “believing” in God so as to be able to serve him? Apparently so. Although we do not know all of the nuances conveyed by the Reformed Egyptian word which is translated here as “desire”, yet if the English word is any indication, there is a distinct difference between the semantic values of “desire” and “belief”. The first is anticipatory and the second is a state of being. That is to say, true service in the kingdom of God springs from existing faith. Without faith, it is impossible to please God. Desiring to have faith is not a bad thing; in fact, Alma encourages that very act (see 32.27). But it is only after the gift of faith has entered into a man’s life that he has even the faintest chance of “serving” God. This is undoubtedly the impetus for the mid-stride clarification which Mormon makes in his narrative.

30.9.13–14—*or rather*—This undoubtedly is an outward marker for another scribal ambiguity which required clarification on the part of Mormon.

30.10 All of these crimes against God and man were defined by the law of the land which had been established by the kings of Zarahemla. The punishments were appointed by the same authority figures, but there can be no doubt that Benjamin and Mosiah were informed by the Law of Moses that was contained on the Brass Plates in all of the legislation that took place among the people of Zarahemla.

30.11 Although a man was free to believe any sort of balderdash that he wished, his outward conduct was severely proscribed by law. If his brand of balderdash prompted him to conduct himself illegally, he would be punished for his “beliefs”, inasmuch as they had brought him to the extremity of breaking the law of the land.

30.12 Although we may not know precisely what Korihor’s private life was like, it is clear that his teachings were leading others to commit criminal acts. There was a law against adultery (see 30.10), yet Korihor’s doctrines suggested that there was nothing amiss with whoredoms (see 30.18). We should probably conclude that Korihor was just as immoral as his adherents, but had not as yet been caught in his perfidy.

30.12.3—*Anti-Christ*—This name appears only in the epistles of John the Beloved and in the current chapter, insofar as the scriptural text is concerned. Satan is the great Anti-Christ and the use of this term here should strengthen our understanding that Korihor is in direct contact with the enemy of all righteousness. To deny the coming of the Lord Jesus Christ into the world is to introduce hopelessness into a lost and fallen world.

30.12.7—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

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

Alma 30:9
AF 54, 71
MD 299
Alma 30:9–11
EM 1:162

10 But if he murdered he was punished unto death; and if he robbed he was also punished; and if he stole he was also punished; and if he committed adultery he was also punished; yea, for all this wickedness they were punished.

Alma 30:10–11
MD 611

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

Alma 30:11
EM 2:960

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

30.12.28—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.13 At the heart of Korihor’s argument is the age-old heresy that the future cannot be known. This assumption, of course, would make the atoning sacrifice impossible. It condemns all revelation of any kind, inasmuch as nothing is given unto the children of men unless it testifies of the Lord Jesus Christ in some fashion. The spirit of prophesy is the testimony of Christ. In order to denounce the notion that the future can be revealed to man, Korihor was required to shuck any attachments to the Law of Moses, for the Lawgiver was quite explicitly a prophet of the first order, including his witness of the Messiah. Note that Korihor is also a master of the derogatory adjective.

30.13.29—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.14 Korihor was not capable of increasing the faith of any of those who listened to him; he could only destroy faith through mockery and sarcasm. Those who succumbed to his entreaties were only desirous of some sort of change in their spiritual status. Since they were unwilling to increase their spirituality, they were content to let it slip away.

30.14.16—*prophets*—A prophet is one who testifies that Jesus is the Christ.

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

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

This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

30.15 This is the voice of one who is carnal, sensual, and devilish, a natural man. Faith is the substance of things hoped for and the evidence of things not seen. What Korihor does not say is that the five senses and the logic of the mind can be subverted as well. Can anything be known with absolute certainty? Not in the sense that he is criticizing prophecy and revelation. Those things which we learn by the spirit of God, that which we sense from eternity, are just as true, just as real as anything we experience in our physical bodies. Spiritual stimuli are far more refined than physical stimuli, just as our spirits are composed of more refined matter than our earthly tabernacles are. Hence, any ability to sense the divine in this world comes through concerted effort.

30.15.28—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.16 Korihor is simply making assertions that he cannot himself prove. Why must repentance and remission of sins be products of a frenzied mind? There are those in the world today who assert that all emotions, all tenderness of heart, all sentiments that lend themselves to civilized and cultural behavior are no more than chemical reactions in the human brain. In what way do they differ in philosophy from Korihor? One may measure the physical effects that seem to accompany psychological phenomena, but such evaluations are grounded in the assumption that there is no spiritual counterpart, no spiritual motivation for the physical effect being measured. The prattlings of such one-eyed men should have no bearing on the faith of those who see with both eyes.

30.16.22—*frenzied*—This word was spelled “phrensied” in the first edition of the Book of Mormon. This alternative spelling had greater currency in the nineteenth century, but even then was waning in usage.

30.17 This demeaning view of human existence has manifested itself again in this dispensation as social Darwinism. This is Machiavellianism at its best, being espoused fifteen hundred years before Niccolo Machiavelli was born. As we will discover in Korihor’s case, Satan is the author of all such doctrines. Moses was told by God the Father that he had been created as a “son of God”, that all men had been created, in the image of His Son. Yet when Lucifer subsequently appeared to the Lawgiver, he attempted to intimidate him with the

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

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

17 And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life according to the management of the creature; therefore every man prospered according to his

Alma 30:17
EM 1:381
CR90-O 56
CR99-A 29
CR01-O 97

title “son of man” in order that he might persuade Moses to worship the devil. The most effective tool that Satan has used on this earth has been to convince the sons and daughters of God that they have no eternal origin or destiny.

30.18 Once a man is deceived into believing that there is no divine standard, he can be easily persuaded that that the conduct of his mortal life can be a simple expression of the natural man. Thus, gratification of the senses becomes the goal of men who have no eternal objective in view. What else is there? Of course, it then becomes inexplicable why satiation of the senses does not bring complete happiness. It is even more incomprehensible why such gratification frequently brings unhappiness.

30.19 Again, we are not privy as to from whence the Anti-Christ came. Was he a “missionary” from the land of Nephi, an Amalekite in disguise? Was he a Zoramite from the land of Antionum? Was he a neo-Nehorite? We do not know. He is, however, a talented rhetorician who has been co-opted directly by Satan. It is interesting that one of Korihor’s initial efforts was to go among the Anti-Nephi-Lehies who had settled in the land of Jershon after their escape from the land of Nephi.

30.19.10—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in a least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

30.19.20—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

30.19.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

30.20 We should not be surprised that Ammon, a prince among his own people, chose to live out his life among those who had accepted the Gospel of Jesus Christ at his hands and the hands of his companions in the ministry. One may question the legality of that which the people of Ammon did in this instance, but there is no question that they had every right to dispose of a public nuisance in the manner that they did. Korihor’s teachings led to societal disorder and moral corruption. Certainly that fact required closer scrutiny by those in authority. Ammon did Korihor no injury; he simply escorted him out of a region where he was not welcome. It is likely that Ammon was not only the high priest of the people, the president of the Church of Christ in their land, but he was undoubtedly their judge as well.

genius, and that every man conquered according to his strength; and whatsoever a man did was no crime.

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

{¶—1830}

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

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

* p. 306
Alma 30:18
CR98-O 78
CR01-O 96

Alma 30:20, 23
EM 2:588

30.20.11—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

30.20.23—*Anmon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

30.21 The land of Jershon lay to the north of the land of Antionum, south of the land of Bountiful, and east of the land of Gideon. The ocean formed the eastern border of the land of Jershon. We cannot know for certain, but it seems clear that when Korihor was escorted from the land of Jershon, he was probably taken to the western border. Gideon clearly remained a bastion of Christian sensibilities. The founding father of this city had been the gifted counselor of King Limhi after the death of King Noah in the land of Nephi. Gideon himself had been murdered by the apostate Nehor during the first year of the reign of the judges. Sixteen years later the Gideonites were still quite sensitive about any panderer of falsehood.

30.21.26—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)

30.21.52–53—*high priest*—The name of the high priest or president of the Church of Christ in the land of Gideon was Giddonah (see 30.23)

30.21.57–58—*chief judge*—The chief judge of the land of Gideon is unnamed.

30.22 These questions that Giddonah put to Korihor were all legitimate. Why would anyone want to make anyone else miserable? We will discover that Korihor knew that he had been misrepresenting the motives and practices of the servants of God. His testimony that there was to be no Messiah was philosophically flawed, but he persisted in his assertions anyway. What was to be gained by verbally debunking the sacred writings of the Nephites? Korihor will later confess that Satan had sent him on this mission to “reclaim” the Nephites.

30.22.35—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the

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

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

Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.22.51—*prophets*—A prophet is one who testifies that Jesus is the Christ.

This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

30.23 His rationale for misrepresenting the leadership of the Church, his Anti-Christ doctrines, and his antipathy towards the prophecies came as a result of not wanting to teach the doctrines of the Kingdom of God nor did he wish to have anything to do with the rituals associated with the Law of Moses. This would suggest that at one point in his career he had been in that office, that he had been a man engaged in teaching the truth. What would have led him to change his course of life in such a radical manner? What indeed? Korihor had committed enough sin that his sensitivity to the whisperings of the spirit of God was almost nil. He had descended into depravity to such an extent that he had become a confirmed sign-seeker. It is interesting, however, that Korihor accused Giddonah, and all others engaged in the service of the Lord, of the same crimes of which the priests of Noah were guilty, of the same motivations that drove Nehor and Amlici to rise up in rebellion against the rule of the judges.

30.23.7—*Giddonah*—The high priest of the land of Gideon who questioned the apostate Korihor when the latter tried to subvert the people of the land. He ought not be confused with the father of Amulek who perished in the conflagration of the city of Ammonihah.

30.23.9—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.24 Korihor's declamation against the freedom of the people certainly had to do with the form of government which the land of Zarahemla enjoyed under the reign of the judges. He twists his thrust at the judges by suggesting that while the people had divested themselves of their kings, yet absolute power of royalty had merely been transferred to the Church of Christ. How can Korihor be so certain that Giddonah and the members of the Church of Christ did not know that the prophecies of the scriptures were true? Did he enjoy some sort of omniscience by which he was able to discern the thoughts and feelings of those whom he attacked?

30.25 Here Korihor misrepresents the teachings of the prophets of God. Guilt is an individual matter. We believe that men will be punished for their own sins and not for Adam's transgression. Traditional Christianity has gone down this same path to a degree by suggesting that much of our personal misery here in this life should be laid at the feet of the first man, Adam. This simply is not the case and has never been taught by a man filled with the power and influence of the Holy Ghost. That the children of men constitute a "fallen" people because of the transgression of Adam, there can be no doubt. When the earth was created, it was a Terrestrial sphere. After Adam and Eve partook of the fruit of the Tree of the Knowledge of Good and Evil, a drastic change took place on the earth. It fell from the presence of God and became a Terrestrial world, a lone and dreary world into which we have all been born. In fits of ignorance, men have found this intolerable, as if mortal life were something to

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

Alma 30:23–60
PM 376

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

Alma 30:24
EM 1:181

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

be despised.

30.26 Again, Korihor's fundamental precept is that no man can know the future. Therefore, he can without compunction testify against the personal witness of the children of God that they had been redeemed from their personal sins against God through the atoning sacrifice of the Lord Jesus Christ. That sacrifice lay a hundred years yet in the future and Korihor would have nothing of it. Essentially Korihor is questioning the foreknowledge of God, His power to anticipate the debilitating actions of His children while in mortality.

30.26.6—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.26.33—*for*—While one might make an argument in favor of Korihor's wording here, it would probably be far more accurate to say that Jesus Christ was slain “by” the sins of the world rather than “for” them. The Lord took upon himself the personal punishments assigned to every act of rebellion against the will of God. Because he held the keys of death and hell, his right as the literal Son of the living God, Jesus could maintain his mortal existence as long as he chose. Because of his perfect love for the children of men, Jesus maintain his purchase on mortality until all of the sins of repentant mankind had been accounted for. Then, and only then, could he truthfully say, “It is finished!”

30.27 What rights and privileges was Korihor talking about? Was a man compelled to be a member of the Church of Jesus Christ? Was any man forced to contribute to the financial well-being of his fellow men? In what way did the leadership of the Church “glut” themselves on the labors of the people? The wicked priests of Noah did this and Nehor was certainly inclined toward a state of affairs that would profit him materially, but the servants of God had always avoided the very appearance of evil in this matter, working with their brethren side by side in the fields and in the other daily tasks incumbent upon them to maintain their own households.

30.28 One might make a case for the rituals associated with the Law of Moses as being part of Korihor's disgruntled diatribe. Animal sacrifice was part of that Law and Moses had given rather detailed instruction as to how these were to be preformed and who was to participate in them. The intent of all sacrifice was to promote unity of the minds and hearts of the believers, bring recon-

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

27 And thus ye lead away this people after the foolish traditions of your fathers, and according to your own desires; and ye keep them down, even as it were in bondage, that ye may glut yourselves with the labors of their hands, that they durst not look up with boldness, and that they durst not enjoy their rights and privileges.

28 Yea, they durst not make use of *that which is their own lest they should offend their priests, who do yoke them according to their desires, and have brought them to believe, by

Alma 30:27
CR97-A 33

* p. 307
Alma 30:28
MD 208
CR99-O 5

ciliation between the various members of any given society. Reconciliation between God and man was also promoted, the priest participating in the ceremonies and partaking of the resultant meal as the personal representative of the Lord God of Israel. Yet one would have to bathe in the fountain of filthy waters in order to have the kind of cynical view that Korihor had of the ordinances of the Gospel as practiced among the Nephites. Korihor's litany of offences is laced with semantically charged words designed to cast aspersions upon anyone who held to the principles of salvation and exaltation. "Traditions", "dreams", and "visions" are coupled with "whims" and "pretended mysteries". Korihor universally condemns them all. How does Korihor "know" that God has never been seen and never will be seen? He would have to be God in order to make such a declaration. Therein lies the real weakness in atheism; one cannot prove a negative without omniscience.

30.29 Giddonah and the chief judge of the land of Gideon perceived that they could do nothing for Korihor and determined to pass him along to the governor of the whole land of Zarahemla.

30.29.62—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

30.29.69—*Alma*—Alma was the president of the whole Church of Jesus Christ in all of the land of Zarahemla.

30.29.72–73—*chief judge*—Although he is not mentioned by name in this part of the narrative, the chief judge of the land of Zarahemla is Nephiah, he who received the judgment seat from Alma in the ninth year of the reign of the judges (see 27.20.29–30)

30.30 Korihor was so full of himself that he would not speak with any deference at all toward Alma or Nephiah.

30.30.12—*Alma*—Alma was the president of the whole Church of Jesus Christ in all of the land of Zarahemla.

30.30.32—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)

30.30.38—*blaspheme*—In what way did Korihor "blaspheme"? By definition, Korihor vilified the presiding officers of the Church of Christ when he accused them of things which he knew were not true. He also denied the existence of God and all of the attendant blessings that derive from faith in God.

30.31 These were egregious and slanderous accusations that Korihor leveled at Alma and those who labored with him in the ministry, casting aspersions upon their sincere motivations to be a blessing to the children of God. There had been many in the history of the Nephites who had attempted to institute priestcraft, but they had all eventually succumbed to one vice after another until they had been rejected by the very people they were attempting to dupe.

30.31.11—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the

their traditions and their dreams and their whims and their visions and their pretended mysteries, that they should, if they did not do according to their words, offend some unknown being, who they say is God—a being who never has been seen or known, who never was nor ever will be.

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

{9—1830}

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

Alma 30:30
EM 1:127

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

Church of Christ.

30.32 Not only had Korihor persisted in telling a bald-faced lie, the apostate knew that he was not telling the truth, but merely attempting to inflame the people against the leaders of the Church. By so doing he was also tempting Alma and the other leaders of the Church to become angry with his teachings that they might lose the spirit of God and thus be defenseless before his rhetorical onslaught. Korihor was a perverse man, satanically inspired.

30.32.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.32.6–7—*Thou knowest*—Alma had never requested a dime from any of his constituents for his own support. Neither had any of those who were currently serving in the Church and Kingdom of God. Korihor knew this, but we are not privy to the source of his knowledge. Korihor may have originally forsaken a ministry because there was no prospect of material wealth in preaching the Gospel of Jesus Christ (see 30.23).

30.33 Alma had served for eight years as the chief judge of the land of Zarahemla. For his labors in that capacity he received a salary. At the same time, Alma served as the high priest of the Church of Christ, for the which service he received no material compensation whatsoever. It is clear that there were other officers of the Church who also held secular positions within the government of the land of Zarahemla. The wages they had received were solely for their secular employ and not for their ecclesiastical service. Korihor was attempting to confuse the two in the minds and hearts of the citizens of Zarahemla.

30.33.22—*senine*—The senine was a Nephite measurement of gold that represented the wages of a judge for a day's labor. It was also equal to a measure of barley and like grains (see 11.3–19)

30.34 Inasmuch as there was no material gain to be obtained by serving in the Church, what could be the possible motive for doing so? Alma only perceived one reason: that they might take comfort in the principles of the Gospel of Jesus Christ together in mutual joy and fraternal happiness as the children of God.

30.35 Since there was no material advantage to be gained by serving in the Church, the only negative accusation that could then be leveled at the servants of God was that they really enjoyed deceiving people. Alma's question had to do with the power of deception. Can lies and emotional manipulation bring happiness into the lives of others? Korihor, having no other ready explanation, suggests that to be the reason. Is there no end to Korihor's cynicism? Apparently not.

30.36 Korihor's belief that Alma and his brethren took satisfaction in deliberately duping their fellow men is consistent with his philosophy that men should prosper according to their genius (see 30.17). The intellectual problem was that there did not appear to be anything gained by so doing. It would be a game that required an enormous amount of physical effort with no substantive prize at the end.

30.36.2—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

32 Now Alma said unto him: Thou knowest that we do not glut ourselves upon the labors of this people; for behold I have labored even from the commencement of the reign of the judges until now, with mine own hands for my support, notwithstanding my many travels round about the land to declare the word of God unto my people.

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

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

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

36 And Korihor answered him, Yea.

30.37 Here begins a familiar technique. Ammon and Aaron had taught Lamoni and his father by initially asking this very question.

30.37.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.38 Korihor had accused Alma and his fellow servants of deception and outright falsehood. Here the apostate deliberately makes himself guilty of the same crime. He knows that there is a God (see 30.52)

30.39 Will Korihor persist in his blatant prevarication? Alma not only knows that God exists and that Christ will indeed come in the Meridian of Time, he also knows the heart and mind of the Anti-Christ who is standing before him.

30.39.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.39.19—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.40 From a logical point of view, Alma has personal experience on his side; all that Korihor has is inexperience. Alma has heard and seen for himself, in extraordinarily memorable ways, that which God has in mind for His children. Korihor is merely a gainsayer.

30.40.14—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the

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

38 And he answered, Nay.

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

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

Alma 30:39
PM 82

* p. 308

Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

30.41 After articulating a vast panoply of historical events regarding the blessings that had been bestowed upon the faithful saints, the Apostle Paul then suggests that we ought to put aside all sin because of the “cloud of witnesses” which compasses us about (see Hebrews 12:1). An inspired man might write volumes and still not adequately describe how the hand of God daily labors in the lives of His children.

30.42 At some point Korihor had been blessed by the spirit of God, but through deliberate disobedience, which is sin, the Holy Ghost had ceased to strive with him. In that unenviable state, Satan and his minions increased their power over him until he had forgotten or ignored every truth that he had once held dear. Alma knew of what he spoke, having once been in a similar situation when he had fought against the Church of God.

30.43 Sign-seekers are among the most spiritually depraved of the children of men. Through gross transgressions against God and their fellow men, they have abandoned the influence of the spirit of God sufficiently that they can no longer sense the whisperings of Heaven. Most, if not all, are morally bankrupt. They demand outward manifestations of the power of God for they intuitively realize that they have no capacity to receive an inward one.

30.43.3—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.43.6—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.44 Alma had just borne his personal testimony regarding the existence of God and of the coming of the Lord Jesus Christ. No doubt Ammon in the land of Jershon and Giddonah in the land of Gideon had done much the same. There were others in attendance at the hearing that could likewise testify in truth of those things which they had learned by the power and influence of the Holy Ghost. These were in addition to the personal experiences that Korihor himself had had in a more enlightened day. How could Korihor explain away the effect of hundreds of years of continuous revelation that had been written down by the servants of God? How could Korihor explain the very existence of the earth and all things that dwell upon the earth? How does one explain the creation? We presently live in an age when men have stepped forward to assert their views much in the same way as this ancient American Anti-Christ. They deny the Creator and yet concoct the most ridiculous explanations as to why the world and the universe are the way they are.

30.44.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.45 Why does Korihor persist in his profession of falsehood, particularly in light of the panoply of witnesses to the contrary? Without the spirit of God,

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

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

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

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

45 And yet do ye go about, leading away the hearts of this people, testi-

Alma 30:43–56
EM 3:1310

Alma 30:44
EM 1:82
EM 3:1431
CR87-O 38
CR88-A 66
CR00-O 76
CR02-A 99

men become dullards, illogical, filled with bravado rather than truth.

30.45.26—*against*—Perhaps we should understand the meaning of “against” as “in the face of”. This is acceptable English usage and one of the fundamental historical meanings of the word.

30.46 Korihor was deliberately refusing to perceive the truth that Alma had presented to him. He had eyes to see, but closed them shut; he had ears to hear, but stopped them up; he had a heart, but his impenitence had made it unreceptive to anything that would have brought him spiritual relief.

30.46.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.46.39—*destroyed*—Whatever Korihor had once been, that which pertained to righteousness had been abandoned. The unavoidable truth was that the eternal spirit within him was suffering, inasmuch as his course of life was contrary to the principles of light and truth.

30.47 Korihor’s talent lay in his ability to weave words of deceit and malice, undermining the confidence of the people in those who had only their best interests at heart. He was an effective purveyor of cynicism and suspicion. The Anti-Christ desired a sign, and this articulated here was to be the manifestation of that sign. He would be smitten dumb and would never again utter another word. Even when Korihor begs for relief, Alma reminds him that the terms and conditions of the sign could not be altered after the fact (see 30.54–56).

30.47.32—*flattering*—Flattery is the obverse of the cry to repentance. A flatterer simple states that all is well in Zion, that no one need fear for their salvation because they are exempt from any condemnation, divine or otherwise.

30.48 What in the world does this mean? Korihor had long since declared that he did not believe in God (see 30.37–38). He had just spoken out against every divine witness that had been given since the beginning of the world (30.44–45). How can he then say that he was not denying the existence of God? There appears to be a linguistic sophistry here that cannot be analyzed; or perhaps Korihor is merely a liar and not a particularly good one at that. His stunning effrontery is to claim that he “knows” that Alma is devoid of the knowledge of God. Korihor’s spiritual sensitivity is so wanting that he appears to be unconscious of the fact that he has just put himself in harm’s way. Such are the delusions fabricated by the master of lies.

30.48.2—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.49 Not even out of idle curiosity would an intelligent man evoke such a judgment upon himself. Alma is clear that it is not his personal vendetta against Korihor that is taking place here, but rather the judgment of God.

30.49.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.50 Korihor’s inability to speak must have been more than unnerving. The

fying unto them there is no God? And yet will ye deny against all these witnesses? And he said: Yea, I will deny, except ye shall show me a sign.

{*¶*—1830}

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

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

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

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

50 Now when Alma had said these

Alma 30:47
EM 3:1392

* p. 309

Anti-Christ had clothed himself with a tissue of lies which suddenly evaporated, leaving him in a state of spiritual nakedness. He was no longer in control of his destiny; the heavy hand of the Lord God of Israel was upon him. In an instant, he recalled every step of the path that had taken him from his last moment of happiness to the abyss of misery in which he found himself. Denial of the truth was no longer possible.

30.50.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.50.8—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.51 Korihor was more than capable of discrediting any outward manifestation that Alma could have produced except the one that had just taken place. If someone else had been stricken dumb or dead, Korihor could have fabricated a plausible explanation. There might have been any number of conspiracies that could have framed in order to bring about the sign. The fact that it was his own person that had been undeniably affected removed all doubt that might otherwise have been raised.

30.51.5–6—*chief judge*—Again, this is undoubtedly Nephiah, the second judge of the land of Zarahemla.

30.51.15—*wrote*—What may we assume from the use of this verb? Is it not that Korihor was deaf as well as mute?

30.51.17—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.52 This has been a rude awakening for Korihor. He even manages to speak a truth regarding Alma's insight into his mind and heart (see 30.42). His denial of the existence of God had been a lie all along.

30.52.2—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.53 Although Korihor's explanation as to how he was led astray by the deceptions of Lucifer provides some insight into the wiles of the devil, it constitutes one of the lamest excuses ever given for sin. Korihor insists that Satan appeared to him and told him that there was no God. The first question that Korihor should have asked the being before him was, "If there is no God then who and what are you?" Either Korihor was not very bright, or he simply wanted to follow the perverted path that the wicked one was pointing out to him.

30.53.73–74—*carnal mind*—That which pleases the carnal mind is that which requires no significant change in moral conduct and gratifies the lusts of the flesh. Hence, the effect of Korihor's teachings was to destroy the moral integrity of the people who hearkened to him (see 30.18)

30.53.83–84—*much success*—One wonders where, precisely, that Korihor had this success. He had been brought directly from the land of Gideon to the city of Zarahemla. Gideon had not been a particularly prosperous place for him (see 30.21). Before that, Korihor had attempted to seduce the people of Jershon with hardly any effect at all (see 30.19–20). Had he begun his perverted ministry among the people of Zoram

words, Korihor was struck dumb, that he could not have utterance, according to the words of Alma.

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

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

53 But behold, the devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God. And he said unto me: There is no God; yea, and he taught me that which I should say. And I have taught his words; and I taught them because they were pleasing unto the carnal mind; and I taught them, even until I had much success, inasmuch that I verily believed that they were true; and for this cause I withstood the truth, even until I have brought this great curse upon me.

Alma 30:52
CR91-O 41
Alma 30:52–53
CR82-A 20

Alma 30:53
AGQ 1:178
MD 194
DNTC 2:441
MLM 72
CR83-A 10
CR91-O 42

in the land of Antionum? Had he originated in a land further afield than the borderlands of the Nephites? We may only speculate.

30.54 Again, we have to suppose that Korihor was either an extremely stupid man, or one filled with indescribable subtlety.

30.54.10—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.55 The curse of muteness was not merely an outward sign to Korihor and all that knew him, it was also corrective act. Without his gift of speech, the ministry of the Anti-Christ came to an abrupt end. Alma knew that Korihor's addiction to arts of deception and the subsequent carnal indulgences that would be made available to him were too much for the apostate to resist. He could not repent because he would not repent.

30.55.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

30.55.33—*Lord*—The decrees of God were not for Alma to modify. If the Lord had warned Korihor that his lying would result in his being permanently silenced, there was nothing that the high priest of the Church of Christ could do.

30.56 One wonders as to why Korihor was not capable of some sort of occupation that would have been the means of providing his material wants. Perhaps it was no more than that he did not wish to work. How long had he enjoyed material gain from his preaching of false doctrine? Perhaps he felt that his former constituents would be willing to support him in his stricken condition, that they would pity him. If any of them did, it did not last long.

30.56.14—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.57 Nephiah immediately sent notices to every quarter of the land, particularly to those places where Korihor had enjoyed some popularity, regarding the end of the Anti-Christ. Many of the teachings of Korihor had legal ramifications; that is to say, the liberality of his theology permitted men and women to engage in immoral conduct which was prohibited by law. Nephiah made it clear that anyone participating in conduct unbecoming a citizen of the land of Zarahemla would be dealt with as had been Korihor. One wonders how this news was received in the land of Antionum.

30.57.9—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.58 There was sufficient evidence to support the proclamation of the chief judge, the primary one being the speechless person of Korihor himself. Those who had thought to test the waters of apostasy were soon convinced of their foolishness. The spectacle of the former Anti-Christ destitute on the streets of the communities of the land of Zarahemla would have provided a constant reminder that God will not be mocked.

30.58.10—*convinced*—How could the people not be convinced, given the unseemly way in which Korihor's public ministry came to an end?

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

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

{¶—1830}

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

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

{¶—1830}

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

Alma 30:55
CR91-O 41

30.58.15—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

30.58.20—*converted*—Hopefully this was more substantial than merely being frightened into conformity.

30.59 Korihor could not have been completely ignorant of the people who called themselves Zoramites, nor could he have been completely ignorant of their rather peculiar views on the nature of material success. One wonders, then, why he would have ventured into the land of Antionum at all. Here were a people who prided themselves on their personal wealth, who had no tolerance for anyone who had views different than their own, and despised those who were poor or inefficient in any fashion. In their eyes, Korihor would have been an utter failure.

30.59.24—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

30.59.28—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

30.59.37—*Zoram*—About this apostate we know little or nothing, inasmuch as in this verse and the first verse of the next chapter are the only places in the narrative of the Book of Mormon where he is mentioned by name. He should not be confused with the righteous Nephite general of the same name who delivered the Lamanite captives spirited away into the wilderness after the destruction of the city of Ammonihah (see 16.4–5).

30.59.48–49—*run upon*—We cannot know at this point whether Korihor's death was an accident or if he were murdered, but given the spiritual degeneracy of the Zoramites, the latter is not out of the question.

30.60 Certainly the Zoramites were in the service of the devil just as Korihor had been. The former Anti-Christ had come among the Zoramites for support, apparently expecting that he would be fed and clothed. In this he was vastly disappointed. The Zoramites gave him no cause for respite or joy but were the instruments of his destruction, precipitating him into the infernal abyss where the wicked suffer for their iniquities awaiting the judgments of God.

31.1 The Nephites, in general, were a people dedicated to keeping the commandments of the Lord God of Israel. In their worship they were expected to adhere to the Law of Moses as they were outlined on the Brass Plates. In fact, one of the primary reasons for having retrieved those plates was so that Lehi's family would have the writings of Moses continually before them as they travelled through the wilderness and then once they had established themselves in the land of promise. The switch to idolatry seems somewhat odd in light of their initial orientation as a people. The Lamanites, we are told, become an idolatrous people, but that move toward wickedness appears to have been deliberate (see *EN-C 1.20*). The Nephites living in the land of Lehi-Nephi

{*¶—1830*}

59 And it came to pass that as he went forth among the people, yea, among a people who had separated themselves from the *Nephites and called themselves Zoramites, being led by a man whose name was Zoram—and as he went forth amongst them, behold, he was run upon and trodden down, even until he was dead.

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

{*Chapter XVI; continued*}
(Chapter 31)

{*¶—1830*}

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

Alma 30:59
MD 856
EM 4:1629
* p. 310

Alma 30:60
MD 351
CR99-O 13

Alma 31
MD 856
EM 1: 34, 150,
151, 170
Alma 31:1
MD856
Alma 31:1,9–11
EM 1:193

during the reign of wicked King Noah were practicing idolatry, but this peculiar form of worship seemed to focus on the living king and his living priests (see *MS-C 11.1-7*), not an unknown situation even in our own Dispensation of the Fullness of Times. During the first few years of the reign of the judges in the land of Zarahemla, another form of idolatry came to find expression among the Nephites. This came as a direct result of personal wealth wherein the idolaters began to worship themselves (see 1.32). Perhaps it is in this latter sense that Alma the younger was perceived as an idolatrous man (see *MS-C 27.8-9*). We cannot be completely certain what form the idolatry of the Zoramites took, but there is a suggestion that much of the foregoing was a part. Zoram certainly was the focal point of the people living in the land of Antionum; a probable personality cult in the making. They were a people who perceived wealth as an outward evidence of personal worth and righteousness. What is particularly peculiar is the final outward resort to worshipping the “dumb idols” which Zoram provided his people. Yet, if one has worshipped another mortal and one’s own self, how much of a stretch is it to worship one’s own possessions? How much of a leap to worship someone else’s possessions, which is covetousness? From these inanimate objects it is but a step to worship icons of personality, wealth, possessions, and self interest. Thus were the Zoramites seduced into becoming aligned with the Lamanites. If Alma were sickened by the iniquity of his day, how must the living prophets feel about all of these forms of idolatry running rampant among the children of God?

31.1.11—*Korihor*—An apostate who rose up in the land of Zarahemla during the days of Alma the younger. He advocated elitism similar to that of Nehor and denied the coming of the Messiah. In modern terms he was a social Darwinist and an atheist.

31.1.12—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.1.18—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

31.1.28—*Zoram*—About this apostate we know little or nothing, inasmuch as in this verse and the first verse of the next chapter are the only places in the narrative of the Book of Mormon where he is mentioned by name. He should not be confused with the righteous Nephite general of the same name who delivered the Lamanite captives spirited away into the wilderness after the destruction of the city of Ammonihah (see 16.4-5).

31.2 When did the separation of the Zoramites from the rest of the Nephites take place? Had they become philosophically disparate before they settled in the land of Antionum, which made their removal to that land desirable? Had they settled in the land before their turn to idolatry and were later corrupted when Zoram came in among them? We cannot say with certainty, although later passages will imply that they went there already as a separate people.

31.2.10—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.2.30—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

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

31.2.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

31.3 Imagine a coast line on the east side of a continent. At the northernmost point on the this coast is the narrow neck of land. Situated nearby, just south of the constriction, is the land and city of Bountiful. Still further south lies the land of Jershon wherein the people of Ammon, the Anti-Nephi-Lehies, were ensconced after their escape from their Lamanites brethren in the land of Nephi. Southwards along this seashore from Jershon lie the eastward reaches of the land of Antionum. South of this region is the east wilderness, the north-thrusting spur of the narrow strip of wilderness that separates the land of Nephi from the land of Zarahemla. All of these lands, with the possible exception of the city of Bountiful, lay on the east side of the river Sidon. In the process of time, many notable cities would be built upon this extended shoreline, including Mulek, Gid, Omner, Morianton, Lehi, and Nephiah, and Moroni (see 51.22–27).

31.3.3—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

31.3.14—*Antionum*—The land inhabited by the followers of the apostate Zoram in the days of Alma the younger. It was located between the land of Jershon on the north and the narrow strip of wilderness on the south which separated the land of Zarahemla from the land of Nephi. It lay east of the city of Zarahemla and presumably east of the river Sidon as well.

31.3.22—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

31.3.37—*Jershon*—It seems apparent that this was a large territory sandwiched between the land of Bountiful on the north and the land of Antionum on the south. It lay northeast of the city of Zarahemla and east of the river Sidon. Although there is no way at present to state with certainty, it is clear that several of the battles fought by Moroni, Lehi, and Teancum took place in a least a portion of the land deeded to the people of Ammon. The cities of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek were all located on the eastern shores of the lands of Bountiful, Jershon, and Antionum (see 51.25–28). We cannot know at this point which, if any of them, had been built in the land of Jershon.

31.3.51—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

31.4 The Nephites had every reason to expect that the Zoramites would enter into a correspondence with the Lamanites. In the first place, they had moved with determination to become like Lamanites theologically. Second, it would seem that Zoram had delusions of grandeur much like that of Nehor and Amlici. Thirdly, in terms of antipathy, the land of Antionum had become a hotbed of anti-Nephite sentiment much like the city of Ammonihah had

3 Now the Zoramites had gathered themselves together in a land which they called Antionum, which was east of the land of Zarahemla, which lay nearly bordering upon the seashore, which was south of the land of Jershon, which also bordered upon the wilderness south, which wilderness was full of the Lamanites.

Alma 31:3
EM 1:193

4 Now the Nephites greatly feared that the Zoramites would enter into a correspondence with the Lamanites, and that it would be the means of great loss on the part of the Nephites.

become. Overthrowing the rule of the judges would be the next item on their agenda, but they could only do so by seeking aid from the other dissident Nephites living among the Lamanites, some of whom who had risen to positions of great responsibility in the leadership of the Lamanites. The land of Antionum would have provided the ideal beach-head for a Lamanite incursion into the land of Zarahemla. The Lamanite armies could travel through the wilderness virtually unopposed and virtually unseen. In an instant, they could spread throughout the land of Zarahemla without having to trouble themselves excessively about their flank, their supply lines, or their reinforcements.

31.4.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

31.4.8—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

31.4.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

31.5 For Alma, civil war was the last resort. The early part of his ministry as the high priest of the Church had been successful, notwithstanding the rather serious setback in the city of Ammonihah. Even there, however, there were many hundreds of people who responded well to the message that he and Amulek had brought to them. Alma felt in his heart and knew in his mind that there would be those among the Zoramites who would hearken to the whisperings of the Spirit of God and would turn from their wickedness. This might not defuse completely the political situation, but it would provide an opportunity for those who had marginalized themselves in their apostasy to reconsider their baleful circumstances. From a strictly militaristic point of view, the more who repented the less likely open hostilities would occur in the land of Antionum.

31.5.48—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.6 What magnificent missionary companions! There were three of the sons of Mosiah who had just returned from a fourteen-year stint among a lost and hardened people, harvesting the souls of the Lamanites. They were an experienced cadre of men who understood the Lamanite mind and had successfully dissuaded thousands of them from continuing in their wickedness. Amulek and Zeezrom had been with Alma on his mission to the city of Ammonihah, although the latter had been more of a convert to the truth than its advocate at that time. Both were eminently qualified, however, to deal with the philosophies of men, particularly of the type that would have been manifested among the Zoramites.

31.6.4—*Ammon*—This son of Mosiah had been serving as the high priest of the land of Jershon, among the Anti-Nephi-Lehies, who were at this time referred to as the people of Ammon.

31.6.6—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

31.6.8—*Ommer*—One of the sons of Mosiah who, after repenting, spent

5 And now, as the preaching of the word had a great tendency to lead the people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them—therefore Alma thought it was expedient that they should try the virtue of the word of God.

6 Therefore he took Ammon, and Aaron, and Omner; and Himni he did leave in the church in Zarahemla; but the former three he took with him, and also Amulek and Zeezrom, who were at Melek; and he also took two of his sons.

Alma 31:5
DNTC 2:295
EM 1: 34, 150
CR87-A 106
CR88-O 48
CR89-A 6
CR90-A 57
CR91-O 80
CR92-O 112,
113
CR95-O 107
CR98-A 34
CR99-A 95
CR01-O 37

fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.

- 31.6.10—*Himni*—Although we cannot be absolute sure, it would appear that this son of Mosiah had made the city of Zarahemla his home after returning from his mission among the Lamanites. Thus, he could be “left” with the church in Zarahemla.
- 31.6.18—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.
- 31.6.29—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.
- 31.6.31—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma throughout the land of Zarahemla.
- 31.6.35—*Melek*—The city of Melek lay a journey of three days south of the former city of Ammonihah, which we have previously speculated to have been a distance of about 60 miles (see 8.6). It is likely that Melek lay far to the southwest of the city of Zarahemla, next to the south wilderness (see 8.4–6). As to why Amulek and Zeezrom were laboring in that part of the land of Zarahemla at that time we may only speculate.
- 31.6.42—*sons*—As to the qualifications of Shiblon and Corianton to serve in such a potentially hostile environment we cannot say. They must have been goodly men when they were called, however.

31.7 We have no idea as to why Alma left his eldest son at home in Zarahemla. That Helaman was a spiritual giant we cannot doubt, inasmuch as he would replace Alma as the presiding officer of the Church of Jesus Christ throughout the land of Zarahemla. He was also the Nephite general who led the two thousand Ammonite stripling warriors into battle on the eastern front during the Nephite wars with Amalickiah and his brother.

- 31.7.16—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.
- 31.7.28—*Shiblon*—Although we do not have a detailed accounting of Shiblon’s life, we nonetheless know a great deal about his formal mission among the Zoramites. He was on occasion imprisoned, in bondage for his testimony of Jesus Christ. He was nearly stoned to death. Through all of his suffering, he was patient and loving in all of his dealings with those who would be his enemies. Throughout all of his sufferings he was sustained and strengthened by the power and influ-

7 Now the eldest of his sons he took not with him, and his name was Helaman; but the names of those whom he took with him were Shiblon and Corianton; and these are the names of those who went with him among the Zoramites, to preach unto them the word.

Alma 31:7
EM 2:584
CR87-A 106

ence of the spirit of the Lord God of Israel (see 38.3–5). Shiblon became the custodian of the records and holy artifacts of the Nephite people after his brother’s death (see 63.1–2)

31.7.30—*Corianton*—During his mission among the Zoramites, Corianton would succumb to temptation which not only caused his father much personal anguish, but nearly destroyed all that Alma was attempting to do to redeem the apostates. He would eventually repent of all of his wickedness and at the end of his life would be considered as faithful in all of his dealings with God and men as was his brother Shiblon.

31.7.44—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

31.8 When Alma began his personal ministry to the inhabitants of the land of Zarahemla at the beginning of the ninth year of the reign of the judges, he was determined to teach the principles of salvation and exaltation in every quarter of the land. Five years later he had, with the help of Amulek and Zeezrom, accomplished his goal. The Zoramites were not ignorant sinners. They were a people who knew what they were rejecting. Apostates in the history of the Nephites had different goals in their minds when they began to reject certain aspects of their religious tradition. Sherem, for example, desired to reject the Christianity of Father Lehi in order that he might justify what had been declared to immoral conduct (see *JA-C 7.1–13*). King Noah and his priests did much the same for similar reasons (see *MS-C 11.1–2*). Nehor and Amlici managed to hold on to what might be termed a “social gospel”, but they did so that they might acquire wealth and power (see 1.2–6 and 2.1–10). The people of Ammonihah rejected the coming Messiah for reasons similar to those of King Noah and his ministers, but with the political overtones of Nehor and Amlici (see 8.9–17). Korihor simply wished to enjoy the excesses of the natural man, teaching others to join with him in his wickedness. He therefore mocked all religion. The Zoramites were less strident than Korihor, but just as determined as the people of Ammonihah had been. Once they rejected the Gospel of Jesus Christ and the Law of Moses, what was left to them?

31.8.3—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

31.8.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

31.9 The rejection of the Law of Moses would have been perceived by the carnally minded Zoramites as a theological method for preserving their personal wealth. Without the daily sacrifice of oxen and sheep, they supposed that their flocks and herds would increase, thereby increasing their worthiness before God.

31.9.27—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

31.10 The formal worship of the Zoramites was limited to one prayer per

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8 Now the Zoramites were dissenters from the Nephites; therefore they had had the word of God preached unto them.

9 But they had fallen into great errors, for they would not observe to keep the commandments of God, and his statutes, according to the law of Moses.

10 Neither would they observe the

Alma 31:8
EM 1:191
Alma 31:8–9
CR99-O 62
Alma 31:8–11
MA 118

Alma 31:9–12
EM 1:193

Alma 31:10

week upon the Rameumptom. The rest of the time, the Zoramites could do pretty much what they wished to do, inasmuch as they had already been “saved” by their god. Temptation was irrelevant; repentance was irrelevant.

31.11 A people unfettered from any spiritual connection with the Gospel of Jesus Christ or the Law of Moses, left to themselves, would soon indulge in practices detrimental to the health of the body politic. Like the Ammonihabites, the Zoramites had no compunction in making contact with their counterparts dwelling among the Lamanites.

31.11.20—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.12 If a people had divested themselves of what might be called the Judeo-Christian tradition. What might we expect of their religious practices? The fact that they had built synagogues must have been somewhat startling to the missionaries. The fact that they restricted their formal worship to one day of the week seems to be consistent with the Jewish notion of the Sabbath, but apparently there was something odd about that practice as well. They may have performed their devotions on another day of the week other than that which had been directed by the Law of Moses.

31.12.12—*astonishment*—This is a powerful word, and indicative of the fact that Alma and his companions were very surprised at the development of the apostasy among the Zoramites. They knew that the people of the land of Antionum were dissenters; they apparently had received reports to that effect. This would not have surprised them. They knew that they were religiously diverse; they had been so at the time they separated themselves from the Nephites. What, therefore, surprised the missionaries to the degree that is articulated here? Perhaps it was the way that their continuing apostasy had manifested itself and the speed with which it had transpired.

31.12.17—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

31.12.20—*synagogues*—We have already addressed the seemingly anachronistic presence of these places of assembly before (see 16.13.23). We should also understand that the English word undoubtedly serves as the best representation of that which appeared in Reformed Egyptian on the plates of the prophet Mormon.

31.12.52—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.13 We can only imagine what such a pulpit would have looked like. Who would have gone first to offer the set prayer? Who would have gone last? It is clear from the doctrines of the Zoramites that are described in the text of the Book of Mormon that they had a religion which fostered elitism and personal distinction over any unity of the believers. Certainly the poorer members of the community could have no place at any time upon that stand that the wealthy Zoramites had reserved for themselves.

31.14 One wonders if the first Zoramite who offered his prayer upon the Rameumptom had any obligation at all to remain in the synagogue while the

performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

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

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

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

14 Therefore, whosoever desired to worship must go forth and stand

CR88-O 48
* p. 311

Alma 31:13–14
EM 1:204
Alma 31:17
EM 1:381

others offered their prayers. It is possible to picture a set of circumstances in which the real perk for having great power and wealth was that the richest among them would not have to stand about listening to the rest of his associates repeat the same prayer over and over again. Having to listen to an increasing number of prayers until one's turn came would have been a great incentive for garnering up more wealth and personal power so that he could move up in the weekly cue.

31.15 This, of course, was a slap in the face to those who believed in the promised Messiah. Prior to his birth in Bethlehem, the Lord Jesus Christ was known as the great Jehovah, the Firstborn of the Father, the Executor of the Kingdom of God, clothed with the power and authority of Heaven. The God who interacted directly with humanity had been a spirit at the time of the creation, and continued to be a spirit until his physical birth to his mother Mary. The Zoramites knew of the prophecies concerning the Christ and in their prayer deliberately let it be known in their ritual that they did not believe in the promised Messiah. It is interesting that there is a spirit, one who has always been and ever will be only a spirit, who has hankered after the throne of Heaven. The Zoramites were guided by Satan just as surely as Korihor was.

31.16 Satan had effectively appealed to their vanity, their elitism, and their disdain for those who differed from them in any way. These were a cynical and wicked people.

31.16.12—*brethren*—Meaning specifically, the rest of the Nephites dwelling in the land of Zarahemla.

31.16.32—*childishness*—This smacks of the same mocking tone used by the Anti-Christ Korihor.

31.16.42—*elected*—There is no hint of sin or righteousness here, only the favoritism of their god.

31.16.55—*known*—This, of course, could only have been realized as a satanic manifestation quite similar to that which Korihor experienced (see 30.52–53).

31.16.63—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.17 This is no more than self-interested twaddle, twaddle that was not unique to the Zoramites. One does not have to look very far before one finds the exact attitudes expressed by almost every segment of society throughout

upon the top thereof, and stretch forth his hands towards heaven, and cry with a loud voice, saying:

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

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

17 But thou art the same yesterday, today, and forever; and thou hast elected us that we shall be saved,

the history of mankind. Where is brotherhood of men under the Fatherhood of God? Where is the unity of Zion, the binding together of the hearts and minds of the children of God? It is to be found among the faithful saints, those who have been cleansed by the blood of Christ unto the redemption of their souls from both death and hell.

31.17.76—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.18 Were it not frequently a delusion on their part, the children of men would be blessed indeed if this could be truly said of them. Men and women are blessed and holy when they draw nigh to God through obedience, love, and humility.

31.18.17—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

31.19 It is interesting that Alma and his companions were given leave to enter into one of the Zoramites synagogues to witness these proceedings for themselves. They must have been dressed appropriately.

31.19.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.20 Again, it would be interesting to know the criteria used by the Zoramites to determine the order in which each man mounted the stand in order to offer the prayer.

31.21 It is easy to become distracted by the potential delight in coming to grips with the linguistic conundrums to be found within the pages of the Book of Mormon. There are, however, fairer fish to fry.

31.21.8—*Rameumptom*—While it is an interesting question, we cannot know at this point precisely why the word “Rameumptom” means “holy stand”. Certainly the plates from which the text is taken were covered with characters that are called Reformed Egyptian. The spoken language of the family of Lehi was a dialect of ancient Hebrew. Does the proper name have both Hebrew and Egyptian elements, and if so how may they be properly identified? We may only speculate in the

whilst all around us are elected to be cast by thy wrath down to hell; for the which holiness, O God, we thank thee; and we also thank thee that thou hast elected us, that we may not be led away after the foolish traditions of our brethren, which doth bind them down to a belief of Christ, which doth lead their hearts to wander far from thee, our God.

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

{9—1830}

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

20 For behold, every man did go forth and offer up these same prayers.

21 Now the place was called by them Rameumptom, which, being interpreted, is the holy stand.

face of so many variables. As many others have pointed out, the element “Ram-” appears to have a Hebrew cognate in “Ram”, a proper name that means “high”. This seems intuitively felicitous, but not conclusive. As to the rest of the elements in the word, we leave the task to more able linguistic slight-of-hands.

31.22 The most prideful and cynical among the inhabitants of this earth, since the beginning of time, have taken exception with the notion that anyone can know the details of the future. Some have had the temerity to suggest that even God the Father has no such gift. It was no different among the Zoramites.

31.23 The worship services of the Zoramites could not have been very troubling to the natural man.

31.24 The attitude of the Zoramites ran counter to everything that Alma had ever learned about the nature of God and those who would be found acceptable to enter into the Kingdom of Heaven. Alma’s distress is understandable. This apostasy had taken place on his watch, among a people who had once listened to the words which he had delivered to his people in order that they might find joy and happiness in this life and eternal joy in the world to come. While he might have become depressed at this apparent failure on his part, yet it is clear that embarrassment is not the motivating force behind his actions. He earnestly desires that the Zoramites might find their way back into the fold of Christ where they might enjoy peace and security. Central to the theology of the Zoramites was the notion that wealth was to be considered the outward marker of personal righteousness and acceptability before God. If one was rich, clearly God was pleased with him.

31.24.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.25 Many of the Zoramites enjoyed great wealth and the comforts that derived from those material riches. Without considering any notion that involved a Savior, it became clear to them that they had no need of salvation, and therefore were sinless in the eyes of God. Comfortable and guiltless, the Zoramites were left to be their own judges; they thought very well of themselves.

31.26 At first blush, we might easily conclude that Alma has wearied of his ministry among the people of Zarahemla. His whole life has been dedicated to the reclamation of his people. Some of his efforts involved great personal hardship, life and death hanging in the balance. If viewed properly, however, we may see Alma’s cry as a petition for the souls of children of men, that God

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

{*¶—1830*}

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

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

25 Yea, and he also saw that their hearts were lifted up unto great boasting, in their pride.

26 And he lifted up his voice to heaven, and cried, saying: O, how long, O Lord, wilt thou suffer that thy servants shall dwell here below in the flesh, to behold such gross

* p. 312

might aid them directly as Alma and his friends testify to the people of Antionum of their perversity and wickedness. If the wicked repent, there is no more wickedness to see; those are the sentiments of this good man in Christ.

31.27 A proud heart never truly prays to God. Words may be uttered, perhaps even pleasant and adoring words, but there is no substance in fact to accompany the verbal piety.

31.28 The sin of the proud and the wealthy, as articulated by the Zoramites and a great many others, is that they have no desire to be of aid to those who are weltering in poverty all around them. It is as if they were saying, “God has made me wealthy because of my goodness. Ergo, this poor man is as he is because God does not favor him, no doubt because of his unworthiness. Therefore, if I should stoop to help this poor man I would be attempting to do something that God Himself is not disposed to do. I do not desire to displease God, therefore I will not give this man aid of any sort”. The fact of the matter is, however, that the natural man is so spiritually insensitive to the things of God that he requires carnal support for his self-esteem. Wealth, power, and physical comfort become substitutes for the promise of eternal life, the priesthood of God, and the whisperings of the Holy Ghost.

31.29 One of the most damning circumstances to be in is to think that one is receiving revelation from God when in fact the revelations are coming from the evil one. Like Korihor, the Zoramites were convinced that their doctrine was of God. Their personal motivation for accepting it as such was essentially the same as that of the Anti-Christ: the teachings were flattering to the carnal mind. A doctrine that suggests that there never will be a need for repentance cannot help but gain adherents from among those who enjoy being carnal, sensual, and devilish.

31.29.18—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.30 Alma felt that he had met his match in the Zoramites, perhaps in the same way that he had found himself initially thwarted in his labors among the

wickedness among the children of men?

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

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

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

30 O Lord God, how long wilt thou suffer that such wickedness and infi-

Alma 31:27–28
DNTC 3:79

Ammonihahites. He anticipated the suffering through which he and his friends were going to have to pass if their experiences paralleled that which they had endured before. In his sorrow and humility he was certain that this was a task beyond his abilities, a realization which comes to all good men who are called upon to do extraordinary things.

31.31 No servant of God has ever offered a more sincere prayer unto the Father with greater cause, save those offered by the Son of God himself.

31.31.14—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.32 A man may accomplish great things when he knows where he stands before God, that he is pleasing Him in his labors for the souls of the children of men. Alma was the president of the Church of Jesus Christ among the Nephites. How could he breathe peace to the hearts of those with him, if he himself were filled with doubt? Not only did he wish to find strength in Christ as he went forth among the Zoramites, he desired the same for his friends and companions in the ministry, that they might not fail to set forth the principles of the Gospel clearly and powerfully among this fallen and recalcitrant people.

31.32.23—*Ammon*—This son of Mosiah had been serving as the high priest of the land of Jershon, among the Anti-Nephi-Lehies, who were at this time referred to as the people of Ammon.

31.32.25—*Aaron*—The elder brother of Ammon and, of course, one of the four sons of Mosiah who ventured to teach the Lamanites in the land of Nephi.

31.32.27—*Omner*—One of the sons of Mosiah who, after repenting, spent fourteen years among the Lamanites teaching the Gospel of Jesus Christ to all who would hearken to him.

31.32.30—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

31.32.32—*Zeezrom*—A resident of the land of Ammonihah and a lawyer by profession. In his attempt to condemn Alma and Amulek, he himself is condemned. He eventually flees the city. Having fallen ill, he is healed in the name of Christ and is subsequently baptized. He with Amulek are frequent companions thereafter in the ministry of the Alma

delity shall be among this people? O Lord, wilt thou give me strength, that I may bear with mine infirmities. For I am infirm, and such wickedness among this people doth pain my soul.

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

Alma 31:31–35
EM 3:1119

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

Alma 31:32–35
CR87-A 97

throughout the land of Zarahemla.

31.32.37—*sons*—As to the qualifications of Shiblon and Corianton to serve in such a potentially hostile environment we cannot say. They must have been goodly men when they were called, however.

31.32.54—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.33 The wickedness of the Zoramites was so entrenched that all those who embarked on this mission would have their souls tested beyond measure. They might not have food or drink for days on end. They might be physically buffeted about or abused in other ways. Certainly it was not beyond expectation that some of them might be incarcerated for their efforts to bring salvation to the inhabitants of the land of Antionum. These were not afflictions easily borne, even by the most spiritually experienced. Alma feared for the spiritual lives of his two sons as much as anything.

31.34 Alma’s invocation at the beginning of this ministry to the Zoramites must have been somewhat reminiscent of the prayers that were offered by Ammon and his brethren as they emerged from the wilderness into the land of Nephi (see 17.9–18).

31.34.20—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been

33 Wilt thou grant unto them that they may have strength, that they may bear their afflictions which shall come upon them because of the iniquities of this people.

34 O Lord, wilt thou grant unto us that we may have success in bringing them again unto thee in Christ.

Alma 31:34–35
CR92-A 18
CR00-A 100

designed to bring us all back into the presence of God as he is.

31.35 Alma knew that there would be those who would never respond positively to the preaching of the Gospel of Jesus Christ. Yet he was hopeful that many of the Zoramites could be reclaimed, a justifiable hope indeed.

31.35.14—*brethren*—In what sense is Alma making this rather interesting distinction? Did the population of the land of Antionum consist of those other than Nephites; Mulekites perhaps? Was that a distinction that was still in vogue among the elitists of the day? Or was Alma referring to members of the Church who had become disaffected with the main body of the Church but had not as yet formally abandoned their covenants?

31.36 Alma, as president of the Church and as the presiding elder in the mission, was given inspiration to bless his fellow workers in the ministry that they might enjoy the protection of God, much like the sons of Mosiah had enjoyed the blessings of Heaven during their fourteen years among the Lamanites. In this latter endeavor, Ammon had been given the responsibility to bless each of his companions (see 17.18).

31.36.8—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

31.37 Because of the hardened hearts of the Zoramites, it would not be long before the missionaries would begin to look a little rough around the edges. Who would feed the emissaries of Christ? Who would give them anything to drink? Who would venture to repair or replace their clothing? At one time they may have been considered visibly worthy to enter into the synagogues (see 31.24), but it would not be long before they would be barred from such well-appointed places of worship. The missionaries trusted in the loving hand of the Father and went forth in extraordinary faith among the Zoramites.

31.38 All that Alma could have hope for himself and for his brethren came to pass because of his great faith in God and in the principle of prayer. He had asked for nothing save that which would be necessary for them to accomplish their tasks as the servants of the Lord God of Israel. That they would have stiff opposition wherever they went was certain, but they would know in their heart of hearts that they were suffering no more than any other man or woman who had been called upon to rescue the sons and daughters of God from the grasp of Lucifer and his minions. This Christian joy in suffering is not masochism; it is a willing submission to the wisdom of God at all hazards.

31.38.40—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings

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

{*¶*—1830}

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

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

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

* p. 313
Alma 31:35
EM 4:1629
CR01-O 8

Alma 31:36
AF 166, 487

Alma 31:38
CR87-O 104
CR92-A 9
CR95-O 30

in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

31.38.49—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

32.1 It is intriguing that any of the Zoramites took any time at all to listen to what Alma and his brethren had to say. When the poorer Zoramites eventually show up to ask their questions about prayer, Alma is teaching another body of people on the sides of the hill Onidah. Since the distinction is made in the narrative, we must assume that the original audience was not poor at all. Why had these “middle-class” or “upper-class” Zoramites assembled at the hill? Did they have any visceral interest at all in the message of the high priest of the Church of Jesus Christ?

32.1.25—*synagogues*—Given what we have been told about the offering of weekly prayers upon the Rameumpton (see 31.12–23), it would be interesting to learn precisely how this particular venue for the missionaries was made available.

32.1.29—*houses*—Which segment of the Zoramite society allowed Alma and his companions to enter into their homes?

32.1.40—*streets*—One wonders at the value of this missionary technique, whether it was ultimately successful.

32.2 The poor Zoramites, as Alma will observe later, were compelled to be humble because of the bias and ostracism of the wealthy toward them, They had no wealth, fame, or power by which they could elevate themselves in their society.

32.2.31—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C* 26.26). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

32.2.35—*coarseness*—The more refined a weaving technique, the more labor-intensive the manufacturing of clothing becomes. In just about any economy, labor is that which greases the wheels of prosperity. Therefore, since sackcloth is easier to make than linen, it is cheaper. The poor, at best, can afford the former, the latter being out of reach completely.

32.3 The appointments of the synagogues were splendid in the minds of those who attended. The “poor”, being “filthy” were assumed to be importers of all

{Chapter XVI; continued}
(Chapter 32)

{9—1830}

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

Alma 32
AF 412
MD 856
EM 1: 34, 35,
38, 150, 151
152, 170,
204, 213
CR97-A 112

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

Alma 32:2
EM 1:173
Alma 32:2–6
CR86-A 32
Alma 32:2–12
EM 1:203

3 Therefore they were not permitted to enter into their synagogues to wor-

Alma 32:3–4
CR96-A 42

manner of contaminants into their places of worship. It may have been annoying to the rich Zoramites that the poor Zoramites were just a little too sincere about their faith.

32.3.10—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C* 26.26). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

32.3.17—*filthiness*—The rich Zoramites equated poverty and lack of personal hygiene, an assumption that has persisted unto this day in the hearts and minds of the proud. Whether the rich Zoramites considered the “filthiness” to be literal or metaphorical is immaterial; the effect on the minds and hearts of the poor Zoramites was essentially the same.

32.3.18—*therefore*—This word is a conclusionary marker. That is to say, the “poorness” of the lower classes was largely dependent upon the ignorant prejudices of the upper classes.

32.3.30—*dross*—In its literal meaning, “dross” refers to impurities, residues, and sediments that are part of unrefined material. Thus, the “slag” derived from metal manufacturing is considered “dross”. The “lees”, “dregs” and other sediments that occur when wine is produced is “dross” as well, inasmuch as there is no immediate use for this residue.

32.3.42—*also*—However they may have been considered by their rich neighbors, the poor Zoramites were apparently sincere in their faith, open to suggestion as to what they should do in their circumstances.

32.4 Alma was teaching a comparatively wealthy portion of the Zoramite population when the great multitude of poor Zoramites showed up at the hill.

32.4.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

32.4.14—*Onidah*—This is the only mention of this hill located in the land of Antionum. This is not to be confused with a location in the land of Nephi, in the midst of which was the hill Antipas. This latter region was the place to which the rebellious Lamanites resorted when they were commanded by their king to assemble for another war against the Nephites in the land of Zarahemla (see 47.1–7).

32.5 This was a pitiful state that the poor of the land of Antionum were in. Their social standing in their community was determined by their material acquisitions. The estimation of their spirituality was determined in the same fashion. They were oppressed by their brethren, no doubt exploited on a daily basis in every aspect of their lives. As will be seen, the poor Zoramites were not so filthy that they could not be called upon to provide almost all of the labor required for the edification of the various synagogues in the land. The poor Zoramites had been persuaded that the only place a prayer to their god could be offer was at the top of the Rameumpton in the synagogue. If they were not permitted to enter into the synagogue, they could not truly worship. If they were not permitted to worship, their material circumstances could never improve, according to their religion. Thus, being banned from the synagogues

ship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart.

{9—1830}

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

5 And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God;

Alma 32:5
EM 1:193

meant that they could never improve; they would be oppressed by guilt and their brethren for all of their lives. This was a conundrum which they could not resolve.

32.5.5—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

32.5.8—*one*—Mormon never informs us in the text who this particular man was, other than the fact that he served as the spokesman for the multitude.

32.5.51—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C* 26.26). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

32.6 Alma immediately perceived that the poor Zoramites were doing more than just whining. They had begun to perceive the folly of their adopted religion, but their minds and hearts had been so blinded by the flattery and philosophy of Zoram and his ilk that they could not imagine how to extricate themselves from their circumstances. In this state of consternation they were prepared to hear anything that Alma had to say.

32.6.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

32.6.8—*turned*—It would appear that the multitude had approached Alma from the rear with a degree of reverence such that the missionary did not hear them.

32.7 What may we say of the group that Alma had been addressing previous to the arrival of the poor Zoramites? It is clear that their attentiveness was feigned, or else Alma would have continued addressing them. Needless to say, his preference of the poor Zoramites over the elitists in the first audience must have been irritating to those who thought better of themselves than was justified.

32.8 True humility may be equated to a willingness to receive instruction. Humility is the polar opposite of pride. A proud man can be taught nothing.

32.9 Alma begins his discourse to the poor Zoramites by questioning their fundamental assumptions. They had accepted the notion, up to this point, that prayer and worship were limited to geographical locations. Alma will teach them that prayer and worship are matters of the heart. Sanctuaries have been established by the servants of God in order to enhance the humility of the faithful, but these buildings are no substitute for the tender ponderings of the heart and mind of a humble man. A man full of pride and disdain for his fellow man cannot enjoy the spirit of worship, even if the edifice had been raised by the angels of heaven.

32.9.17—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see 2 *NE-C* 26.26). The

and behold, what shall we do?

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

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

8 I behold that ye are lowly in heart; and if so, blessed are ye.

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

Alma 32:6
CR82-A 56
CR88-O 47
CR91-A 60,
118
Alma 32:6–8
MD 566
* p. 314
Alma 32:6–21
CR02-O 30

word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

32.10 Alma gets immediately to the point, that which will liberate the poor Zoramites from their spiritual and material bondage to their brethren in the land of Antionum.

32.10.19—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

32.11 The restriction of prayer and worship to one location at a specific hour is as diabolical a proposal as has ever been perpetrated upon the children of men. A man should have a prayer in his heart no matter where he is in time and space. Faith is not incidental; it cannot be parsed in any degree.

32.12 Blessings in disguise are seldom disguised as blessings. To the poor Zoramites, their situation was spiritually terminal. They could not perceive of any way they could possibly achieve salvation if they were prohibited from mounting the Rameumpton to offer that singular prayer that their religion demanded of them. They were naturally depressed and were willing to turn to anyone for comfort. For this they are congratulated; no doubt that was initially considered counterintuitive by those who listened to Alma at the hill Onidah.

32.12.15—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

32.12.26—*wisdom*—Wisdom has been aptly defined as applied truth. That notion constitutes the heart and soul of all that which Alma will teach the Zoramites.

32.13 A man in dire circumstances may very well succumb to bitterness and cynicism. The Zoramites had opted to descend into humility, for the which

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

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

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

13 And now, because ye are compelled to be humble blessed are ye; for

Alma 32:12
EM 2:663
Alma 32:12–16
DNTC 1:832
EM 2:526

Alma 32:13
CR00-O 34

they would be greatly blessed. Alma's audience considered themselves sinners and for that reason desired to do whatever was necessary to set things right with their god. This is the spirit of repentance, which in turn may lead to mercy and forgiveness, redemption and exaltation. Although their distress derived from unjustifiable sources, their emotional state was such that they would hearken to the voice of the Spirit as manifested in the teaching of the high priest of the Church and his companions.

32.14 It is hard to know exactly what happened to the crowd that had been attending the words of Alma at the hill before the poor Zoramites arrived. In order to speak to the multitude, he was forced to literally turn his back on his first audience. Might they have changed their position so that they might hear what Alma had to say? Perhaps a few of them did. This contrast between those who had been forced to be humble and those who voluntarily humbled themselves may have been directed at the rich Zoramites in the crowd. How much better it would be for them to put their pride aside and be as solicitous and receptive as these outcasts?

32.15 Alma's teachings had just as much applicability to the impoverished inhabitants of the land of Antionum as it did to anyone. If any of the Zoramites were blessed by God, in their present frame of mind they would simply resort to elitism once again. In other words, if the source of their oppression were to suddenly vanish, would they still be capable of humility and repentance? Alma thought not and suggested that they would need to eventually have another motivation for being humble.

32.16 This is without question a reference to the fate of Korihor the Anti-Christ who would not believe until he was forced to experience, directly and personally, the power of God. Poverty should not be the motivation for anyone being humble and repentant, even though that poverty may awaken within the heart and mind of the poor a recognition that something in their lives might be amiss. The covenants of God the Father and His Son Jesus Christ, must be entered into with a full purpose of heart, in spite of one's worldly circumstances, whether rich or poor, bond or free, male or female. Unity with the Father and the Son, together with the saints of God, is not a function of a mechanism, but the product of a living organism. One's faith grows into repentance which in turn prepares a man for a newness of life through the ordinances of the Gospel of Jesus Christ. All of the ordinances of the Gospel are designed to bind the hearts and minds of the children of God together in love and mutual affection. None of this can be forced in any fashion.

32.17 Korihor had died at the hands of the Zoramites when he came into their land. It is doubtful that Alma really needed to mention the Anti-Christ by name. Again, Alma's point is that "knowledge" is the result of the perfected growth of faith or belief, and not the reverse.

32.18 Being on the receiving end of a sign from God will certainly produce "knowledge", as Korihor learned to his own hurt. But having a perfect knowledge of the existence of God does not produce salvation. Thus, by the sign given, Korihor's fate was sealed. His "knowing" could never produce the "faith" necessary to bring about repentance, and he remained in his sins. This is not a matter dependent upon rhetorical gymnastics, a slicing and dicing of words to make a philosophical point. Having faith unto salvation is a vital component of eternal progression, and its acquisition derives from a set of

a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.

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

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

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

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

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

CR02-A 37
Alma 32:13–14
CR00-O 47
Alma 32:13–16
MF 181
CR90-A 42
Alma 32:13,15
CR85-O 41
Alma 32:14–17
MD 770

Alma 32:15
CR02-O 30
Alma 32:15–16
MF 160

Alma 32:16
FPM 180, 200
CR89-A 6

Alma 32:17–18
MD 715
Alma 32:19–20
EM 1:352

divine laws which cannot be subverted.

32.19 Korihor had the will of God revealed to him in no uncertain terms, and yet he did not repent of his wickedness. Even in his muteness Korihor was an unrepentant man. Thus, divine knowledge comes primarily to those who are able to bear it, whose faith and integrity would not be endangered by a perfection of their understanding.

32.20 The Zoramites would eventually have to decide whether they wished to have the answers to their questions through faith and repentance, acts of righteousness, or whether they desired to know the truth of the matter as Korihor learned it. In the end they would all know the truth, but only one process would bring blessings. The choice was theirs. Which hand would they choose?

32.21 Even as faith is not possible for one who has prematurely received a perfect knowledge, neither is hope. We may then assume that if faith and hope are unavailable to a man who has obtained truth through signs, charity likewise is beyond reach. Faith in Jesus Christ, hope for our own eternal salvation, and charity for others mark the path toward the perfect knowledge of God. Perfect knowledge acquired in this fashion is glorious because the one who learns the truth has become like the one from whom the truth derives. A sign-seeker never becomes like God; a man filled with faith, hope, and charity will inevitably become like God.

32.21.5—*said*—Alma had mentioned “faith” in verse 18 as an alternative to the knowledge that is demanded by pride (see 32.12–19).

32.22 Alma has already made the connection between humility, repentance, and mercy (see 32.13). Humility is the attitude of accepting the fact that there is someone considerably, perhaps infinitely, more gifted and advanced than one’s self. Repentance is that act of humility that inspires a person to become greater than he presently is, to attempt to be as the object of one’s worship. Mercy is the Father’s response to both humility and repentance.

32.22.22—*believe*—There is no need to quibble about the relative semantic values of “faith” and “belief” in this context. They should be understood as the same spiritual expression.

32.22.25—*name*—That is to say, the first step in acquiring mercy, is to intellectually accept that there is such a being as “God”. Lamoni and his father were willing to receive the precept into their minds and hearts and thereby they eventually obtained mercy. Korihor, in a fit of rebellion, rejected the notion of “God”. As a result, since he persisted in his wickedness, he had neither humility, repentance, or mercy.

32.22.41—*word*—The first divine characteristic that God desires for us to believe is that He has cause to communicate with us. Integral to that desire are the reasons behind His divine sentiments. He is our literal Father; we are His literal children. He has a deep and abiding affection for each and all of us, the affection of a tender parent. Once we believe His witness as to who and what we really are, the journey along the path of faith, hope, charity, and perfect knowledge becomes sweet and certain.

32.23 Whether we point to the whisperings of the Spirit of God or the actual, tangible appearance of emissaries sent from the presence of God, all revelation from God is an expression of divine truths upon which our eternal happiness

19 And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?

20 Now of this thing ye must judge. Behold, I say unto you, that it is on the one hand even as it is on the other; and it shall be unto every man according to his work.

{¶—1830}

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

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

23 And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not

* p. 315
Alma 32:21
AF 117
MD 262
DNTC 1:524
DNTC 3:193
TSWK 72
EM 2:582, 657
CR88-O 39
CR94-O 45
CR96-A 47
CR98-O 34, 7,
CR01-O 34
Alma 32:21–34
MD 267
EM 2:691
Alma 32:21–43
DNTC 1:526
EM 2:800
CR93-A 34
Alma 32:22
AF 118
CR96-A 109
Alma 32:22–23
CR93-A 34
Alma 32:22,27–
28
CR81-O 17

Alma 32:23
DNTC 2:181
PM 73

in the Celestial Kingdom are founded. God the Father understands the wants and needs of all of His children and deals with them accordingly. He may approach one man directly in open vision and another He may instruct by a gentle touching of the mind and heart. One is not favored over the other; it is a matter of blessing each in the manner which will best improve his or her chances for exaltation in the Kingdom of God.

32.23.34—*confound*—Men observe the world in which we live with open eyes, drawing conclusions about that which they experience. They combine these conclusions with the experiences of others which have been communicated to them in some fashion. Thus, the knowledge of men is an aggregate based on the limitations of the senses available in a fallen world. Revelation from God, whether to men, women, or children, is a product of infinite experience, observed with perfected senses. How can such truth not confound those who think they are wise and learned?

32.24 Alma's discourse to the Zoramites had been initiated by their spokesman relating the nature of the treatment they had received at the hands of their fellow men in the land of Antionum. The question was based on a faulty assumption. The Zoramites viewed worship as a singular moment in the week, expressed at a singular place. Alma was about to give unto them another point of view, one that they could act upon in humility and faith.

32.24.25—*now*—Here begins a short aside. Alma testifies that his teachings are founded in the truth and not in the prejudices and biases of men. Any judgment that Alma might give in assessing their spiritual circumstances would have nothing to do with their relative wealth or poverty or with their current social standing among their fellow countrymen.

32.25 Alma had viewed the ejection of the poor Zoramites from the synagogues which they had helped to build as a blessing in disguise. It had been the means by which they had been brought into a deep humility accompanied by consternation which in turn had made them susceptible to receiving counsel from the high priest of the Church of Jesus Christ.

32.25.24—*some*—It is unlikely, however, that there were a great number of these sorts of folks. Remember that this was a society that had deliberately separated themselves from the main body of the Nephites because of extreme political and religious views.

32.26 This is Alma's third iteration of this principle; that is to say, that faith is not to have perfect knowledge (see 32.16–18 and 32.21). Alma is going to teach the Zoramites that they can effectively communicate with their God outside of the synagogue and at other times than just once a week. His assertions will be diametrically opposed to that which they have received from Zoram and his associates. Therefore, the poor Zoramites might have some doubts initially; they cannot know for certain, when they hear his testimony, that it is true.

32.27 The Zoramites were asleep spiritually, a product of their willingness to hearken to the words of a wicked man.

32.27.14—*experiment*—The experiment will be for them to attempt to pray in some place other than the synagogue in order to prove Alma's assertion.

32.27.55—*portion*—Alma had a great deal to say about the plan of salvation, teachings that could benefit the Zoramites in every way. The great stumbling block, however, had to do with their lack of confidence in

all; little children do have words given unto them many times, which confound the wise and the learned.

{9—1830}

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

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

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

27 But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

MM 1:317
EM 2:507
EM 4:1578
CR89-O 16
CR91-A 38
CR96-A 95
CR01-O 78

Alma 32:26
AF 117
Alma 32:26–28
EM 2:514
Alma 32:26–42
CR92-O 38
Alma 32:26–43
EM 2:484

Alma 32:27
EM 2:562
EM 4:1472
CR81-A 33
CR85-O 84
CR88-O 32
CR89-A 94
CR90-O 28, 34

extrasynagogue prayer. Alma is petitioning for a willing suspension of belief in their dogmatic religious views so that they might learn for themselves the truth of his words in this matter. This was a fairly easy proposition, inasmuch as the poor Zoramites were being severely oppressed by those who professed Zoramite religious tenets.

32.28 Alma's promise is that if the poor Zoramites will simply try to communicate with God according to the "word" which he has given them, they will know for themselves that what he is saying is true. The "swelling" of the "seed" in their breasts will manifest itself in wider views of the purpose of life, increased comprehension, and great, satisfactory joy.

32.28.4—*compare*—Note that the comparison here is not between "faith" and the "seed"; it is between the "word" which Alma is preaching to them and the "seed". While the planting of the "seed" in one's heart is certainly an act of faith, the "seed" is not "faith". This confusion undoubtedly has come as a result of conflating the imagery Alma uses here with the imagery used by the Savior in the Parable of the Mustard Seed and similar analogies.

32.28.6—*word*—While the principle might easily be generalized, Alma is here speaking of his teaching that prayer outside of the synagogue can be effectual. Alma desires that the poor Zoramites at least entertain the possibility that what he is suggesting is true.

32.28.59—*swell*—The literal image to be understood here is that a seed planted in receptive soil will absorb moisture and begin to germinate. Alma bears witness to the Zoramites that when they pray with a sincere heart with real intent, they will have an undeniable experience with God the Father, just as if a literal seed had germinated in their heart.

32.29 With contact with the God of Heaven comes an awareness of His unconditional love for mankind, an awareness of one's individual purpose in His economy, and an awareness that there is more to mortal life than merely grinding out one's daily existence. After such an experience would not the confidence of a man increase dramatically? It is not perfect knowledge as yet, however, inasmuch as hope has not matured nor has charity completely blossomed. But the process has begun.

32.30 The first effect of the seed was to absorb moisture and significantly swell (see 32.28). The second effect mentioned here is sprouting; a tender rootlet seeking more moisture and a tender spear of leaves reaching toward air and light. The nature of the seed is changing dramatically and the visible effects on the surrounding soil is also apparent. There is obvious anticipation being generated by these simple beginnings. That anticipation is a product of faith and hope, both of which are increasing from day to day as the seedling develops.

32.30.22—*good*—That is to say, one knows that the "seed" is really a seed that had within it the potential for life. Even though the seed has germinated, the observer of the sprouting seed knows little regarding the fruit that the fully grown tree will ultimately bear.

32.30.33—*And*—Beginning with this word, the rest of this verse is missing from the first edition of the Book of Mormon and many of the subsequent editions of the text. This elision was corrected in the Nauvoo editions of the Book of Mormon, but E.B. Grandin's original typesetting error remained in the editions printed in Great Britain until 1981 when the manuscript reading was restored, in conformity with the Prophet Joseph Smith's own emendations.

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

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

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

CR91-A 118,
119
CR91-A 62
CR93-O 109
CR94-O 27
CR95-A 117
CR95-O 28
CR96-O 28
CR97-A 111
CR98-O 34
CR00-O 97
CR02-A 37
Alma 32:27–29
CR00-A 23
Alma 32:27–41
CR97-A 111
Alma 32:27–28,
38
CR94-O 80
Alma 32:27,28
CR92-O 91
Alma 32:28
EM 3:1392
CR82-A 34
CR85-O 85
CR88-O 32
CR89-O 77
CR99-O 62
Alma 32:28–29
CR95-O 51
Alma 32:28–30
CR91-A 118
Alma 32:28–43
EM 1:184
EM 4:1486
CR98-O 34
Alma 32:28,34
CR00-A 84
Alma 32:30
CR89-O 18

32.31 As Alma will confirm shortly, the fact that the seed is a seed and that it has life sufficient to germinate has been established. To that degree, the experimenter's knowledge has been "perfected", and he is "sure". There is still a great deal more to be "known" and that will unfold as time passes, as he persists in the experiment. So far the "seed" has done exactly what it is supposed to do. Faith and hope have been intensified in the possibility that there yet remains something wonderful to be experienced, the promise of the fruit.

32.32 As applied to the circumstances of the Zoramites who are listening to Alma's analogy, an effort on the part of the audience to offer a prayer in some place other than the synagogue and at some time other than the appointed hour was certain to cause a spiritual incident. By taking this step, they would learn for themselves the truth of that specific counsel that Alma had given them.

32.32.8—*good*—Again, the definition of a "good seed" in this context is one that has the power to germinate. Faith and hope are still in place regarding the nature of the mature plant. The believer must continue to believe that the result will be worth all of the time and effort necessary to nurture the growing tree.

32.33 If they try the experiment and nothing happens, the poor Zoramites would have some justification for not listening any further to the teachings of Alma and his companions. This would be analogous to planting what one thought to be a viable seed that simply remained inert in the soil, a lifeless particle. But when the seed shows every sign of life, there comes a defining moment in the mind and heart of the experimenter. Will he choose to continue that which had begun with such a glorious manifestation of power and truth? If he does not, that act would constitute a blatant rejection of light and truth, that which he had experienced for himself.

32.34 Before working the experiment, the experimenter did not know what was going to come to pass. He might hope that a good thing might transpire; he might desire something different for himself and those around him; but he remains ignorant until the seed is planted and sufficient time passes to allow the germination to take place. Once the seed does what all "good" seeds do, there can be no doubt that the object planted is capable of life because that life has appeared in no uncertain terms. When a man prays in faith, not knowing for certain what will happen, how can he not be exhilarated when the tender response to his petition comes? He has learned that there is life beyond that which he has already experienced, which thing he had not known before the God of Heaven touched his mind and his heart.

32.35 Truth is defined as that which "really" is, was, and is to come. Truth and light are often equated as they are here. The wondrous point in this verse is that we, as mortals upon this lost and fallen world, are capable of perceiving truth and light and that the perception is joyous. This in turn informs our understanding of our eternal relationship with the God of Heaven, that we are His children, intelligent beings whose fundamental nature is light and truth. Alma's question in this verse is a telling one. Once we have made this momentary contact with God, this minute burst of light in a world of darkness, this swelling desire in our hearts, have we accomplished all that is possible in our acquisition of truth and understanding? No more than a single prayer of faith will produce instantaneous godliness.

32.36 Just as the swelling and sprouting of the planted seed promise future

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

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

33 And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good.

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

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

36 Behold I say unto you, Nay;

Alma 32:32–34
AGQ 5:28
* p. 316

Alma 32:34
MD 267
CR90-A 44
CR91-A 118
Alma 32:34–35
CR97-O 103

Alma 32:35
EM 1:184
EM 2:836

development and fruition, so also the first intimations of the divine nature are but harbingers of attributes, characteristics, and perfections which presently lay outside of our ken. While we may have “perfect knowledge” as the result of one successful experiment, that “perfect knowledge” is not comprehensive, but pointedly specific to the experiment itself. Progression to other bits of truth and light occurs when we press forward with other “experiments”, embracing other opportunities for acquiring light and truth. These successive experiments also require the same sort of faith and desire that prompted the first experiment.

32.37 When the seed was first planted, little or nothing was “known” regarding the nature of the plant that it was supposed to produce. Actually, the nature of the mature plant was not the subject of the experiment; all that was to be learned was whether the seed had life in it or not. The seed sprouted roots and developed a bundle of leaves. How long must the attentive gardener care for the little plant before he realizes that his seed is destined to produce a tree? What a surprise! In the beginning he may have thought that his seed would produce nothing more than a radish. What a delight it would be for him to discover that he was dealing with the beginnings of an orchard rather than a vegetable garden!

32.38 The salvation of a man’s soul is not achieved in an instant. A single contact with the Father does not guarantee his exaltation in the Celestial Kingdom. Progression comes line upon line, precept upon precept, here a little and there a little until a fullness is achieved. When the first spiritual motions take place in the heart and mind of one who is seeking light and truth, what is to be done? In the case of prayer, it would seem reasonable to suppose that the “prayer” sapling should be nurtured, watered and fertilized, tended to on a regular basis that its purchase on the earth might be firm, that its access to air and light is assured. In other words, prayers must continue with ever increasing sincerity and scope. As Alma teaches, failure to do so will result in the withering of the little tree, and the soil of the heart will become as barren as it was before the experiment was performed.

32.39 The fault is not with the truth. The fault is not with the “word” that promised wonderful results. The fault is not with the growing process which is based on eternal law. The fault lies with the inattentive planter of the seed. We are saved by grace after all we can do. In the case of the sapling, there is watering to be done, spraying for disease and insects, frequent weeding, occasional pruning and bracing. A fruitful tree requires attention; it does not come to its full potential without considerable care. The same is true with every principle of the Gospel of the Lord Jesus Christ. The divine nature is not bestowed; it is nurtured.

32.40 At first there was only a seed. Then there was a swelling seed that trilled the surrounding soil. Subsequently there were rootlets and sprouts followed by a tender sapling. Now there is the promise of the mature tree and the fruit of eternal life. As our dedication to a principle of the Gospel increases, so also does our perspective. We begin to have clearer views about the nature of the principle and its ultimate impact upon eternity. We are still operating on faith, inasmuch as we have yet to partake of the fruit, but the quantity of “perfect knowledge” increases as our experiments continue, as we water, fertilize, and trim the little tree. Of course, neglecting these things dooms the knowledge that we have already acquired.

neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed that ye might try the experiment to know if the seed was good.

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

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

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

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

Alma 32:37,42–43
CR87-A 35

Alma 32:38
CR82-O 98
CR91-A 118
CR02-O 16
Alma 32:38–39, 41
CR89-O 78

Alma 32:40
AF 117
EM 2:750
EM 3:1180
CR96-A 81
Alma 32:40–41
CR88-A 49

32.41 In conjunction with Alma's analogy, the principle of prayer will lead to an understanding of and a participation in eternal life. The journey from being a poor Zoramite to being a faithful disciple of Christ would be a time-consuming process, but well worth the effort. In the beginning, all that would be required would be desire and a particle of faith to encourage the planting of the seed.

32.42 The clarity of Alma's description should leave no doubt as to the nature of the mature tree and its benefits. In the heart of the disciple of Christ may be found the Tree of Life, the pure love of Christ, the branches filled with the fruit of eternal life. Within each of those pieces of fruit may be found seeds that can be planted in the hearts of those near the tree. Note that Alma could not effectively teach anyone regarding the blessings associated with prayer if he himself had not experienced the very same process that he was encouraging, any more than an undeveloped tree can provide fruit to the hungry.

32.43 Note that the process of growing a seed to maturity is fraught with "faith", "diligence", "patience", and "long-suffering". One gains nothing by ranting at the sapling for not growing faster.

33.1 The original question that the poor Zoramites had propounded to Alma had to do with the fact that they had been forbidden by the affluent Zoramites to enter into the synagogues which they had built with their own hands (see 32.5). Alma had responded by addressing a far more fundamental issue: humility in worship. If the set Zoramite prayer is any indication, the people of Antionum suffered from an advanced case of collective arrogance (see 31.15–18). The second fundamental principle Alma addressed distinguished between reliance on the outward, carnal, natural man and having faith in the God of Heaven. Sign-seeking does not contribute to spirituality (see 32.16–21). Thirdly, Alma testified to the people that the process of pleasing God did not come in an instant, but was a gradual process, moving from one grace to another until a man has partaken of the divine nature in its fullness. Hence, his metaphor regarding the seed that eventually becomes the Tree of Life (see 32.28–43).

33.1.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

33.1.21–22—*one God*—This is an interesting question. On the one hand, the prayer of the Zoramites on the Rameumptom seems to be directed to one god, though falsely conceived (see 31.16–18). On the other hand, Mormon informs us that the mission to the Zoramites was entered into in part because Zoram had been leading the people to bow down to "dumb idols" (see 31.1). It appears that this apparent con-

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

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

43 Then, my brethren, ye shall reap the rewards of your faith, and your diligence, *and patience, and long-suffering, waiting for the tree to bring forth fruit unto you.

**{Chapter XVI; continued}
(Chapter 33)**

{¶—1830}

1 NOW after Alma had spoken these words, they sent forth unto him desiring to know whether they should believe in one God, that they might obtain this fruit of which he had spoken, or how they should plant the seed, or the word of which he had spoken, which he said must be planted in their hearts; or in what manner they should begin to exercise their faith.

Alma 32:41
CR92-O 38
Alma 32:41–42
EM 4:1487
Alma 32:41–43
CR92-O 107

Alma 32:42
EM 4:1487
Alma 32:42–43
CR97-O 105

*p. 317

Alma 33
MD 490, 856
EM 1:34, 35,
38, 150, 151
152, 170
EM 2:748

tradition is that which initiated the question. At the heart of this issue must be the age-old polemic as to whether the Son of God and the God of Heaven should be worshipped equally. In other words, are there two Gods or only One. Zoram had resolved the issue by teaching his people that there would be no Christ (see 31.16).

33.1.28—*fruit*—Certainly the poor Zoramites knew precisely what Alma was talking about when he referred to the fruit of the Tree that had sprung from the planted seed. They wished to know how that should go about obtaining eternal life.

33.1.38—*plant*—The simple answer to this question was that they should attempt to pray in some other location and at some other time than that which Zoram had designated. Then they would know for themselves that what Alma had been teaching was true.

33.1.61—*manner*—Alma had questioned the validity of their assumption that a man must worship in the synagogue at a certain time in order to obtain salvation (see 32.9–11). If not in the way that Zoram had prescribed, how then should they go about their prayers?

33.2 We cannot be certain of the degree to which the Zoramites entertained the reading of the records to be found on the Brass Plates. It is certain that they did not accept the writings of all of the holy prophets from the days of Lehi down to the time of Alma and his brethren. Zoram had apparently adopted certain passages from the writings of Moses and others in order to prop up his own separatist doctrines, but had rejected anything having to do with the promised Messiah. Alma will be quite pointed in his criticism of this studied negligence.

33.2.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

33.2.24—*synagogues*—The earliest mention of “synagogues” in the Book of Mormon is made by Nephi the son of Lehi (see *2 NE-C 26.26*). The word “synagogue” itself is of Greek origin and means “assembly”. We do not know the Reformed Egyptian word which was used by the writers of the Book of Mormon which has been translated into English as “synagogue”. Modern Jews use different names for their places of assembly depending on the language and culture in which they live. Some scholars have suggested that the “synagogue” was a building devised in connection with the Babylonian Captivity when the Jews had no access to the Temple in Jerusalem. Clearly the places of assembly were in use long before then.

33.2.55—*they*—That is to say, the scriptures.

33.3 Zenos was a prolific writer whose teachings would have been almost common knowledge among the Nephites.

33.3.8—*Zenos*—A prophet of the Lord God of Israel whose teachings were engraved upon the Brass plates. He, like Zenock, was a scion of Joseph, the son of Jacob who was sold into Egypt, and one of the direct ancestors of the family of Lehi (see *3 NE-C 10.16*). One of the prophecies of Zenos is combined with Nephi’s testimony that they knew of the death and burial of the Savior (see *1 NE-C 19.10–17*). Jacob, the brother of Nephi quotes the entire Allegory of Zenos in his writings in order to explain how a people who once having rejected the Son of God could ever be established again as a covenant people (see *JA-C 4.15–18* and *JA-C 5–6*). Alma is citing Zenos here in order to demonstrate to the Zoramites that they did not need a synagogue in order to worship God

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

3 Do ye remember to have read what Zenos, the prophet of old, has said concerning prayer or worship?

Alma 33:2
AF 254, 412
CR91-A 32
CR99-O 4
Alma 33:2–23
EM 4:1570

Alma 33:3
AF 512
AGQ 4:139
Alma 33:3–11
EM 4:1624
Alma 33:3–16
PM 144
Alma 33:3–17
MD 454
Alma 33:3–11,
13, 15
EM 4:1623

(see verses 4–11). He will also use this same prophet to inspire them to believe in the coming of the Son of God (see 33.12–15). Amulek refers to Zenos as well (see 34.7) in conjunction with the atonement of Jesus Christ. Nephi testifies of the martyrdom of Zenos (see *HE-C 8.19*). Samuel bears witness that Zenos prophesied that there would come a time when the Lamanites would come to a knowledge of the truth, no doubt in conjunction with the Allegory of Zenos recorded by Jacob in his testimony of the same effect.

33.3.10—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

33.4 The simple conclusion to be drawn here is that Zenos testified that his fervent prayer was heard by God even though he had made his petition while in the midst of a wild and desolate place.

33.4.21—*wilderness*—No doubt Zenos found himself in the middle of a desolation because his enemies had driven him out from among them, a notion that could not been completely lost of the poor Zoramites who had been driven out of the synagogues. Alma’s point is that they, too, could pray effectively in the wilderness.

33.5 We may not know the precise extremity Zenos was suffering when he prayed in his cultivated field, but it may have been a blessing that he sought for the fruitfulness thereof, perhaps in a time of famine, a common occurrence in his day and age.

33.6 In his list of personal sanctuaries, Zenos testifies that he found solace while praying with his family. Other than the injunction to pray frequently in the home, Zenos may have experienced difficulties involving his wife and children that motivated his petitions to God.

33.7 Each succeeding place of worship has been more confined and more “civilized”, demonstrating that the nature of the place to pray is not nearly as important as the attitude with which one seeks out the Father.

33.8 It is in the nature of the communion between God and man that prayer becomes effectual. If prayer is no more than a matter of pride in one’s rhetoric, the loftiness and grandeur of one’s vocabulary together with the sweetness of the rhythm and sound, the petitioner will only want to pray in public. His personal, private prayers will be wanting in scope and sincerity.

33.9 Prayer is most effective when it springs from the innermost sanctuaries of the heart. God the Father must be worshipped in spirit and truth.

33.9.13—*cries*—Most likely these were not vocal utterances; Zenos would have been far too modest for emotional outbursts that a literal interpretation would imply.

33.10 Of course, we have no historical record that describes the trials and tribulations through which the prophet Zenos passed, save for that which he had preserved in his own writings. We should probably assume, however, that it did not differ in type and intensity from the sufferings of the saints in every dispensation.

33.10.43—*destruction*—Thus is the fate of all those who persecute the faithful in Christ.

4 For he said: Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them to me.

5 Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me.

6 And again, O God, when I did turn to my house thou didst hear me in my prayer.

7 And when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me.

8 Yea, thou art merciful unto thy children when they cry unto thee, to be heard of thee and not of men, and thou wilt hear them.

9 Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations.

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

Alma 33:4
EM 4:1623
Alma 33:4,10
EM 4:1624

Alma 33:9
EM 4:1624

33.11 The record of Zenos must have inspired hope in the hearts of the Zoramites, who otherwise felt themselves to be damned by the prejudice of their brethren. As they hearkened to the words of the prophet testifying of his experiences with prayer in the wilderness, in his field, in his home and closet, they must have begun to realize that they, too, could worship God outside of the synagogue. Just at this moment of burgeoning faith, the second doctrinal issue is introduced. If they have accepted Zenos' testimony regarding the nature of prayer, they would also have to accept his testimony regarding the coming of the Messiah, the Son of God.

33.11.12—*sincerity*—Note that Zenos was open and contrite with God in his prayers. He was not bitter or cynical.

33.11.19—*Son*—Here we see that Zenos was a devout Christian, many hundreds of years before the Savior was born in Bethlehem.

33.11.25—*merciful*—Zenos was avenged of his enemies because of his faith in the Lord Jesus Christ.

33.11.28—*therefore*—Zenos' prayer was effective because of his faith in Christ. In this sense, his faith had become perfect knowledge with regard to effectual procedure in dealing with affliction. In all future trials, the prophet will have no hesitancy in calling upon God whenever and wherever he can.

33.11.49—*judgments*—It is only in Christ that we do not suffer the full weight and measure of the justice of God for our sins and transgressions against His law.

33.12 It is a simple question that Alma is asking here. Certainly the poor Zoramites would like to believe that Zenos is right regarding effectual prayer outside of the synagogue. In order to do so, however, they would have to discard much of what their leader, Zoram, had been teaching them. The notion of there not being a Christ, a Savior, had been intellectually supported by the false and flattering doctrine that punishment for personal sin is not forthcoming for the favorites of God, or perhaps that there is no such thing as sin at all, as Korihor had asserted. If there is a Christ, a Redeemer, then there is such a thing as sin and personal responsibility for that sin. This fact would then require a conformity to the principles and ordinances of the Gospel, a radical change in lifestyle. The poor Zoramites were then on the horns of a philosophical dilemma: if they followed Zoram's teachings, they were lost outside of the synagogue; if they accepted Christianity they then would have to exercise faith and repent. This was not a light matter for them.

33.12.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

33.13 The logic here must have been disturbingly flawless for the Zoramites. Alma is echoing what he had read from Zenos in verse 11.

33.13.9—*Zenos*—A prophet of the Lord God of Israel whose teachings were engraved upon the Brass plates. He, like Zenock, was a scion of Joseph, the son of Jacob who was sold into Egypt, and one of the direct ancestors of the family of Lehi (see *3 NE-C 10.16*). One of the prophecies of Zenos is combined with Nephi's testimony that they knew of the death and burial of the Savior (see *1 NE-C 19.10–17*). Jacob, the brother of Nephi quotes the entire Allegory of Zenos in his writings in order to explain how a people who once having rejected the Son of God could ever be established again as a covenant people (see *JA-C 4.15–18* and *JA-C 5–6*). Alma is citing Zenos here in order to demonstrate to the Zoramites that they did not need a synagogue in order to worship

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

Alma 33:11
EM 4:1624
CR93-A 98

{9—1830}

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

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

Alma 33:13
AF 512
AGQ 4:139
PM 329

God (see verses 4–11). He will also use this same prophet to inspire them to believe in the coming of the Son of God (see 33.12–15). Amulek refers to Zenos as well (see 34.7) in conjunction with the atonement of Jesus Christ. Nephi testifies of the martyrdom of Zenos (see *HE-C 8.19*). Samuel bears witness that Zenos prophesied that there would come a time when the Lamanites would come to a knowledge of the truth, no doubt in conjunction with the Allegory of Zenos recorded by Jacob in his testimony of the same effect.

33.14 If Zenos had been the only Christian prophet whose writings had been preserved on the Brass Plate, there might have been some justification for their lapse in judgment. The burden of every prophet who has ever lived, however, has been to bear fervent witness of the coming of the Son of God into the world that the sons of men might become the sons of God through faith in Christ, repentance from sin, and obedience to all of the ordinances of salvation and exaltation. Alma will also present the teachings of Zenock in this matter.

33.15 The records of both Israelite prophets had been preserved upon the Brass Plates brought by Lehi and his family from Jerusalem to the Americas.

33.15.7—*Zenos*—A prophet of the Lord God of Israel whose teachings were engraved upon the Brass plates. He, like Zenock, was a scion of Joseph, the son of Jacob who was sold into Egypt, and one of the direct ancestors of the family of Lehi (see *3 NE-C 10.16*). One of the prophecies of Zenos is combined with Nephi’s testimony that they knew of the death and burial of the Savior (see *1 NE-C 19.10–17*). Jacob, the brother of Nephi quotes the entire Allegory of Zenos in his writings in order to explain how a people who once having rejected the Son of God could ever be established again as a covenant people (see *JA-C 4.15–18* and *JA-C 5–6*). Alma is citing Zenos here in order to demonstrate to the Zoramites that they did not need a synagogue in order to worship God (see verses 4–11). He will also use this same prophet to inspire them to believe in the coming of the Son of God (see 33.12–15). Amulek refers to Zenos as well (see 34.7) in conjunction with the atonement of Jesus Christ. Nephi testifies of the martyrdom of Zenos (see *HE-C 8.19*). Samuel bears witness that Zenos prophesied that there would come a time when the Lamanites would come to a knowledge of the truth, no doubt in conjunction with the Allegory of Zenos recorded by Jacob in his testimony of the same effect.

33.15.14—*Zenock*—A prophet of the Lord God of Israel whose prophecies were engraved upon the Brass plates. He was undoubtedly of the loins of Joseph, either through Ephraim or Manasseh because Mormon will testify that he was one of the grand progenitors of their race (see *3 NE-C 10.15–17*). Nephi referred to the prophecy made by Zenock that Christ would be lifted up, or crucified (see *1 NE-C 19.10*). Zenock is here cited by Alma and Amulek in order to help the poverty-stricken Zoramites in the land of Antionum to believe in the coming of the Son of God to redeem mankind (see 33.15–16 and 34.7). Nephi, the son of Helaman, will also resort to the writings of Zenock to prove to the people of Zarahemla that the coming of a Savior was a prophecy testified to by a host of holy men (see *HE-C 8.20*).

33.16 We do not know the precise circumstances which generated this fervent prayer on the part of this Israelite prophet, but the history of the covenant people is filled with countless opportunities for such a rebuke.

33.16.15—*will*—This is not a marker for the future tense, but a decla-

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

15 For it is not written that Zenos alone spake of these things, but Zenock also spake of these things—

16 For behold, he said: Thou art angry, O Lord, with this people, because they will not understand thy mercies which thou hast bestowed

Alma 33:14–17
EM 4:1623
* p. 318

Alma 33:15
AF 512
AGQ 4:139
MD 607

Alma 33:16
PM 329
EM 4:1623
CR93-A 98

ration of moral agency. The ancient Israelites deliberately chose not to understand the compassion of God through the Messiah

33.17 Again, we are not privy to the situation within the community of Israelites which precipitated the martyrdom of the prophet Zenock. If he were stoned by the people in accordance with their perverted misunderstanding of the prophet's teachings, they may have condemned him for heresy. Stoning was established in the Law of Moses to deal with heresy, particularly heresy that involved pagan forms of worship.

If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant, And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; And it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel: Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you. (Deuteronomy 17:2-7)

We may see in the history of the Nephites that certain apostates were aware of and desired to destroy the righteous through their misinterpretation of the Law. It is clear, for instance, that Sherem sought to wrest the leadership of the people of Nephi from Jacob by making his very accusation against the Lord's servant (see *JA-C* 7.7). We might surmise that something similar was arrayed against Zenock as he attempted to teach the principles of Christianity to a people who were unwilling to exercise faith or repent of their sins.

33.17.10—*prophet*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

33.18 All of the prophets from the days of Adam and Eve unto the present day have testified of the atoning sacrifice of the Lord Jesus Christ, the compassion of the Father for His children as manifested in the life and ministry of His Son.

33.19 The Zoramites had rejected the Law of Moses, not being willing to live according to the constraints established by the Lord through His Lawgiver (see 31.8-11). Still the people had been raised in a Nephite society where the Law was honored in all things. They were not ignorant of the teachings of Moses by any means. Thus, Alma could refer to the writings of Moses and be understood. There are two Old Testament references combined here in Alma's instruction. The first is the prophecy that specifically referred to a subsequent prophet who would be as much of a lawgiver as had been Moses.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in

upon them because of thy Son.

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

18 But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

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

Alma 33:17
PM 33
EM 4:1623

Alma 33:19
PM 400
Alma 33:19-20
DS 1:22
Alma 33:19-22
MD 104, 705

the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. (Deuteronomy 18:15–22)

The second Old Testament reference was to an event that took place as the children of Israel were traveling from mount Hor, by the borders of Edom toward Oboth. They complained bitterly against the Lord God about the lack of water and the constant diet of manna. Poisonous snakes were sent in among them and they began to die in droves. In the face of total destruction, they begged Moses to do something. Moses received a revelation which required the Israelites to merely look upon a brass serpent raised up on a pole. Those who did so lived; those who refused, and “refused” is the operative word here, died.

33.19.7—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

33.19.12—*type*—This, of course, was the brass serpent raised up on a pole at the time the camp of Israel was infested with poisonous snakes (see Numbers 21:4–9). Those who would look upon the serpent placed before them were preserved from the venom; those what would not look died miserably. In light of the awful monster with which mankind is faced, even death and hell, Christian discipleship is a small price to pay for eternal life and exaltation. The brass serpent as a type for the Lord Jesus Christ may seem counterintuitive, yet so it is, and a man would do well not to intellectually despise the imagery. Many others have done the same and have perished in their sins.

33.20 It is hard to imagine a people so hardened in their hearts that they would suffer death rather than perform the simple act of looking in a certain direction. These malcontents could not and would not swallow their pride, a pride exacerbated by their unwillingness to accept the fact that Moses did indeed represent the God of Heaven. They whined and moaned about their lot in life, not remembering anything of the marvelous blessings they had received in the wilderness. They also failed to remember the enormous oppressions that they had endured under their Egyptian taskmasters. These were a people obsessed with the present, self-centered and stiff-necked, without insight into that which had been performed in their behalf. They merely desired better bread with which to satisfy their hunger and fresh water to slack their thirst. These were a people without an appreciation for the prospects of eternity. Not much has changed in the heart of the natural man since those

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

Alma 33:20–21
PM 401

days in the Sinai desert.

33.21 Such a simple task, one designed for the weak and the weakest of all saints. This act of faith may take form in any number of ways. For the poor Zoramites, the simple act of going into the wilderness, their fields, their homes, or their closets and offering a simple prayer to God could be the deciding factor in their quest to obtain the fruit of the Tree of Life. In this sense, looking upon the serpent is to be equated. The prayer, as Alma has already taught the Zoramites, would serve as the key to all else that he has taught them. The divine response to their petition would suggest that the Law of Moses should be observed, that there is to be a mortal Messiah, that Alma and his brethren were among them to bring blessings. In our dispensation, a sincere perusal of the pages of the Book of Mormon can provide much the same sort of connecting witnesses that will bring a man unto Christ and to his Church and Kingdom upon the earth.

33.22 The essential elements of Christian faith are outlined in this verse.

33.22.13–14—*cast about*—All things testify of Christ, but there are also countless distractions as well. We need to constantly remember who it is that we are to look to for peace and security.

33.22.20—*believe*—In the context of the imagery used by Alma, the act of belief is the simple turning of the eyes to look upon the type. That is the beginning of miracles.

33.22.31—*redeem*—The redemption of mankind comes in two forms. The first is the remission of sins through the blood of Jesus Christ, a release from that which would otherwise deny our being able to come into the presence of God the Father. The second is the redemption of the physical body through the power of the resurrection. Both of these are made possible through the offices of the promised Messiah.

33.22.71—*judged*—As has been noted many times before, the judgment is not only an execution of the law against malefactors, it is also a deliverance from the power of all of one's enemies.

33.23 Again, the simple act of faith, that which may be likened unto the act of looking upon the brass serpent in the wilderness, is the planting of the seed, the words of testimony that Alma has given them with regard to the nature of effective prayer. What could the ancient Israelites have lost by turning their heads toward the pole? What could the poor Zoramites have lost by bowing their own heads in prayer? Simple matters! The cure from venomous snake bites is a hard matter; the productive growth of the Tree of Life in the hearts of men is a time-consuming project; but these are facilitated by the power of God after the infinitesimal act of faith on our part.

33.23.72—*Amen*—The harmony between the Father and the Son is perfected in this word of assent. The Hebrew word which is translated as “Amen” derives from roots which mean “true”. This word is one of the many titles of the Lord Jesus Christ.

34.1 We have identified what appears to be a standard teaching technique in the accounts of Ammon and Aaron laboring with the Lamanites in the land of Nephi (see 18.24–40 and 22.7–15), but it is difficult to know if Alma and

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

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

23 And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.

{Chapter XVI; continued}
(Chapter 34)

{¶—1830}

1 AND now it came to pass that after Alma had spoken these words unto them he sat down upon the

Alma 33:22
AF 394
PM 268, 402
EM 2:748
Alma 33:22–23
EM 2:750
CR88-O 47

Alma 33:23
EM 2:585
CR90-O 96
CR98-O 19
CR02-A 99

Alma 34
AGQ 3:84
MD 490, 856

Amulek had a pedagogical strategy when they went into the land of Antionum to preach the Gospel of Jesus Christ. We may rest assured, however, that Alma and Amulek had taught the principles of salvation together for an extraordinarily long time that they could easily defer to one another at significant points. Having laid before the poor Zoramites a clear and simple method to enhance their faith, Alma invites Amulek to continue, to provide a second witness of all that he had been teaching them.

34.1.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

34.1.23—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

34.2 The Zoramites were first-generation dissenters; they were not the product of generations of ignorance and depravity as were the Lamanites. The people of the land of Antionum had deliberately forsaken the truthful traditions of their righteous fathers. Theirs had been a conscious rejection of the promised Messiah. We can only imagine their motivations for doing so.

34.2.25—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

34.3 The original question that the poor Zoramites had raised involved the fact that they had been forbidden to worship in the synagogues that they had built with their own hands. Inasmuch as the Zoramites believed that only in their synagogues, upon the Rameumptom, on a specified day of the week, was the only time and place that they could worship, they were at a loss as to how they might ever obtain salvation. Alma had spoken of the scriptural evidences for extrasynagogue prayer and of their need to express a modicum of faith in the possibility that the prophets were telling the truth. They would soon learn for themselves where the truth lay, but the personal acquisition of the divine nature required for exaltation would take time for each of them.

34.4 The practical experiment was to actually pray outside of the synagogue, whether in the wilderness, in their fields, or in their homes, that they might discover that the goodness of God might be manifested to them anywhere.

ground, and Amulek arose and began to teach them, saying:

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

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

4 Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the

DNTC 3:275
PM 233, 421
EM 1:34, 35,
38, 150, 151
152, 170,
213
EM 2:748
EM 3:1161
CR01-A 55

Alma 34:2
EM 1:272

Alma 34:3
CR88-O 47
CR98-O 39
* p. 319

34.4.9—*faith*—This would be expressed in their attempt to discover if Alma were telling the truth.

34.4.13—*plant*—This is in reference to the imagery that Alma used to project how a simple act might produce divine attributes, planting a seed that becomes a Tree of Life in one’s own heart.

34.4.14—*word*—The “word” is not faith. It is the “truth” that Alma has given the Zoramites, the “seed” which can be experimented upon.

34.5 The secondary question, intellectually perceived by the Zoramites, had to do with the implications derived from the first. If they discovered that they could effectively communicate with God the Father outside of the synagogue, did that mean that they should consider themselves in error regarding their anti-Christian views of eternity. The answer to us is obvious; the answer to the Zoramites was frightening. The nature of prayer was opening a rather large can of worms for them. One of the fundamental principles that Zoram had propounded to his people was that there was no need for a Redeemer, no necessity for a Christ to come to save the souls of men from damnation. This theological stance had allowed Zoram and his followers to introduce rather unsavory conduct into their lives, conduct for the which they would not be held accountable. If effectual prayer could take place outside of the synagogue and there was to be a Savior, what did that imply about their lifestyle? They are sensing the deep undercurrents of repentance which would soon be required of them.

34.5.30—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

34.6 Faith in the Lord Jesus Christ is the beginning of redemption. Sincere prayer to God will inevitably lead to the Savior because there is no other way to effectively approach God, save through His Son. In the analogy that Alma used to help the Zoramites comprehend what would eventually be required of them, the seed, or the “word”, germinates and if nourished properly will become a Tree of Life, like unto that Tree which appears in Lehi’s Dream. The Tree is the “Love of God” as manifested in the sacrifice of His Son, from whose branches the fruit of eternal life hangs. The “seed” is planted in the heart of the faithful, grows there, and eventually becomes the mature Tree, replacing the natural man with the full stature of Christ, capable of providing eternal life to all those who seek shelter under its boughs. These are virtues which are not achieved in a day.

experiment of its goodness.

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

Alma 34:5–6
PM 146, 290
CR88-O 39
Alma 34:5–8
PM 82
Alma 34:5–13
EM 1:38

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

34.6.20—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

34.7 Alma had quoted the three prophets directly with regard to the redemption of the faithful through the atonement of Jesus Christ.

34.7.9—*Zenos*—See 33.3–14. A prophet of the Lord God of Israel whose teachings were engraved upon the Brass plates. He, like Zenock, was a scion of Joseph, the son of Jacob who was sold into Egypt, and one of the direct ancestors of the family of Lehi (see *3 NE-C 10.16*). One of the prophecies of Zenos is combined with Nephi’s testimony that they knew of the death and burial of the Savior (see *1 NE-C 19.10–17*). Jacob, the brother of Nephi quotes the entire Allegory of Zenos in his writings in order to explain how a people who once having rejected the Son of God could ever be established again as a covenant people (see *JA-C 4.15–18* and *JA-C 5–6*). Alma is citing Zenos here in order to demonstrate to the Zoramites that they did not need a synagogue in order to worship God (see verses 4–11). He will also use this same prophet to inspire them to believe in the coming of the Son of God (see 33.12–15). Amulek refers to Zenos as well (see 34.7) in conjunction with the atonement of Jesus Christ. Nephi testifies of the martyrdom of Zenos (see *HE-C 8.19*). Samuel bears witness that Zenos prophesied that there would come a time when the Lamanites would come to a knowledge of the truth, no doubt in conjunction with the Allegory of Zenos recorded by Jacob in his testimony of the same effect.

34.7.24—*Zenock*—See 33.15–17. A prophet of the Lord God of Israel whose prophecies were engraved upon the Brass plates. He was undoubtedly of the loins of Joseph, either through Ephraim or Manasseh because Mormon will testify that he was one of the grand progenitors of their race (see *3 NE-C 10.15–17*). Nephi referred to the prophecy made by Zenock that Christ would be lifted up, or crucified (see *1 NE-C 19.10*). Zenock is here cited by Alma and Amulek in order to help the poverty-stricken Zoramites in the land of Antionum to believe in the coming of the Son of God to redeem mankind (see 33.15–16 and 34.7). Nephi, the son of Helaman, will also resort to the writings of Zenock to prove to the people of Zarahemla that the coming of a Savior was a prophecy testified to by a host of holy men (see *HE-C 8.20*).

34.7.31—*Moses*—See 33.18–22. We have no idea how Amram and

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

Alma 34:7
AF 512
AGQ 4:139
MD 454
EM 4:1623,
1624
Alma 34:7–16
DS 1:128
Alma 34:7–17
MA 173

Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

34.8 Throughout his entire discourse Alma had repeated the words “I say unto you”. By so doing, Alma was bearing witness that he knew for himself that those things which he had been teaching the Zoramites were true. Here Amulek explicitly says the same. Amulek could speak with such boldness because he, too, was a conscious, comprehending beneficiary of the atonement of Jesus Christ.

34.8.26—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

34.8.56–57—*Lord God*—Amulek knows the scriptures, has studied them in detail, and can therefore testify plainly about what he has learned from them. Additionally, and more importantly, the Lord God had testified personally to Amulek of the truths that he had intellectually perceived in the scriptures.

34.9 Underlying all that Amulek is teaching is a fundamental assumption which he unblushingly presents as a given: the universe is governed by immutable law, a system that can neither be avoided or thwarted. Because that law is clearly articulated in all that exists, one can easily conform to the system or rebel against it. Conformity inescapably brings happiness; rebellion inevitably brings misery. The central question that is apparently confronting the Zoramites is whether man is capable of either conforming or rebelling. Amulek asserts that mankind is capable of both and is held accountable for his actions. Setting aside for a moment the question as to whether a man can live his life completely free from rebellion against the law of God, the Zoramites knew that if what Alma had testified were true, they were guilty of rebellion of the worst dye. With that realization before them, what was to be done? Amulek’s answer is that there must needs be an atoning sacrifice by which men might be cleansed from the sins that they so easily commit in this lost and fallen world, or else the earth and all of its denizens from eternity to eternity must remain in darkness and despair.

34.10 The salvation of mankind, the redemption of the children of men, could not be accomplished by the perpetrators of the problem. Only in the

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

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

10 For it is expedient that there should be a great and last sacrifice;

Alma 34:8
EM 4:1471
CR87-A 107
CR93-A 34
CR93-O 49
Alma 34:8–12
MD 64
Alma 34:8–14
DNTC 1:719
Alma 34:8–15
JC 614
Alma 34:8–16
PM 342
EM 1:38
CR88-O 78
CR93-A 34
Alma 34:8–10,
14–16
CR99-A 104
Alma 34:8,15
CR80-O 70

Alma 34:9
DNTC 2:244
PM 291
CR84-A 27
CR85-O 47
CR87-A 106
CR88-O 101,
102
CR93-O 49
CR99-O 90
CR00-A 33,
108
CR02-O 91
Alma 34:9–10,
14–16
EM 1:37
Alma 34:9–12
EM 1:84
Alma 34:9–12

Son of God, the Messiah, was there sufficient power, truth, light, and love to bring about a remission of personal sin for all those who put their trust in the living Christ.

34.10.19—*man*—That is to say, there is no sacrifice that men can perform on their own that will bring about a reconciliation with God. The sacrifice of a man's own life will not suffice.

34.10.22—*beast*—The Law of Moses provided for the offering up of bullocks, sheep, and other "clean" animals as a similitude of the sacrifice of the Son of God.

34.10.28—*fowls*—Certain birds, such as pigeons or doves, could be offered up in the stead of the designated quadrupeds, in time of personal poverty.

34.10.35—*human*—No human mortal is capable of raising himself out of the mire of personal sin, nor is he capable of rescuing another. Dwelling in the slough of sin, the children of men have little or no comprehension of the infinite or the eternal.

34.10.42—*infinite*—That is to say, a sacrifice that is effectual in all places and circumstances, no matter how far-reaching or desperate.

34.10.44—*eternal*—That is to say, a sacrifice that is effectual through all time and eternity, that nothing is left unaccounted for.

34.11 Amulek points next to the civil law of the land of Zarahemla. Who is punished for the crimes that are committed, if not the person who is the malefactor? The same is true under the infinite and eternal law of God. A murderer would be punished to the full extent of the law; a sinner would be punished under the full extent of divine law. If a man innocent of murder were to be brought forward to the civil magistrates of the Nephites, would his death satisfy the demands of justice?

34.12 If the man who is brought before the judges of the people is guilty of the crime that he is accused of, what can be done to rectify or compensate for the infraction of the law that has been committed? Justice under the law may be exacted; the man may be punished according to the statutes that have been established. But what of the suffering of the man whose life has been taken? What of the anguish and deprivation caused to the families of both men? What compensation would suffice, what would account for all of the pain and suffering generated by that single act? Men can do little to bring about a complete reconciliation, but they are required to do as much as they can. An infinite and eternal atonement not only satisfied the demands of justice according to the law of God, it also provides an infinite and eternal compensation for all those who have been adversely affected by the commission of the sin. Only God the Father has such resources at His disposal.

34.13 Apparently, one of the fundamental theological disagreements that the Zoramites had with the traditional Nephites was the observance of the Law of Moses, particularly the law of sacrifice that constituted much of the outward obedience to that Law. Amulek understood the sentiments, for the traditional Nephites obeyed the Law of Moses in spite of the fact that it was "dead" unto them; that is to say, the purpose for the which the Law had been given was lost on a people who were already living the fullness of the Gospel of Jesus Christ. Amulek assured the Zoramites that the Law of Moses was a temporary set of mandates that would be fulfilled during the mortal ministry of the Lord Jesus Christ. His sacrifice would then bring animal sacrifice to an end, in that all of the faithful would look directly to him, rather than to the archetypes of the Redeemer that had been established before the foundations of the earth

yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice.

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

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

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

EM 2:725
Alma 34:9–14
MM 1:127
EM 2:729
Alma 34:9–16
AF 94
Alma 34:10
CR85-A 22
CR91-O 10
CR02-A 75
Alma 34:10–11
DNTC 3:187
Alma 34:10–14
MD 665
Alma 34:10,12
EM 1:84
CR00-A 100
Alma 34:10,12,
14
CR96-O 48

Alma 34:11
PM 236, 256
Alma 34:11–12
EM 2:775

Alma 34:12
CR88-O 78
CR01-A 76

Alma 34:13
PM 423
EM 3:1028
Alma 34:13–14
MA 117
MM 4:66
EM 3:1029
Alma 34:13–15
DNTC 3:188

were laid.

34.13.38—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

34.14 The sacrifice of animals, an ordinance commanded by the God of Heaven, constituted a foreshadowing of the sacrifice of the Son of God. The animals also represented the sinner who offered the sacrifice. Could anything have been more graphic to the minds and hearts of the ancient faithful? Through every point of the sacrifice the worshipper was reminded of two things: first, the literal, personal effects of transgressing the law of God upon the sinner, the bloody death of the animal; second, the power of the atonement through a proxy, that the sinner need not suffer the full weight and measure of the law if he will but covenant to be obedient to every word that proceeds forth from the mouth of God, calling upon Him in the name of the infinite and eternal Proxy for all mankind, even Jesus Christ.

34.14.10—*law*—Meaning, of course, the Law of Moses.

34.15 The mercy of God is set in opposition to the justice of God. This does not imply that either one or the other of these two principles is superior to the other. The law of God is perfect, as is His personal response to that law; that is to say, God observes all of the commandments that He has and ever will deliver to His children. Those commandments constitute a definition of His character as an eternal being; it is by them that we learn to be as He is. God the Father, being wise as well as powerful, is fully aware that His children are not capable of perfect, divine conduct while in their infancy, any more than small children can set themselves to the mature tasks of their parents. The principle of mercy has been put in place in order to preserve the children of God, while in mortality, that their foolishness, ignorance, and rebellion might not necessarily destroy them as they are growing up. The law of God being what it is, however, requires an accounting for every act of foolishness, every manifestation of ignorance, and every instance of deliberate transgression. Mere forgiveness on the part of God would not satisfy the demands of justice; an infinite compensation to all offended parties also must be made. Although we may not at present comprehend all of the intricacies involved, our faith teaches us that in his sacrifice, the Lord Jesus Christ suffered all of the punishments accrued by the children of men as they sinned and transgressed during their mortal lives. He also provided the means by which all men are compensated for the losses that derived from the sins of others.

34.16 Once a man has sinned, his immortal soul is in danger of being banished forever from the presence of God the eternal Father. Justice demands that result. Mercy derives from the love of God, His desires as a tender parent to have each child return to Him, pure and undefiled. The process of redemption is simple and everyone who has reached the age of accountability is capable of taking advantage of that process. A man must first perceive his lost and fallen state and then accept the truth that a loving God would not abandon him to such an ignoble fate. The love of God, as testified by the Spirit of God which is available to all men, bears witness of the divinity of the Lord Jesus Christ and of his victory over death and hell. As our faith begins to unfold, we begin to sense hope for our circumstances, that we might not be utterly lost after all. We press forward, seeking to find redemption from the inevitable guilt which has come into our lives as we have violated the prin-

14 And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

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

16 And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.

Alma 34:14
PM 418
EM 2:745, 812
CR88-O 76
Alma 34:14–16
CR85-O 98
Alma 34:14,17–
27
CR96-A 42

Alma 34:15
AF 118
PM 294
CR90-O 17
CR01-O 96
* p. 320
Alma 34:15–16
MD 485
CR01-O 22, 78

Alma 34:16
CR80-O 70
CR82-A 9
CR90-O 98
CR91-A 120
CR91-O 42
CR96-O 48,
100
Alma 34:16–17
CR90-O 95
Alma 34:16,31
CR93-O 49
CR00-A 108

principles of light and truth which define our eternal nature. Through our faith in Christ as our Redeemer, accompanied by our belief that we ourselves are subject to salvation, we perceive the great love which our Heavenly Father has for us. We in turn respond in kind, desiring to please Him in any way we can. We respond to His counsel, perhaps awkwardly at first, learning for ourselves one step at a time, that His commandments are designed to make us happy, for we become happy when we observe to do them. With an awareness of God's personal love for us, coupled with an awareness that we are pleasing Him in all that we do, would we not feel eternally safe? Could we not then sense His infinite protection?

34.17 The hand of mercy is always extended unto the children of God, but we must open our eyes to see that which He is offering to us. His is a voice in the darkness, beckoning to us, enticing our minds and hearts to come out of the depths of despair and despond, to enter into the full light of the Celestial day, that we might find peace, joy, love, and safety.

34.18 Amulek again returns to the original question raised by the poor Zoramites. They wished to know how they could worship God if they were not allowed to enter into the synagogues of their people because of their poverty. Amulek's testimony is that the time and location of one's prayer is not the issue, but rather the content. The set Zoramite prayer was filled with false doctrines, recriminations, social disharmonies, and blasphemies. It encouraged pride and discrimination. All of that must be left behind if one is to enjoy communion with the infinite and the eternal. The first step to effectual prayer is to recognize that, regardless of the relative comforts which we may enjoy, we are in dire straits spiritually and have need of salvation.

34.19 The mercy of God can only be perceived by those who have a broken heart and a contrite spirit.

34.19.5—*continue*—The initial prayer, that which corresponds to the planting and the germination of the seed, is only the beginning. The principle of prayer will grow within the faithful, the patient and humble, until it is a great tree capable of blessing and benefiting all those who seek shelter beneath its boughs.

34.20 Amulek is echoing Alma and Zenos' counsel on prayer (see 33.5). When a man acknowledges that his personal prosperity is dependent upon the mercy and compassion of God, he is more likely to perceive the hand of God sustaining him. If the Zoramites despaired of their poverty, sincere prayer was the correct path to find sufficient for their needs.

34.21 A man offering a set prayer that touts his personal righteousness is never prompted to seek the blessings of the Father for anyone. Amulek joined Alma and Zenos in bearing witness of the necessity to seek the blessings of God for all those who dwell in the same house with you (see 33.6–7). It seems certain that a man so occupied will himself be kinder and gentler with those whom he is supposed to love with all of his heart. Praying morning, noon, and night for one's own family is not an onerous task.

34.22 The poor Zoramites were not without enemies; they were at that moment suffering oppression at the hands of their brethren. Again, this is a reprise of Zenos' own prayer (see 33.10).

34.22.7—*power*—Note that the counsel of Amulek is not to pray for the

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

18 Yea, cry unto him for mercy; for he is mighty to save.

19 Yea, humble yourselves, and continue in prayer unto him.

20 Cry unto him when ye are in your fields, yea, over all your flocks.

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

22 Yea, cry unto him against the power of your enemies.

Alma 34:17
PM 560
Alma 34:17–27
TPJS 247
DHC 5:31
CR01-O 78
Alma 34:17–29
MD 372, 586
DNTC 3:290
MM 2:147
Alma 34:17–41
EM 1:38
Alma 34:18–25
EM 1:204
Alma 34:18–27
AGQ 5:48

Alma 34:19,26
CR89-O 77

Alma 34:20–21
CR89-O 77
Alma 34:20–27
CR02-A 70
Alma 34:20–21,
24–25
EM 3:1119
Alma 34:21
MD 584
EM 4:1578
CR86-O 86
Alma 34:21–34
MF 10
Alma 34:21,27
CR84-A 42
CR00-O 101

<p>destruction of their enemies, but a petition to take away their power to oppress. The hearts of their enemies may be so hardened, however, that their destruction is the only option.</p>		
<p>34.23 Satan is, of course, the ultimate oppressor of the children of God. We pray unto the Father that He might open our hearts and our minds to the deceptions of the devil, that we might not be led astray from the path of truth, light, and happiness. This also cannot be a one-time exercise, for Satan is always attempting to deceive and to destroy those who call upon the Lord for salvation.</p>	<p>23 Yea, cry unto him against the devil, who is an enemy to all righteousness.</p>	<p>Alma 34:23 EM 3:1119</p>
<p>34.24 Heavenly Father is not opposed to material prosperity. He is opposed to material prosperity being used as an instrument of oppression.</p>	<p>24 Cry unto him over the crops of your fields, that ye may prosper in them.</p>	
<p>34.25 The more one prospers in righteousness, the more one is able to bless and strengthen those around him. Relieving the sufferings of the hungry, naked, and infirm in righteousness binds the hearts and minds of the children of men together in love and gratitude (see <i>JA-C 2.18–19</i>).</p>	<p>25 Cry over the flocks of your fields, that they may increase.</p>	
<p>34.26 Zenos also had poured out his heart in the wilderness and in his closet (see 33.4 and 33.7). Communion with God is not a cursory event. Often such petitioning requires isolation.</p>	<p>26 But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.</p>	<p>Alma 34:26–29 EM 1:204</p>
<p>34.27 It is hard to imagine that a person whose heart is drawn out to God at all times and in all places would not have the welfare of his fellow men constantly before him.</p>	<p>27 Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.</p>	<p>Alma 34:27 CR89-A 30 CR89-O 77 CR91-O 108 CR01-O 18</p>
<p>34.28 It is one thing to have wholesome and positive sentiments, those which ought to be uttered as part of one’s worship and communion with God the Father. It is quite another to have those same sentiments in one’s daily walk and talk with one’s fellow men. The Zoramites in their set prayer expressed gratitude for their blessings (see 31.16–18), but they were not prepared to bless others as they themselves had been blessed. Of course, this whole frame of mind was discussed at length by King Benjamin as he addressed the people of Zarahemla for the last time (see <i>MS-C 4.16–27</i>).</p>	<p>{<i>¶—1830</i>}</p>	
<p>34.28.81—<i>hypocrites</i>—To pray for blessings and yet be unwilling to bless others is the quintessential example of hypocrisy.</p>	<p>28 And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.</p>	<p>Alma 34:28 MD 31 DNTC 1:233 EM 3:1113, 1120 CR80-A 43 CR86-A 32, 37 CR88-O 74 CR96-A 42 CR01-A 98 Alma 34:28–29 AF 432</p>
<p>34.29 Faith, hope, and charity are three of the major tokens of righteousness. Faith in Christ produces hope for one’s own salvation, which in turn inspires gratitude and love for all that the Father has done for us and an appreciation for all that He has created, including our fellow men. If we love God, then we will love His children and will desire to bless them even as we have been blessed.</p>	<p>29 Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.</p>	<p>Alma 34:29 CR92-A 41</p>
<p>34.29.13—<i>dross</i>—These are the impurities of the smelting process. No doubt the poor Zoramites were already considered “dross” by their</p>		

prosperous brethren.

34.29.16—*refiners*—We may assume with a high degree of certainty that the refiners of the Zoramites were most interested in the refinement of gold, silver, and other precious metals.

34.30 The two fundamental principles that Alma and Amulek wished to impress upon the minds of their hearers had to do with the power of prayer and the certainty of the promised Messiah. They had laid before the poor Zoramites passages of scripture which testified of both principles and then bore witness as to their veracity. Could they not, with this cloud of witnesses, bring themselves to work the experiment, offer up the desires of their hearts, that they might become witnesses as well?

34.31 The Zoramites had forsaken the righteous traditions of their fathers and by so doing had diminished themselves spiritually, effectively becoming less sensitive to the whisperings of the Spirit of God. Because of the oppressions of their brethren, the poor Zoramites had been humiliated in their own eyes and began to cast about for some sort of solace. Alma and Amulek had taught them the truth, pointing them in the right direction that they might once again become acquainted with the God of their fathers. This was the moment for them; a better time would not come.

34.31.40—*immediately*—This was the promise. If the Zoramites were willing to exercise even a desire to believe in the words of the missionaries, the results would be startling. But the window of opportunity was relatively small. The destruction of the Zoramites was eminent.

34.32 This earth is a proving ground. The mortal experience given to every man, woman, and child is designed to bring certain divine attributes and characteristics to their lives. Although there are other opportunities afforded the children of men to aid them in their quest for salvation and exaltation, the time that is spent upon this earth is explicitly invaluable in one's eternal progression. The differences in time, place, and circumstances that each person endures while upon this planet are known to God and are part of His plan to provide the greatest opportunity for success. We may quibble and complain about our lot in life or the lot of others, but nothing is to be gained by doing so. If we perceive that there is something disagreeable in the world, we should do that which is in our power to ameliorate that ill. We need not look for stunning projects; there are sufficient sorrows that we may attend to all around us in our daily walk and talk. We need not go to a war-torn country in order to love our neighbor as ourselves, but there may come a time, when we are sufficiently prepared, the Lord God of Israel may inspire us to do that very thing. Sometimes we are formally called to do before we are prepared. All of these blessings that we are able to bring into the lives of others prepare us to meet God inasmuch as they prepare us to be like Him.

34.33 Every moment of life is filled with potential. Squandering opportunities for improvement by engaging in unproductive activities is detrimental to the developing soul. We may think ourselves clever when we devise excuses for some favorite diversion, but in the end it is our own eternal future that is being stunted by our erstwhile wit.

34.33.63–65—*night of darkness*—No doubt this is an allusion to the end of mortal life, but it also refers to a time after the final judgment when nothing can be done to change one's eternal status before God.

{~~9~~—1830}

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

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

32 For behold, this life is the time for *men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor

Alma 34:30–34
CR91-A 60
CR99-O 43
Alma 34:30–35
DS 2:189, 192

Alma 34:31
CR93-A 98
Alma 34:31–32
MD 180
DS 2:181
CR91-O 14
Alma 34:31–33
DNTC 2:424
Alma 34:31–34
AGQ 4:1
DS 2:179
Alma 34:31–35
AGQ 5:98

MD 631, 686,
856
DNTC 3:313
DS 2:14, 98,
284

* p. 321
Alma 34:31–36
DNTC 1:435
Alma 34:32
AF 115, 119
MD 443, 795
MF 1
EM 2:772
EM 3:1199
CR81-O 39
CR82-A 21, 81
CR83-A 44
CR84-A 13
CR90-A 51

CR91-O 36
CR92-A 105
CR94-O 64
CR96-A 20
CR98-A 18
CR00-A 18
CR00-O 42
CR01-O 9, 78
Alma 34:32–33
AGQ 3:130

34.34 At what point will a person plant a seed in their expectation for a mature, fruitful, tree. The development of the divine nature within the heart of a natural man is a time-consuming process; it is not accomplished in a day. However one may wish it to be otherwise, the fact remains that dawdling along the road to eternal life is a poor idea.

34.34.30–31—*same spirit*—We may speak of the influences which govern our lives in this context, whether we are more easily moved by the Holy Ghost than by the devil. At the heart of the matter, however, is the eternal spirit which gives us life that is being spoken of here. Whatever degree of intelligence we obtain in this life will go with us into the spirit world and from thence into the degree of salvation that we have prepared ourselves for. Whatever degree of personal integrity, whatever degree of loving nature, whatever degree of compassion we have acquired while living upon this earth, that is what will accompany us, possess us in the world to come. While there are many wonderful gifts, blessings, and effects that can come to us through the power of the atonement and the resurrection, the fact remains that if we have done little or nothing to improve upon the time we have spent here upon the earth, we are not prepared to receive those gifts, blessings, and effects.

34.35 Satan has no power over the hearts of the children of men except that which they allow him to have. To remain in sin when the way has been shown how to escape a life of wickedness is to invite the devil to have power to rule and direct your stint in mortality. Without redemption from sin, the wicked have partaken of the same cup of bitterness as Lucifer himself and thus are subject to him, unless they repent, for all time and eternity. One of the great doctrinal damnations that have been concocted by fallen and depraved men is that one can sin indiscriminately throughout one's life and then at the last moment seek forgiveness and find absolution. There is no such process in time or in eternity that will bring such a man into the presence of God pure and undefiled. It is a delusion, a dangerous and soul-destroying delusion.

34.36 The robes of the righteous are not woven in a day. It is with concerted effort that the lusts of the natural man are controlled and then fully defeated. It is with concerted effort that the selfish hearts of the children of men are turned to their God and to the welfare of their fellow men. It takes time to accomplish these things. We may have been cleansed from all unrighteousness, but if we are nothing but unrighteousness before we are cleansed, what remains after the cleansing? Amulek's doctrine here is unflinching; we must be about our Father's business if we ever hope to enjoy His company.

34.37 Whatever the Zoramites believed about the means by which they were to obtain salvation, it certainly did not involve the remission of sins through faith, repentance, and acceptance of the formal covenants of discipleship. Perhaps they thought that the process would be nothing more than a nod of the head on the part of God that would prepare them to come into His presence. They would be seriously disappointed. Central to the salvation of any man is the acceptance of the coming Messiah, the rejection of which imperils the soul.

34.37.36—*Christ*—Simply put, the name "Christ" is the Greek translation

performed.

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

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

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

{*¶*—1830}

37 And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ;

Alma 34:32–34
CR88-O 8
Alma 34:32–35
AF 116, 119
AGQ 5:53
DS 1:67
DS 3:310
EM 3:1062,
1218
CR93-A 10
Alma 34:32–33,
35
CR80-A 39
Alma 34:32,34
CR85-O 97
Alma 34:33
EM 1:203
CR83-A 44
Alma 34:33–34
CR98-A 19
Alma 34:33–35
DNTC 1:824
CR99-A 104
Alma 34:33–37
CR97-A 21
Alma 34:34
MD 762
DNTC 3:534
EM 1:26, 365
EM 2:772
EM 3:1316
CR87-A 32
CR98-O 34
CR00-A 18
CR01-O 78
Alma 34:34–35
EM 1:380
Alma 34:35
MF 118
EM 3:1407
Alma 34:35–36
CR98-O 50
Alma 34:36
MA 53
MD 297, 429,
655, 781
DNTC 3:472
PM 74, 248,
382

of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

34.38 In order to receive the Holy Ghost into one’s life, one must exercise faith in the Lord Jesus Christ, sincerely repent of all willful transgressions against His laws, go down into the waters of baptism at the hands of one authorized to perform such ordinances, and have that baptism confirmed by the laying on of hands. At the time of this latter instance, the bearer of the priesthood would counsel the humble and penitent one to “receive” the Holy Ghost. There is no other way in which anyone may “receive” the Holy Ghost. Continual gratitude and humility becomes one who has recognized the sovereignty of God and the atoning sacrifice of His Son.

34.38.3—*contend*—Clearly, the separation of the Zoramites from the Nephites was not inspired of the Holy Ghost, but quite the reverse. Their adoption of apostate doctrines was not divinely inspired.

34.38.16—*take*—Formally taking upon one’s self the name of Christ is accomplished only through baptism by immersion for the remission of sins.

34.38.22—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

34.38.30—*dust*—In lieu of standing upon the Rameumptom in the midst of synagogue.

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

Alma 34:38
AF 412
PM 365
CR87-O 37
CR88-O 49
CR89-A 79
CR89-O 6
CR92-A 89
CR93-O 19
CR02-A 99
CR02-O 18
EM 2:721, 744

34.38.42–45—*spirit and truth*—There is no other way in which God can be effectively worshipped. The sacrifice required of every saint is that of a broken heart and a contrite spirit.

34.39 A man who sincerely offers up the desires of his heart unto his Father in Heaven is frequently touched by the Father's love through the whisperings of the Spirit. Satan cannot imitate those tender sentiments; he is not capable of them. He can and does flatter the children of men, however, but these lies do not nourish the eternal spirit of man. The temptations of the devil seek to enthrone the lusts of the nature man in the hearts and minds of all those who will hearken to them. Once a man succumbs to these carnal enticements, it is a hard thing to return to the path of righteousness.

34.40 Amulek knew the hearts of the wicked Zoramites. He had dwelt among the people of Ammonihah, had witnessed their perversity, had seen their attitude toward those who had believed in the words of Alma and himself. Many of the faithful had been put to death by fire and many others had been driven from their homes into the countryside. Amulek knew whereof he spoke. When the persecution came, the poor Zoramites would have to make a concerted effort not to lose their souls through anger and the spirit of retaliation.

34.41 The poor Zoramites would have to be dependent upon the mercy of God. That mercy would come in unforeseen ways. The people of Ammon, the dispossessed convert Lamanites who had settled in the land of Jershon, would unhesitatingly take them into their homes once they were driven from the land of Antionum. The Nephites would also come to their defense once the Zoramites rose up in open warfare against their righteous neighbors. Ultimately though, Amulek simply assured the Zoramites that they would one day come before God and not be found wanting.

35.1 The account of the teaching of the Zoramites seems a little abrupt, inasmuch as Mormon only gives us a synopsis of the teachings of Alma and Amulek to a small group of poor Zoramites who had gathered at the hill Onidah (see 32.1–4). In fact, the missionary effort to the Zoramites is quite short, testifying to us of their rank wickedness and hardness of heart as a people. It is at the latter end of the seventeenth year of the reign of the judges, or about the year 74 BC, that Korihor the Anti-Christ appears on the scene (see 30.6). He unsuccessfully attempts to subvert the faith of the people of Ammon (see 30.19) and then tries to seduce the inhabitants of the land of Gideon (see 30.21). Korihor is eventually hailed before Alma (see 30.29–30) where he is righteously smitten with muteness for the rest of his life. He then wanders over to the land of Antionum where he is killed by a wicked and perverse people (see 30.59–60). How long did each of these episodes take? We cannot tell, but all of the events take place during this latter end of the seventeenth year of the reign of the judges. How much time passed before Alma recognized the great Zoramite evil that was rising up in the land of Antionum? (see 31.1) How long did the organization of and the preparations for the mission to the Zoramites take? After the brethren went their separate ways (see 31.36–37), how much time passed before Alma and Amulek were able to deliver their sermons to the Zoramites? The missionaries would return

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

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

41 But that ye have pa*tience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

{Chapter XVI; continued}
(Chapter 35)

{¶—1830}

1 NOW it came to pass that after Amulek had made an end of these words, they withdrew themselves from the multitude and came over into the land of Jershon.

Alma 34:39
MD 782
DNTC 3:248
CR82-O 129

Alma 34:40
EM 3:1090

* p. 322

Alma 35
MD 856
DNTC 3:275
EM 1: 34, 150,
151
Alma 35:1–12
EM 1:170

from their fields of labor and gather in the land of Jershon, after which the wicked Zoramites maliciously surveyed the minds and hearts of the people, driving out those who had been favorably impressed by the teachings of the missionaries (see 35.5–6). How long did this take? How long did the leadership of the Zoramites negotiate with the people of Ammon before they concluded that the Lamanite converts were not going to eject the poor Zoramites from their land? (see 35.8–9). How much time passed as the Zoramites formed their alliances with the Lamanites in preparation for the war they were about to wage against the Nephites? (see 35.11) All of the events related from Alma 30:6 to Alma 35:12 transpired during the “latter end” of the seventeenth year. We might therefore conclude that the mission was extremely short, yet brutal. Shiblon was nearly stoned to death and was imprisoned for a time by the Zoramites (see 38.3–4). Corinaton’s perfidy may have been one of the reasons that the other missionaries could do no more than they did and were compelled to abandon their labors (see 39.1–11). We should probably conclude that the effort hardly amounted to a matter of a few weeks at best.

35.1.8—*Amulek*—A resident of the ill-fated city of Ammonihah who provided for Alma the younger in his missionary efforts. He lost all that he possessed, including his family, at the hands of the wicked in Ammonihah. He thereafter became a faithful companion of Alma throughout the remainder of his life.

35.1.17—*withdrew*—We should not be surprised to discover that this withdrawal was made under duress.

35.1.29—*Jershon*—The land north of the land of Antionum which had been vacated by the Nephites in order that the Lamanite converts, the Anti-Lehi-Nephies, could have a place of inheritance.

35.2 Our historian tells us little or nothing of the labors of Ammon, Aaron, Omner, Zeezrom, Shiblon, or Corianton, although we get a glimpse of the latter two when Alma addresses his sons toward the end of his mortal ministry.

35.2.16—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.2.24—*Jershon*—The land north of the land of Antionum which had been vacated by the Nephites in order that the Lamanite converts, the Anti-Lehi-Nephies, could have a place of inheritance.

35.3 The vast majority of the Zoramites took offense at the things which Alma and his companions had preached to them and plotted to destroy what influence that the missionaries had obtained in the land of Antionum. But it was the rulers, priests, and teachers that were proactive in ferreting out the Nephite sympathizers (see 35.5)

35.3.10—*popular*—Needless to say, this word has a variety of meanings. According to Webster’s 1828 American Dictionary, the two primary meanings have to do with the “common people” as opposed to the “elitists”. Other meanings have to do with that which is “beloved of the people” or “prevailing among the people”. Worthy of note is Webster’s own comment about the peculiar American usage of the word: “*Popular*, at least in the United States, is not synonymous with *vulgar*; the latter being applied to the lower classes of people, the illiterate and low bred; the former is applied to all classes, or to the body of the people, including a great portion at least of well educated citizens.” It is clear in this context that the word choice here is apt.

35.3.14—*Zoramites*—The followers of an apostate named Zoram who

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

{9—1830}

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

inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.3.49—*craft*—We should probably understand “priestcraft” here, a practice that had been imposed upon the inhabitants of the land of Zarahemla by Nehor and his ilk during the first year of the reign of the judges (see 1.2–3). He also wished to be “popular” in the sense that he wished to be “beloved of the people”, honored and materially supported in his “craft” (see 1.12–16).

35.4 It would be interesting to know just how this was accomplished without revealing the “popular” Zoramites’ hidden agenda. We should probably assume that even though most of the Zoramites felt antipathy toward the missionaries and their teachings, it was the leadership of the people who were emboldened to send out their spies into all of the land of Antionum.

35.5 Undoubtedly part of the process of discovering which of the Zoramites had hearkened to the teachings of Alma and his companions required the cooperation of their neighbors and friends. The political and social atmosphere of the land of Antionum must have been cold indeed.

35.6 Note the similarity to the conduct of the people of Ammonihah. The teachings of Alma and Amulek in that city brought about the expulsion of the meek and contrite (see 14.7). The wicked people of Ammonihah had no compunction in putting to death the wives and children of those who had been forced to leave the city (see 14.8). In the case of the land of Antionum, however, it appears that entire families were driven out of the land, without the initial threat of martyrdom. The demand by the Zoramites to have the people of Ammon refuse admittance of the poor Zoramites appears to have been an afterthought. The fact that the Lamanite converts were unwilling to respond as the wicked Zoramites wished, however, caused them to become as murderous as their counterparts in the land of Ammonihah.

35.6.31—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

35.6.51—*Jershon*—As has been observed before, the land of Jershon lay to the north of the land of Antionum. The flight of the poor Zoramites in that direction seems natural. To the south of the land of Antionum was the wilderness that separated the land of Zarahemla from the land of Nephi. To the east was the ocean. We cannot be certain what lay to the west of the land, save for the river Sidon. It may have been at that time a somewhat desolate region as well. Another enticement for the poor Zoramites to depart from the land of Antionum toward the north was the fact that Alma and his companions had gone in the same direction (see 35.1–2) It is unlikely that the Zoramites were allowed to take much with them in the way of provisions or personal belongings. They would have been absolutely destitute. It would be a little difficult to say just exactly how well the people of Ammon had prospered during the two years they had been ensconced in the land of Jershon, but their humility and Christ-like nature caused them to embrace their Zoramite brethren, much to the chagrin of their enemies.

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

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

{*¶*—1830}

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

Alma 35:6–14
EM 1:173

{*¶*—1830}

35.7 Alma, Amulek, Zeezrom, and Shiblon were already in the land of Jershon (see 35.1–2), having resorted there after their ministerial labors in the land of Antionum.

35.7.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

35.8 The intent of Zoram and his people was to have their social rejects die miserable deaths in the wilderness. The compassion of the people of Ammon was frustrating their wicked designs upon the lives of their former compatriots. The Anti-Nephi-Lehies had had dealings with their ilk before after they had received the Gospel of Jesus Christ at the hands of Ammon and his brethren. Many of their number had willingly laid down their lives rather than lose their salvation. They did not fear death in the land of Nephi; they did not fear it in the land of Jershon. They were the last people that Zoram could effectively intimidate.

35.8.6—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.8.13—*Ammon*—This son of Mosiah had been serving as the high priest of the land of Jershon, among the Anti-Nephi-Lehies, who were at this time referred to as the people of Ammon.

35.8.17—*Jershon*—As has been observed before, the land of Jershon lay to the north of the land of Antionum. The flight of the poor Zoramites in that direction seems natural. To the south of the land of Antionum was the wilderness that separated the land of Zarahemla from the land of Nephi. To the east was the ocean. We cannot be certain what lay to the west of the land, save for the river Sidon. It may have been at that time a somewhat desolate region as well. Another enticement for the poor Zoramites to depart from the land of Antionum toward the north was the fact that Alma and his companions had gone in the same direction (see 35.1–2) It is unlikely that the Zoramites were allowed to take much with them in the way of provisions or personal belongings. They would have been absolutely destitute. It would be a little difficult to say just exactly how well the people of Ammon had prospered during the two years they had been ensconced in the land of Jershon, but their humility and Christ-like nature caused them to embrace their Zoramite brethren, much to the chagrin of their enemies.

35.8.20–21—*chief ruler*—Although Mormon does not tell us so here, it is most like that this man was Zoram himself (see 31.1).

35.9 This tender concern for the poor Zoramites on the part of the people of Ammon infuriated Zoram. The poor Zoramites were without food; the Lamanite Christians fed them. The poor Zoramites had fled with hardly more than the rags on their backs; the Ammonites clothed them. The poor Zoramites were homeless and without the means for providing for themselves and their families; No doubt the people of Ammon provided tents and animals, together with land for cultivation, that they might be able to sustain themselves in the land of Jershon. Imagine the gratitude in the hearts and minds of the poor Zoramites toward a people who could have easily been dismissed as inferior in another time and place!

35.9.14—*Ammon*—This son of Mosiah had been serving as the high priest of the land of Jershon, among the Anti-Nephi-Lehies, who were at this time referred to as the people of Ammon.

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

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

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

Alma 35:9
CR88-O 74

35.9.36—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.10 It is absolutely fascinating that the wicked Zoramites already had their contacts in the wilderness and in the land of Nephi. The political intrigues in the land of Antionum had been anticipated (see 31.4), just as they had in the days before the fall of Ammonihah (see 8.15–17). No doubt the Amalekites and other dissident Nephites living in the land of Nephi were extremely receptive to the Zoramite overtures.

35.10.7—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.10.14—*Ammon*—This son of Mosiah had been serving as the high priest of the land of Jershon, among the Anti-Nephi-Lehies, who were at this time referred to as the people of Ammon.

35.10.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

35.11 Given the geographical arrangement of the various regions of country in the land of Zarahemla, the land of Jershon would be the first battlefront after the Lamanites occupied the land of Antionum. Again, to the east lay the ocean and to the west lay the river Sidon and perhaps fortified cities. It seems unlikely that the people of Ammon would have made much progress in building military resorts of any kind in their land; it seems counterintuitive that they would have done so at all, given the nature of the covenant that they had entered into when they first accepted the Gospel of Jesus Christ.

35.11.4—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.11.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

35.11.18—*Ammon*—Both the Lamanites and the Zoramites had grudges to bear against the people of Ammon. The Lamanites had only been moderately successful in their attempts to annihilate the Anti-Nephi-Lehies in the land of Nephi (see 24.20–26). They had utterly failed when they pursued them into the wilderness and into the land of Zarahemla (see 28.1–3). The people of Ammon were also harboring fugitives that the Zoramites had hoped would have already perished from hunger and exposure.

35.11.23—*Nephites*—The Lamanites and Nephites were perennial enemies. The Zoramites were virulent dissidents from among the Nephites and were continually irked at the righteousness of their brethren.

35.12 The seventeenth year of the reign of the judges corresponds to a period of time that includes portions of the years 75–74 BC. A great deal transpired

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

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

12 And thus ended the seventeenth year of the reign of the judges over

during the latter end of this year (see 35.1).

35.12.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

35.13 The people of Ammon were covenantally forbidden to do battle against their enemies; the poor Zoramites most certainly were unarmed when they left the land of Antionum. Any improvements that might have been made during the two years that the Anti-Nephi-Lehies had dwelt in the land of Jershon were now abandoned in favor of the Nephite military. The relocation to Melek may have been recommended by Amulek and Zeezrom who apparently had settled there (see 31.6)

35.13.5—*Ammon*—This son of Mosiah had been serving as the high priest of the land of Jershon, among the Anti-Nephi-Lehies, who were at this time referred to as the people of Ammon.

35.13.6—*departed*—We are told that the poor Zoramites remained in the land of Jershon (see 35.14), but we should not be surprised if some of them left with the Ammonites for a time. To our knowledge, none of the poor Zoramites had entered into the same nonaggression covenant that the people of Ammon had. With the arming of the Zoramite men, however, their wives and children may very well have temporarily relocated to the land of Melek for safety's sake.

35.13.12—*Jershon*—As has been observed before, the land of Jershon lay to the north of the land of Antionum. The flight of the poor Zoramites in that direction seems natural. To the south of the land of Antionum was the wilderness that separated the land of Zarahemla from the land of Nephi. To the east was the ocean. We cannot be certain what lay to the west of the land, save for the river Sidon. It may have been at that time a somewhat desolate region as well. Another enticement for the poor Zoramites to depart from the land of Antionum toward the north was the fact that Alma and his companions had gone in the same direction (see 35.1–2) It is unlikely that the Zoramites were allowed to take much with them in the way of provisions or personal belongings. They would have been absolutely destitute. It would be a little difficult to say just exactly how well the people of Ammon had prospered during the two years they had been ensconced in the land of Jershon, but their humility and Christ-like nature caused them to embrace their Zoramite brethren, much to the chagrin of their enemies.

35.13.20—*Melek*—The land of Melek lay three days travel south of the land and city of Ammonihah. This would have placed it southwest of the city of Zarahemla. The city of Melek was probably the most southwestern of all the communities of the land of Zarahemla. To its south and west lay the wilderness. On the east would have been the lands through which the river Sidon passed (see 8.3–5). There must have been sufficient open space for pasturage and cultivation for the Lamanite and Zoramite families to maintain themselves.

35.13.34—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

35.13.44—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teach-

the people of Nephi.

{9—1830}

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

* p. 323
Alma 35:13
EM 1:170, 195

ing of the prophets, seers, and revelators of the Lord God of Israel.

35.13.50—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.13.64–65—*eighteenth year*—This corresponds to a period of time that includes portions of the years 74–73 BC.

35.13.74—*account*—Mormon resumes his historical account of the conflict between the Nephites and the combined forces of the Zoramites and the Lamanites in Alma 43 (see 43.3) and concludes the narrative of this war when Zerahemnah makes his covenant with Moroni at the end of the battle at the river Sidon (see 44.20).

35.14 It is clear that part of this passage is a direct quote from the journals that were kept at the time these events were transpiring, probably from that kept by Alma. As was mentioned above, it is likely that the wives and children of the poor Zoramites were evacuated to Melek with the people of Ammon.

35.14.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

35.14.4—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

35.14.7—*brethren*—By name, we know of Aaron, Omner, Zeezrom, and Amulek (see 31.6).

35.14.11–12—*two sons*—Shiblon and Corianton were the two who accompanied their father into the land of Antionum (see 31.7).

35.14.20—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

35.14.35—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

35.14.54–55—*they have*—The use of the present tense in this sentence suggests a direct quote from a contemporary document written during the preparations for war.

35.14.63—*Jershon*—The land north of the land of Antionum which had been vacated by the Nephites in order that the Lamanite converts, the Anti-Lehi-Nephies, could have a place of inheritance.

35.14.67–68—*they have taken*—The use of the present tense in this sentence suggests a direct quote from a contemporary document written during the preparations for war.

35.15 Alma had spent eight years of his adult life serving as both the chief judge of his people and as the high priest of the Church of Christ in the land of Zarahemla. At the beginning of the ninth year he surrendered his role as chief judge to Nephiah (see 4.20), and began a personal ministry to the people of the land of Zarahemla. This had consumed most of the next ten

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

15 Now Alma, being grieved for the iniquity of his people, yea for the wars, and the bloodsheds, and the contentions which were among them; and having been to declare the word,

years. While he had enjoyed much success with his various missionary companions, two notable failures glared at him from the pages of his own journal: the devastating loss of the city of Ammonihah to physical and spiritual death and destruction, and the loss of most of the Zoramites in the land of Antionum. Both of these spiritual tragedies had resulted in a tremendous loss of life, thousands and tens of thousands of his brethren having been sent into the spirit world completely unprepared for that which awaited them. Notwithstanding all of his previous labors, there were those who were beginning to fall away from the principles which he had presented to them and for the most frivolous of reasons. What more could be done?

35.15.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

35.16 The complete conversion of his people, Alma admitted to himself, was not going to be accomplished in his day; he was not going to be as King Benjamin had been. Every cognizant soul in that time who had participated in the king's final address had been converted and remained so for the rest of their lives. In this sense, Alma had not been as successful as the sons of Mosiah, whose converts among the Lamanites, the Anti-Nephi-Lehies, remained faithful through every adversity. Within a year, Alma would be translated by God, taken into heaven without tasting death (see 45.18–20). Whether Alma knew of his impending departure or not had little bearing on his desire to share his testimony with his sons, to strengthen them for their ministries to the people which would be required of them. He knew that the people were recalcitrant, choosing sin over righteousness and that his sons would have to pour out their whole lives to bring the Nephites to any degree of salvation.

36.0 In the first edition of the Book of Mormon, Alma's counsel to each of his sons constitutes its own chapter. The current edition of the text divides Chapter XVII in two, and for that reason the necessary phrase "Comprising chapters 36 and 37" was added to Mormon's introduction; it was not present in the first edition nor on the plates from which Joseph Smith translated the book.

36.0.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

36.0.8—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

36.1 When the mission to the Zoramites was organized, two of the more likely candidates for the ministry were left behind. Himni, one of the valiant sons of Mosiah, remained with the Church of Christ in the city of Zarahemla. Helaman, Alma's eldest son, was also given another assignment outside of the land of Antionum. We are not told why either of these men was charged with other

or sent to declare the word, among all the people in every city; and seeing that the hearts of the people began to wax hard, and that they began to be offended because of the strictness of the word, his heart was exceedingly sorrowful.

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

**{Chapter XVII}
(Chapter 36)**

The commandments of Alma to his son Helaman. Comprising chapters 36 and 37.

Alma 36
MD 447
DNTC 3:275
EM 1: 35, 150,
151, 152,
183
EM 2:748
EM 3:1166,
1208

{¶—1830}

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

Alma 36:1–30
EM 1:183
Alma 36:1,30
CR85-A 16, 34
CR02-O 42

matters (see 31.6–7).

36.1.10—*swear*—This may seem a little strong to us in these latter days, but it is clear that Alma’s intent was to strengthen the young man who would replace him as the presiding officer of the Church of Jesus Christ in the land of Zarahemla. Keeping the commandments of the Lord in order to not be destroyed as a people had been a promise given to the prophet Lehi (see 2 *NE-C 1.20*). The great trials and tribulations through which the Nephites had passed during Alma’s ministry could almost all be laid at the feet of certain segments of their society who had rejected the commandments and the statutes of the Lord God of Israel. In a single word, Alma bore solemn testimony of the truthfulness of the records that had been preserved among them, that they were true and could not under any circumstances be ignored.

36.2 Alma draws the attention of his son to the days of his grandfather, Alma the elder who had once served as a priest in the court of the wicked king Noah. He alludes to the escape of Alma and the young Church of Christ from the land of Lehi-Nephi and the subsequent miraculous departure from the land of Helam. In the same breath, Alma also turns Helaman’s memory to the departure of Mosiah from the land of Nephi, the father of King Benjamin, who under the inspiration of the Almighty, found a way to escape the deprecations of the Lamanites and eventually discovered the people of Mulek, who were living in a state of degradation and ignorance in the land of Zarahemla. The departure of Nephi and his company from Laman and Lemuel is also referred to as is the original departure of Lehi and Ishmael from the land of Jerusalem. Whether the bondage was spiritual or physical, in all cases the escape to freedom and light was accomplished through faith in the Lord God of Israel, the power of His hand unto peace and safety. The entire history of the family was replete with instances of salvation that transpired as a direct result of obedience to divine mandate.

36.2.34—*Abraham*—The undisputed “Father of the Faithful”. Modern biblical scholars are generally kind to Abraham as are most theologians in the sister religious of Judaism. The spiritual stature of Abraham is, for the most part, immeasurable by man. Abraham is one of the Lord God’s noblemen, whose faith and confidence in the divine word are equaled or excelled by few who have come into mortality upon this earth. Removing the Lord Jesus Christ from the list of candidates, however, would probably render our estimation of Abraham all but absolute. Abraham was one of three sons born to Terah during a millennium of poverty and famine. Through Abraham’s ministrations the promises made to the ancient fathers were preserved and re-established in earnest. In one of the most tender of moments recorded in secular or ecclesiastical history, the Lord God of Heaven instructed Abraham in the nature of the greatest gift that a loving God may bestow upon his creation when he asked for the sacrificed life of his son Isaac.

36.2.39—*Isaac*—The only son of the union between Abraham and Sarah. There was some strife between Isaac and Ishmael, the son of Hagar, as there had been between Sarah and her handmaiden who had been elevated to the role of wife to Abraham as the result of Sarah’s barrenness. Because Sarah was the first wife, the wife of the covenant, her son Isaac took precedence over the elder half-brother. The animosity engendered during those early years has not completely abated, even into modern times. Isaac was an active participant in the “sacrifice” required by God of his father Abraham.

36.2.44—*Jacob*—The scholars of the world have pointed to Jacob’s name

2 I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

36.3 It would appear that Helaman’s exposure to adversity had been somewhat limited by the time his father addressed him. Both Shiblon and Corianton had passed through horrendous trials, the former nearly forfeiting his own life in his efforts to preach the gospel of Jesus Christ. Yet the prescience of the prophet Alma manifested to him that his eldest son would be called upon to pass through great difficulties, challenges, and tribulations. This would become a reality, especially once the great war between the followers of Amalickiah and the Nephites began. For most of the next fifteen years, Helaman’s faith would be continually engaged for the salvation of his people. The central key for deliverance would always be the willing obedience of the Nephites to the word of God unto them.

36.3.6—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

36.4 Alma’s knowledge of the truth had not come as a mere accumulation of temporal experience, although there is much to be said for learning in that fashion. While Alma’s life had been rich, filled with death-defying episodes that illustrated the principle that he was attempting to teach his son, his personal testimony of the value of obedience had come through experiences which were felt in a spiritual venue, in the turmoil and distress of his own heart and mind. Helaman could be assured of his role in the economy of God in an instant, if he were willing to observe all that his father had commanded him. He could learn through revelation without having to go through the arduous process of repentance after sin.

36.5 Alma had been a wicked man, attempting to destroy the Church and Kingdom of God, indulging himself in activities that were unbecoming a disciple of Jesus Christ. His redemption had come as the result of the mercy and compassion of his father and his God.

36.5.31—*angel*—The angel’s appearance to Alma and his friends was recounted by Mormon in the book of Mosiah (see *MS-C 27.11–19*). This same angel would appear to Alma on at least one other occasion, when the prophet was encouraged to return to the city of Ammonihah after having been brutally rejected by the people of that city (see 8.14–18).

36.5.41—*worthiness*—Alma’s eternal prospects were restored through the intervention of the angel that was sent to him, followed by a grievous passage through a spiritual hell, by which he found a forgiveness through faith in Christ. From all outward appearances, Alma was not worth bothering with, yet the Lord God worked with him. This may

3 And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words *and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

Alma 36:3
CR85-O 48
CR91-A 32
CR92-O 87
CR97-A 100
CR01-A 35
CR02-O 85
* p. 324
Alma 36:3,27
CR02-O 16

4 And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God.

Alma 36:4
CR85-O 40

5 Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

have served as an encouragement to Helaman to work for the redemption of his own brother, Corianton, who had also succumbed to grievous sins.

36.6 Mormon was quite discrete in his account of Alma and the sons of Mosiah in not articulating precisely what it was that the young men had been doing that brought about their motivation to destroy the Church. He did say, however, that Alma was a very wicked and idolatrous man, iniquitous, causing dissention, and rebelling against God (see *MS-C 27.8–11*).

36.6.9—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

36.6.29—*way*—We do not know precisely where Alma and the sons of Mosiah were when the angel appeared to them, but it apparently took the better part of a day to bring Alma to his father in the city of Zarahemla (see *MS-C 27.19–23* and 36.16).

36.7 Mormon tells us in his account of the appearance of the angel that the messenger descended as if in a cloud, which was probably a cloud of light (see *MS-C 27.11.32*). We may not know how widespread the quaking of the earth was felt, but we can be certain that the epicenter of the event was directly beneath the five young men. Alma and the sons of Mosiah collapsed because of a loss of nerve, rather than being toppled by the effects of the earth quaking (see *MS-C 27.12*). They did not understand anything the angel said the first time he spoke to them.

36.8 In the account given by Mormon, the angel is more forthcoming:

Nevertheless he cried again, saying: Alma, arise and stand forth, for why persecutest thou the church of God? For the Lord hath said: This is my church, and I will establish it; and nothing shall overthrow it, save it is the transgression of my people. And again, the angel said: Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith. And now behold, can ye dispute the power of God? For behold, doth not my voice shake the earth? And can ye not also behold me before you? And I am sent from God. Now I say unto thee: Go, and remember the captivity of thy fathers in the land of Helam, and in the land of Nephi; and remember how great things he has done for them; for they were in bondage, and he has delivered them. And now I say unto thee, Alma, go thy way, and seek to destroy the church no more, that their prayers may be answered, and this even if thou wilt of thyself be cast off. And now it came to pass that these were the last words which the angel spake unto Alma, and he departed. (Mosiah 27:13–17)

Here we see the source for much of the counsel that Alma gives to his son Helaman. Remembering the captivity of their fathers, avoiding sin in order to be preserved in the land, and even the value of a father seeking the personal welfare of his son in order that the Church might be blessed and strengthened; all these were part of the original counsel given to Alma in the angel's initial

6 For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

7 And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

8 But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

Alma 36:6
CR98-O 17
Alma 36:6–21
AF 109
CR80-O 73
Alma 36:6–22
EM 1:321

visit with him.

36.9 Alma’s synopsis of the angel’s message is poignant, redacted to the essential concept that would lead directly to an awareness of his precarious spiritual circumstances. “If you persist, you will die. If you die what then?” He was then given a small taste of “what then”.

36.10 More wrongheaded foolishness has been written about this verse by critics of the Book of Mormon than hardly any other verse. Erstwhile scholars point to the “contradiction” to be found in Mormon’s account given in the book of Mosiah. A debunking of this deliberate misreading was given earlier (see *MS-C 27.13*). Suffice it to say here that Alma’s inability to move or speak took place over a three-day period; the priests of the Church fasted for two days and two nights in his behalf, the remaining day having been consumed by the sons of Mosiah bringing Alma to his father.

36.11 Alma’s unconsciousness made it impossible for him to relate what counsel that the sons of Mosiah received after he fell a second time to the earth. For whatever reason, Mormon chose not to relate what was communicated to Ammon, Aaron, Omner, and Himni on that occasion. No doubt, however, the sons of Mosiah recorded the words of the angel in their own annals.

36.12 After the three days and nights of laying insensibly, Alma came to himself and described in some detail the gauntlet through which he had passed.

Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and I am born of God. My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God. My soul was racked with eternal torment; but I am snatched, and my soul is pained no more. (Mosiah 27:28–29)

In both accounts the word “racked” is prominently featured. It would interesting to know why this particular word was chosen during the translation process.

36.12.4—*racked*—This word in nineteenth-century English is quite explicit, but having several different meanings. The first derives from Germanic roots which mean to “stretch” or “reach”. The instrument of torture known as the “rack” can be found in use against early Christian martyrs, but we do not know how far back in antiquity this device was used. It is generally thought of as a Medieval instrument, but that perception does not mean that earlier cultures were unfamiliar with this sort of torture. The second meaning of the word “rack” refers to “vapor” and by association is applied to “thin, flying broken clouds”. A third usage refers to a wooden framework upon which hay is spread out for feeding horses and cattle. A fourth meaning refers to the metal grate upon which bacon or other meats are roasted over an open flame. “Rack” is also used in describing the skeletal framework of a dead

9 And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

{~~9~~—1830}

10 And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

11 And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

12 But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Alma 36:9
EM 1:34
CR98-O 18

Alma 36:12
CR95-O 24
CR98-O 18
CR01-A 30
Alma 36:12–14
EM 1:34
Alma 36:12–16
MF 142, 158,
365
EM 2:585
Alma 36:12–21
EM 3:1211
Alma 36:12–23
PM 334
Alma 36:12,16–
18
CR01-A 30
Alma 36:12,17,
19
CR01-A 30

animal. It does not take much imagination to find an application for any or all of these meanings in the context that Alma provides.

36.13 Like most sinners, Alma had been blinded by his own transgressions against the commandments of God. The more he sinned, the less sensitive his spiritual eyes became until he was all but blind. The effect of the three days of torment was to expose him to the full weight and measure of his wickedness by opening his spiritual eyes wide and unblinking. He sensed, as he never had before, the ultimate consequences that his wickedness had brought upon him. The inevitable questions arose: “How long? Is there no respite? Is there no hope for me?”

36.14 Without the atoning sacrifice of the Lord Jesus Christ, his mercy and compassion, there was no hope for Alma. He would have been completely lost to salvation because of his willing rejection of salvation and exaltation in order that he might gratify his carnal and base desires.

36.14.5—*murdered*—Again, this is extraordinary language, powerfully articulating the degree to which Alma’s burgeoning faith had brought him to an awareness of the consequences of his conduct. His transgressions against God had adversely affected the lives of the members of the Church; these were not, however, inadvertent, but deliberate acts of corruption, spiritual murder.

36.15 We might suppose at the heart of every nihilistic philosophy is a soul afraid to come into the presence of a just God because of personal sin. Is this not the foundation upon which atheists build their approach to life and their fundamental conduct while in the world? If there is no God, who has a need to feel guilt for the things that he or she has done amiss? There can be no accountability; there is no need for recompense. The children of men who persist in such thinking descend into ignorance and folly. Justly has the inspired man said, “The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one” (Psalm 14:1–3).

36.16 Alma was insensible as his friends carried him from the place of the angelic appearance to the feet of his father in the city of Zarahemla. He lay insensible for the two days and two nights as his father and the other priests fasted and prayed for him. This eternal spirit, however, was experiencing the indescribable.

36.17 Even though the relative spiritual tension may have been different, it is interesting to note that Alma’s redemption hung on his recollection of his father’s teachings in much the same way that Enos obtained a forgiveness of his own sins (see *EN-C 1.3*). While Enos “wrestled” and Alma was “harrowed up”, both turned to the faith which their father’s had expressed in countless venues as these men were in their childhood.

36.17.35—*prophecy*—It is interesting that Alma apparently had at one time accepted the notion of a Savior, or it would not have been possible for him to have rejected the same (see *MS-C 27.29–30*). Alma was not entertaining the idea of a Messiah for the first time in his life as he suffered the pains of a damned soul.

36.17.44–45—*Jesus Christ*—The author of eternal salvation, both of the

13 Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell; yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

14 Yea, and I had murdered many of his children, or rather led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

15 Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

16 And now, for three days and for three nights was I racked, even with the pains of a damned soul.

{~~¶~~—1830}

17 And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, *behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Alma 36:13
CR91-O 103
CR98-O 18
Alma 36:13,17–20
CR01-A 30

Alma 36:15
CR84-A 28
CR95-O 24

Alma 36:16
CR91-O 103
Alma 36:16–18
CR86-O 95
CR00-O 78

Alma 36:17
CR84-A 28
CR85-O 48
CR93-O 49
CR99-A 19, 40
* p. 325
Alma 36:17–18
EM 1:183
CR93-A 34
Alma 36:17–19
EM 1:34
Alma 36:17–20

<p>body and the spirit through the power of the resurrection and his atoning sacrifice for sin.</p>		<p>CR83-O 96</p>
<p>36.18 This is a far more personal than a formal appeal that Alma makes to the Savior, similar in spirit to that which is expressed by the wife of King Lamoni after her escape from an awful hell (see 19.29).</p>	<p>18 Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.</p>	<p>Alma 36:18 EM 2:750 CR84-A 28 CR88-O 31 CR91-O 103 CR01-A 30 Alma 36:18–19 CR92-O 91</p>
<p>36.18.16—<i>Jesus</i>—The Anglicized form of the Greek transliteration of the Hebrew name, Oshea or Joshua. At its root, “Jesus” means “Savior”.</p>		
<p>36.18.29—<i>gall</i>—There are several sources for the word “gall” in the English language, each of which contribute to one degree or another to our understanding of the word as it is used in this verse. From Germanic sources, the word “gall” refers to “bile”, a bitter yellow-green fluid produced in the liver. From Latin sources another meaning for the word “gall” is derived, having reference to a nodule created on oak trees initiated by the machinations of “cynips” or oak wasps. From French another meaning is produced, having reference to scratching or rubbing, to fret or wear away by friction, to excoriate, and by analogy it also means to harass, injure and to annoy. It is easy to understand how a “bitterness” that derives from a lack of faith, hope, and charity could have these multiple effects on the hearts and minds of wicked men.</p>		
<p>36.18.29–31—<i>gall of bitterness</i>—A suffering described by Alma at the time of his original experience (see <i>MS-C 27.29</i>). Alma would teach his son Corianton that the natural man is in a perpetual state which he calls the gall of bitterness (see 41.11). Mormon taught his son Moroni that this frame of mind implies a lack of faith, hope, and charity, one that senses no compassion for the innocent and pure (see <i>MR-C 8.14</i>). Moroni himself testified that this bitterness of spirit would be prevalent in the lasts days prior to the second coming of Jesus Christ (see <i>MM-C 8.31</i>).</p>		
<p>36.18.38–39—<i>everlasting chains</i>—How could a man extricate himself from the torments of hell if he were to depart life having been overcome by the gall of bitterness, if he were without faith, hope, or charity?</p>		
<p>36.19 Much like Enos, Alma’s renewed faith in the Lord Jesus Christ gave him confidence in the truth that God cannot lie and his guilt was swept away (see <i>EN-C 1.5–8</i>).</p>	<p>19 And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.</p>	<p>Alma 36:19 CR89-A 72 CR97-A 11 CR00-O 96 Alma 36:19–20</p>
<p>36.20 Alma had testified to those who were present at the time he emerged from his state of unconsciousness that he had been ensconced in the darkest abyss and that the Lord God had brought him forth into a marvelous light, a light that was consistent with his divine spiritual nature as a child of God (see <i>MS-C 27.29</i>). Having been forgiven of his many transgressions, having been brought out of darkness into light and truth, Alma could experience no other emotion than joy.</p>	<p>20 And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!</p>	<p>CR95-O 24 Alma 36:20 CR91-O 103</p>
<p>36.21 In the end, this is the choice which is presented to all men. We may select between life and death. Which sort of eternal being will we choose to be? Beings filled with bitterness and misery, weeping and wailing and gnashing our teeth? Or beings who have fulfilled the measure of their creation by receiving the sweet joy that accompanies redemption though the atoning sacrifice of the Lord Jesus Christ? The choice is simple; only faithless pride hinders us.</p>	<p>21 Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.</p>	<p>Alma 36:21 CR98-O 18 Alma 36:22 PM 604, 613 EM 1:212 CR84-A 28</p>
<p>36.22 Father Lehi had taught his children the reality of the opposition in all things and that in the end we all must choose either life or death, happiness or</p>	<p>22 Yea, methought I saw, even as our father Lehi saw, God sitting upon</p>	

punishment, humility or pride (see *2 NE-C 2.10–16*).

36.22.10—*Lehi*—Lehi’s open vision of the heavens came at the time he had been fervently praying for and in behalf of the inhabitants of Jerusalem (see *1 NE-C 1.5–14*). He had come to understand his own personal deficiencies and was being prepared for his call to found a righteous nation in a new and promised land. Alma would become a part of King Mosiah’s desire to establish a new nation based on principles of righteousness in the land of Zarahemla.

36.23 Alma’s initial expressions came in the presence of his father, his friends, and the priests of the people (see *MS-C 27.23–28*). He would continue bearing testimony of his transformation for the rest of his life, beginning his ministry among those whom he had once attempted to deceive (see *MS-C 27.32–37*).

36.24 Both he and the sons of Mosiah were extraordinarily devoted to the preaching of the Gospel and in the administering of the ordinances thereof. Part of that motivation was that they did not wish that any soul would have to suffer as they had suffered for the sins and crimes that they had committed (see *MS-C 28.3–4*). The major part of their devotion to the promulgation of the Gospel was that they had learned for themselves, in no uncertain terms, that to choose happiness over misery, life over death, humility over pride, was best. Therefore, they went about teaching faith in Jesus Christ, the recognition of and repentance from sin, and the importance of formally receiving the saving ordinances of the Gospel at the hands of those who had been ordained to performed them.

36.25 Alma had experienced great disappointments in his life while attempting to bring the children of men unto Christ. His experience in the city of Ammonihah had not been the most fruitful of his missionary labors nor had the people of the land of Antionum been as receptive as he had hoped. Yet, there were thousands of souls who had hearkened to his voice, who had been persuaded to listen to the still, small voice that invited them to partake of the blessings of eternity. In these souls there was no sorrow, no shame; only faith, hope, and charity.

36.26 King Benjamin had done much to establish Zion in the hearts and minds of his people, a life-long task that culminated in his final address to the inhabitants of the land of Zarahemla which he delivered from the tower raised near the temple. His son, Mosiah, continued that great quest by recommending a change in government, from a monarchy to a land ruled by elected judges. The establishment of the Church of Christ and the proactive preaching of the Gospel throughout all the lands of Zarahemla and Nephi had done much to unify the hearts of Mulekites, Nephites, and Lamanites in the cause of Christ.

36.26.21—*tasted*—An allusion, perhaps, to the vision of the Tree of Life, upon which Tree eternal life hangs, a fruit of matchless beauty and taste. Alma had most recently used this image in conjunction with his teaching of the poor Zoramites (see 32.41–43).

36.26.29–31—*eye to eye*—This particular phrase is in large measure derived from the writings of Isaiah, specifically Isaiah 52.7–10, which was frequently quoted by the prophets of the Book of Mormon. The essence of Isaiah’s meaning is that through the teaching of the principles of the Gospel, men’s hearts would be filled with mutual joy and love, binding their hearts and minds together so that they might

his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

23 But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

24 Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

25 Yea, and now behold, O my son, the Lord doth give me exceedingly great joy in the fruit of my labors;

26 For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

Alma 36:23–26
CR85-A 102
CR85-O 5
Alma 36:24

AF 160
EM 1:34
Alma 36:24–26
CR91-O 21
Alma 36:24,26
CR98-A 77

Alma 36:26
CR85-O 48
CR00-A 92

establish Zion.

36.27 One merely need peruse the account of Alma and Amulek's ministry in the city of Ammonihah to perceive the explicit truth of what Alma is saying here (see 14.18–29). No doubt there were similar experiences in other places and other times.

36.28 The history of the whole House of Israel is replete with episodes of captivity and deliverance. It is the lot of the covenant people to be dealt with in this fashion. Alma undoubtedly saw himself as one who had been in bondage, in a very real captivity of mind and heart, and one who had been delivered in an unexpected and miraculous manner. As the Egyptians had been destroyed in the depths of the Red Sea, so also had the wicked men of Ammonihah been buried as the walls of the prison collapsed (see 14.27–29).

36.28.35—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being luxuriant as one could hope for in terms of animal and vegetable life.

36.28.45–46—*Red Sea*—That is to say, that tongue of the Egyptian sea that separates Egypt from the Sinai peninsula. The southern border of Israel.

36.29 Father Lehi, together with his family and friends, were led away out of the land of Jerusalem that they might find peace in a new land. Mosiah, the father of King Benjamin, was given a similar blessings as he and his people fled the land of Nephi and found refuge in the land of Zarahemla among the descendants of Mulek and his people. Alma, himself, had been part of his father's family when they made their final journey from the land of Helam to the land of Zarahemla, miraculously escaping from the hands of Amulon and his Lamanite supporters (see 5.5).

36.29.14—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

36.29.51—*ye*—This is exclusively a plural pronoun. This usage is part of Alma's charge to his son Helaman that in his ministry he would need to continually remind the people of the Church of Jesus Christ about the dangers of captivity and oppression that come through disobedience and wickedness of all kinds, as exemplified in the history of their fathers. Their temporal and eternal salvation depended upon it.

36.30 The safety, security, and peace of the land of Zarahemla must be founded in righteousness if they are to survive as a people. The displacement and destruction of those who persisted in rebelling against the word of God could be found in every generation of the history of the family of Lehi, from the days of Jeremiah the prophet to the time of Alma. If they wished to enjoy

27 And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions; yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

28 And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time.

29 Yea, and he has also brought our fathers out of the land of Jerusalem; and he has also, by his everlasting power, *delivered them out of bondage and captivity, from time to time even down to the present day; and I have always retained in remembrance their captivity; yea, and ye also ought to retain in remembrance, as I have done, their captivity.

30 But behold, my son, this is not all; for ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to

Alma 36:27
CR93-O 17

Alma 36:28
DNTC 3:214

* p. 326

Alma 36:30
EM 2:584
EM 4:1551
CR81-A 115

their inheritance in the land, the people of Zarahemla would have to do so according to the terms that the Lord had set. They could choose happiness and life. If they deliberately chose misery and death through their negligence of the law of God, they would reap those in abundance.

37.1 Alma had been given the Plates of Brass, the Urim and Thummim, the records of all of the Nephites that had been kept since the days of Nephi, and other historical treasures by King Mosiah (see *MS-C 28.29*). With those artifacts Alma was also given a charge that he should continue to record the events that pertained to his day. It is to be imagined that he oversaw the production of the Large Plates of Nephi, as they had come to be called, but it is clear that he also made an accounting of his personal life and ministry from which Mormon was able to glean a great deal of insight into the affairs of the nation in those days, particularly as it pertained to the civil unrest that led to the tremendous bloodlettings that took place during the first twenty years of the reign of the judges.

37.1.5—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

37.2 It seems clear that in addition to overseeing the production of the general Nephite history, adding to the compilation of the Large Plates directly, Alma also kept his own spiritual accounting of his life and ministry (see 17.0.42). In this sense, Alma composed his own “Small Plates of Alma” just as Nephi had produced his Small Plates of Nephi. It is probable that Helaman did much the same, an act that was of great benefit to Mormon later on (see 45.0).

37.2.21–23—*plates of Nephi*—These, of course, are the Large Plates of Nephi, the continuous accounting of the Nephite peoples begun in the days of Nephi the son of Lehi.

37.2.45–46—*wise purpose*—The preeminent reason that has manifested itself in our dispensation is that the various records preserved over the 30 generations of so of Nephite civilization served as the source material for the narrative which came to be known as the Book of Mormon. Without them Mormon would have had great difficulty compiling his history.

37.3 It is highly likely that Joseph, the son of Jacob who was sold into Egypt by his brethren, was the one who initiated the record known as the Brass Plates. They contained a detailed genealogy of Joseph’s family as well as the writings of many of the prophets that pertained to the Kingdom of Israel rather than to the Kingdom of Judah (see *1 NE-C 5.9–16* and *1 NE-C 19.10*).

37.3.2—*these*—Although it seems obvious once the remark is made, the fact that Alma used the adjectival pronoun “these” in this instance

know also, that inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence. Now this is according to his word.

{Chapter XVII, continued}
(Chapter 37)

{9—1830}

1 AND now, my son Helaman, I command you that ye take the records which have been entrusted with me;

2 And I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept.

3 And these plates of brass, which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our forefathers, even from the beginning—

Alma 37
EM 1: 35, 150,
151, 152
EM 3:1166
Alma 37:1–12
MD 455
Alma 37:1–47
EM 2:584

Alma 37:3–5
MD 97, 103

would imply a couple of things. First, that while he was saying the words, Alma was actually holding the Brass Plates before Helaman's eyes. Second, we should probably assume that Alma's counsel to his son was written down and physically included with the records at the time they were transferred to Helaman's care.

37.4 This is a prophecy, given by the prophet Lehi shortly after the Brass Plates came into his possession, which has only been fulfilled in part (see *1 NE-C 5.10–19*). While the Nephite nation survived, during a thousand year period of time, the Brass Plates were constantly available to bless and strengthen the spiritual lives of Lehi's descendants. Since the time of Moroni, however, the Brass Plates have been kept with the other Nephite records in the depository established by Mormon. During the long ages of apostasy that followed the destruction of the Nephite civilization, the Lamanites suffered in ignorance. With the coming of the Europeans to this hemisphere, however, the record of the Jews, including the writings of Moses and many of the other prophets, were committed into the hands of the indigenous peoples of North and South America. With the translation of the Book of Mormon and the establishment of The Church of Jesus Christ of Latter-day Saints, many of the posterity of Lehi have more of the writings that could be found upon the Brass Plates. It is by no means impossible that there will come a day in the which the Brass Plates will be brought forth and their writings made available to every nation, kindred, tongue, and people that constitute Lehi's posterity. Needless to say there will be other peoples who will have access to this ancient record as well.

37.5 As part of Lehi's prophecy regarding the role of the Brass Plates in the history of the earth, he testified that they would never perish, neither should they be "dimmed any more by time" (see *1 NE-C 5.19*). The implication of his statement is that at some point they had been "dimmed" somewhat by time, perhaps an allusion to a period when they were thought of merely as an heirloom to be kept in a treasury somewhere. Certainly that was the attitude and conduct of Laban. The Book of Mormon makes it patently clear that the Plates of Brass were in constant use from the days of Lehi to the close of the Book of Mormon, at least as the durable source from which many copies were made for the education and edification of the Nephite peoples. The imagery that Alma is utilizing here may very well be drawn from the Psalms: "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119:105).

37.5.7—*kept*—More than just being safely tucked away somewhere is what is meant.

37.5.12—*brightness*—Some commentators have gone so far as to suggest that if the Brass Plates were frequently handled they would not oxidize and would therefore remain "bright".

37.6 Certainly the preservation of the Brass Plates has exposed the foolishness of the self-proclaimed wise. Here is just one instance. Because the Brass Plates contained much of the prophecies of Isaiah, the servants of God were able to cite him frequently in their attempts to help their people come to a proper understanding of the destiny of the House of Israel and of the prophetic reality of the coming of the Messiah. As a result, large portions of Isaiah are to be found in the Book of Mormon. The implication of these citations, taken as they are from throughout the entire text of the prophet's writings, is that the compilation of Isaiah's writings had to have been made prior to 600 BC, inasmuch as that is the time that they came into Lehi's possession and were carried out of Jerusalem, into the wilderness, and from thence to the Americas. Thus,

4 Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people, that they shall know of the mysteries contained thereon.

5 And now behold, if they are kept they must retain their brightness; yea, and they will retain their brightness; yea, and also shall all the plates which do contain that which is holy writ.

6 Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise.

Alma 37:4
EM 1:346
Alma 37:4–5
EM 3:1282

Alma 37:5–6, 19
EM 1:346

Alma 37:6
CR82-A 122
CR83-A 55
CR87-A 52
CR96-O 55
Alma 37:6–7
CR90-A 4

any argument that purports to assign multiple authors to the text of the book of Isaiah is exposed for what it is: baseless foolishness. Think what the full text of the Brass Plates would provide the children of men in terms of a proper understanding of how God the Father and His Son have labored for the salvation of mankind from before the foundations of the earth were laid!

37.7 When one contemplates the vastness of the world's accumulated knowledge, its scientific treatises, its literary achievements, its philosophical ruminations, particularly as can be seen in an extensive library, one is struck by the virtual weight of men's thinking on the nature and purpose of life. Yet, a simple text like the Book of Mormon or the New Testament dismisses much of the human vagaries that have been perpetuated in print by the vanity of man; one volume obviating tens of thousands of volumes. Men cannot be saved by the philosophies of other men; they can only be saved through the revealed word of God, given through the humblest of His servants.

37.8 The narrative of the Book of Mormon is replete with specific instances where this very process has been illustrated. Alma's own ministry is a living testimony to the effect that the scriptures can have on the hearts and minds of the doubting and impenitent.

37.8.5—*hitherto*—The records preserved on plates would guarantee their preservation into the future, to bless and strengthen the nations of the earth. Here Alma testifies that the recording and preservation of the religious history of the House of Israel and of the family of Lehi has been of enormous value already to generations that had long since passed away.

37.8.20–22—*enlarged the memory*—This is the effect of all accurately recorded history.

37.9 It seems clear that the sons of Mosiah were more than passingly familiar with the history of their people and the contents of the Brass Plates. It would seem reasonable to assume that they had copies of their scriptures with them when they went up to the land of Nephi which they used in conjunction with their ministry to King Lamoni and his people (see 18.36–39 and 22.12–15).

37.9.22—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

37.9.35—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

37.9.70–71—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

37.10 The salvation of men, that which comes when men come unto Christ, is facilitated by the word of God, whether verbal or recorded. Lehi's Vision of the iron rod leading away from death and destruction to the Tree of Life is illustrative of this principle.

37.10.6—*they*—That is to say, the various records that had been preserved by the hands of the Nephites.

7 And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls.

8 And now, it has hitherto been wisdom in God that these things should be preserved; for behold, they have enlarged the memory of this people, yea, and convinced many of the error of their ways, and brought them to the knowledge of their God unto the salvation of their souls.

9 Yea, I say unto you, were it not for these things that these records do contain, which are on these plates, Ammon and his brethren could not have convinced so many thousands of the Lamanites of the incorrect tradition of their fathers; yea, these records and their words brought them unto repentance; that is, they *brought them to the knowledge of the Lord their God, and to rejoice in Jesus Christ their Redeemer.

10 And who knoweth but what they will be the means of bringing many thousands of them, yea, and also many thousands of our stiffnecked brethren, the Nephites, who are now hardening their hearts in sin and

Alma 37:7
CR90-A 81

Alma 37:8
EM 1:217
CR84-A 41
CR86-O 69
CR91-A 119
Alma 37:8–9
PM 89

Alma 37:9
MD 623
PM 237
PM 312

* p. 327

37.10.16—*them*—That is to say, of the Lamanites.

37.10.25—*brethren*—Speaking specifically of the thousands of Zoramites in the land of Antionum who were then massing for war, and speaking generally of other Nephites who were contemplating apostasy of one sort or another.

37.10.27—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

37.11 We may safely say that the passage of two thousand years has not fully revealed the accumulated benefits that the Brass Plates, the Book of Mormon, and the other records of the Nephites will have produced by the time the final judgment of Christ upon the earth has been rendered. We may stand agape at what has transpired thus far, but we cannot begin to imagine what yet lies in the future insofar as the direct impact that these records will have on the minds and hearts of men. We therefore are also caused to forebear lest we trivialize the work of God.

37.12 Without attempting to be frivolous, we might contemplate the nature of the Lord's course, its absolute dimensions, wherein it can be both straight and round. Perhaps that is as accurate a depiction of the infinite as might be articulated by the finite mind. The imagery also allows us to understand that it is we of limited mortal experience who perceive his paths as straight, while our Father in Heaven has a far more expansive perspective.

37.13 This is the second time Alma has spoken of this principle to his son Helaman (see 36.30). As has been observed before, this revelation was originally given to Lehi in conjunction with the land of his inheritance in the Americas and the importance of Laman and Lemuel observing to do all that the Lord had commanded them (see *2 NE-C 1.20*).

37.13.6—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

37.14 Certainly in a major way, the coming forth of the Book of Mormon is in fulfillment of Alma's prophecy. No one will ever receive a testimony of the Book of Mormon without feeling something of the power of God.

37.14.7—*God*—Even though Alma had been the instrument that had put Helaman in charge of the Nephite artifacts, it had been the Lord God of Israel that had inspired him to do so.

37.15 Alma's counsel was sufficient. Eighteen years later Helaman would entrust the records to his younger brother Shiblon who in turn would render the stewardship to Helaman's own son (see 63.1 and 63.11).

37.15.17—*commandments*—Not just the commandments that Helaman

iniquities, to the knowledge of their Redeemer?

11 Now these mysteries are not yet fully made known unto me; therefore I shall forbear.

12 And it may suffice if I only say they are preserved for a wise purpose, which purpose is known unto God; for he doth counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round.

13 O remember, remember, my son Helaman, how strict are the commandments of God. And he said: If ye will keep my commandments ye shall prosper in the land—but if ye keep not his commandments ye shall be cut off from his presence.

14 And now remember, my son, that God has entrusted you with these things, which are sacred, which he has kept sacred, and also which he will keep and preserve for a wise purpose in him, that he may show forth his power unto future generations.

{*¶—1830*}

15 And now behold, I tell you by the spirit of prophecy, that if ye transgress the commandments of God, behold, these things which are sacred

Alma 37:12
MD 166, 838

Alma 37:13
EM 2:584
CR85-A 16
CR86-A 34
CR02-O 42

had received to watch over, preserve, and extend the records of the Nephites, but all of the commandments that define a godly life. No one can adequately safeguard that which is sacred without being somewhat holy himself.

37.15.51—*chaff*—The dried husks and straw that are blown away in the winnowing process. There is no place of safety for chaff, only for the winnowed grain.

37.16 We are not told what extremities that Helaman was to go through in protecting the records and artifacts of his people, but it is clear that there were some. The accounts that both Mormon and Joseph Smith give of their efforts to protect the Nephite records should be sufficient to realize that the machinations of the evil one have been in operation for a very long time. He is determined to reduce the memory of the people, to force them to make the same mistakes over and over again, that one generation after another might be destroyed spiritually by their own ignorance of the past. Therefore, the custodians of the Nephite records had to be constantly vigilant in their stewardship that the purposes of the Lord might be accomplished.

37.16.44—*power*—Joseph Smith describes in some detail in his history the “strenuous exertions”, the “stratagems”, and “persecutions” that were inspired by Satan in order to wrest the plates from the prophet. All of these failed because Joseph continued to receive divine instructions from time to time in order to protect the record. We must imagine that every one of the stewards that were placed in charge of the Nephi plates went through similar problems.

37.17 Helaman would not be left on his own to perform these sacred duties, but would be sustained in his calling by the power of Heaven.

37.17.10—*shall*—The communication between Helaman and the Lord God would be direct and continuous.

37.18 It is in the writings of Enos that we find the explicit promise that was made to preserve the records of the Nephites (see *EN-C 1.13–18*). The preservation of the spiritual history of the covenant peoples was facilitated in large measure because of the faith of the ancients and their abiding, tender love for their posterity.

37.19 The conversion of the Anti-Nephi-Lehies certainly qualified as part of the continuing fulfillment of the covenants made with Lehi, Nephi, Enos, and many others, that the scriptures and their histories would be preserved so that they might come forth to be a benefit unto their posterity and the posterity of their brethren, the Lamanites.

37.19.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

37.19.33—*them*—While a case might be made that the power of God was made manifest in the lives of the converted Lamanites, yet in the context of the narrative, Alma is still speaking of that divine power being manifested through the preservation of the scriptures and their future impact on the lives of the children of men.

shall be taken away from you by the power of God, and ye shall be delivered up unto Satan, that he may sift you as chaff before the wind.

16 But if ye keep the commandments of God, and do with these things which are sacred according to that which the Lord doth command you, (for you must appeal unto the Lord for all things whatsoever ye must do with them) behold, no power of earth or hell can take them from you, for God is powerful to the fulfilling of all his words.

17 For he will fulfil all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers.

18 For he promised unto them that he would preserve these things for a wise purpose in him, that he might show forth his power unto future generations.

{9—1830}

19 And now behold, one purpose hath he fulfilled, even to the restoration of many thousands of the Lamanites to the knowledge of the truth; and he hath shown forth his power in them, and he will also still show forth his power in them unto future generations; therefore they shall be preserved.

37.20 This was no idle task that was being placed upon Helaman's shoulders.

37.20.1—*Therefore*—A conclusionary marker implying that since the records would be preserved because of the faith of their fathers, the custodians were under divine mandate to walk in righteousness before God so that they might know how to protect the records from the ravages of time and men.

37.20.7—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

37.20.31—*written*—The stewardship of the records went far beyond simply keeping guard over their repository. Helaman was expected to read all that which had been written.

37.21 King Mosiah translated the twenty-four gold plates at King Limhi's request and it was discovered that they contained a short history of the people of Jared who had come into the land of the Americas shortly after the confusion of tongues came upon the inhabitants of the earth. The account was subsequently edited by Moroni and included in his father record as the book of Ether. Helaman was given the responsibility to make the wickedness of the Jaredites known to the people of Zarahemla, as the justification of their having been completely destroyed by the Lord. This revelation was to serve as a cautionary tale for the erstwhile sinners among the Nephites. Helaman, however, would be commanded to not reveal the way in which the Jaredites formalized their wickedness, their signs, wonders, secret plans, and combinations, their covenants with Lucifer and his minions.

37.21.10–11—*twenty-four plates*—This is in reference to the twenty-four gold plates found by the forty-three men that Limhi, the son of King Noah, has sent northward from the land of Lehi-Nephi to obtain help from the land of Zarahemla. The company became lost, completely by passing the Nephite settlement. They passed through the narrow neck of land that separated the great seas, travelling more northward still, until they came to a desolated country filled with bones, ruins, and artifacts of all kinds. As proof of their tale, the men returned with swords and breastplates retrieved from the ruins, together with a small collection of the twenty-four gold plates written in the language which they did not know (see *MS-C 8.6–12*).

37.21.74—*interpreters*—The Urim and Thummim by which King Mosiah was able to translate the twenty-four plates, discovering that they recounted the history of a people led from the Tower of Babel to the Americas, many generations prior to the arrival of Lehi and his family. These same interpreters were included with the Plates of Mormon by Moroni in order to facilitate the translation of the Book of Mormon by Joseph Smith. For whatever reason, the first edition of the Book of Mormon has "directors" instead of "interpreters" in this place, perhaps in reference to their general function for a seer as opposed to the specific function of translating ancient and unknown languages.

37.22 The fate of the Jaredites held great interest for the Nephites. Even though the mysterious ruins in the northern regions had been explained to a

20 Therefore I command you, my son Helaman, that ye be diligent in fulfilling all my words, and that ye be diligent in keeping the commandments of God as they are written.

{9—1830}

*21 And now, I will speak unto you concerning those twenty-four plates, that ye keep them, that the mysteries and the works of darkness, and their secret works, or the secret works of those people who have been destroyed, may be made manifest unto this people; yea, all their murders, and robberings, and their plunderings, and all their wickedness and abominations, may be made manifest unto this people; yea, and that ye preserve these interpreters.

22 For behold, the Lord saw that his people began to work in darkness,

* p. 328
Alma 37:21–23
MD 308

degree, yet the curiosity of the people seemed insatiable for all things Jaredite. Among those who sought power and dominion, the temptation to learn of the signs, oaths, and combinations of the Jaredites was too great. Sometime during the days of Helaman, the son of Helaman, wicked men found out everything that the Jaredites had done to bring satanic influences into their society (see *HE-C 6.16–29*). This manifestation came through the spirit of wickedness and not by way of the records of the Jaredites which the servants of God protected.

37.22.7–8—*his people*—The Jaredites had once been a covenant people of the Lord God. They rebelled against Him, reveling in sin and debauchery of all kinds. For their truculence they were taken to task by the servants of God, prophets who were raised up among them to testify against their wickedness. Eventually they became fully ripened in their iniquity, whereupon the Lord allowed them to wage a war of attrition which finally ended on the hill Ramah about the time Lehi and his family arrived in the promised land. The archetypal irony in the history of these people is that it reflected also on the Nephites as a people, they who would come to an end on the very same mount a thousand years later.

37.23 We have no idea from whence Alma is citing this passage of scripture. As far as we know, “Gazelem” was not a Jaredite; his name does not appear in Ether’s account of the Jaredite people. Many scholars had been tempted to assert that Gazelem somehow figured into the history of the Jaredite people because of the referential similarity between his instrument of translation and the two stones given to the brother of Jared on mount Shelem (see *ET-C 3.21–24*). This assumption, however, cannot be absolutely verified with scriptural evidence. We are cannot be certain that either of the “interpreters” which King Mosiah possessed was exactly the same as that possessed by this Gazelem (see *MS-C 8.13–14*). What is clear, however, is that there was a standard practice, established by divine fiat, that certain seers would be provided with instruments by which the languages of ages past could be interpreted. Mosiah had been provided with such an instrument as had the Prophet Joseph Smith. The scriptural archetype for this practice, at least for Alma, was this “Gazelem”. It is likely that “Gazelem” was a prophet whose life and teachings were inscribed upon the Plates of Brass, like those of Zenos, Zenock, and Neum. We might then justifiable conclude that Alma is quoting from the Brass Plates, a text with which Helaman would have been familiar.

37.23.11—*Gazelem*—This is the only time that the name of this seer appears in the narrative of the Book of Mormon. In the early history of the Church of Jesus Christ in these latter days, it seemed prudent that under certain circumstances, in the publications of the Church, that the names of the various parties depicted in the revelations should be disguised. One of the pseudonyms chosen for the Prophet Joseph Smith was “Gazelem” (see editions of the Doctrine and Covenants prior to the 1981 edition, Sections 78, 82, and 104), no doubt in reference to his special role in the Church as the prophet, seer, and revelator. Some linguistic scholars had suggested that the name “Gazelem” is derived from elements of the Hebrew language, meaning “Stone-of-God”. Simon Bar-Jonah’s Christian name, “Cephas” means roughly the same thing in Aramaic and was explicitly given to the senior Apostle because of the distinctive role he would play in the Church after the death and resurrection of the Savior (see *JN-C 1.40–42*, especially in the *JST*).

37.24 The Urim and Thummin which had been in the possession of Mosiah

yea, work secret murders and abominations; therefore the Lord said, if they did not repent they should be destroyed from off the face of the earth.

23 And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.

24 And now, my son, these inter-

and handed down through Alma to Helaman, would eventually be used to interpret Mormon's history into the Book of Mormon by the Prophet Joseph Smith.

37.24.11–13—*word of the Lord*—This is no doubt in reference to the general purpose for which instruments of translation were fabricated by the Lord for the use of His seers. We cannot assume with certainty that the cited words were only in reference to the stone which Gazelem possessed nor solely to those in the possession of the Nephites.

37.25 Again, we cannot at present point to the volume of scripture from which Alma is quoting. The application could be made, however, to any of the covenant people in any dispensation of time since the days of Adam and Eve. The Lord promised that He would provide a way by which subsequent generations might know of the wickedness that destroyed the previous inhabitants of any given promised land. Again, we might easily speculate with some confidence that Alma is citing from the Brass Plates.

37.26 The Jaredite civilization was allowed to self-destruct and an account of their wickedness was preserved upon the twenty-four gold plates crafted by Ether and translated by King Mosiah. Again, the implications of this cautionary tale cannot possibly have been lost on Helaman.

37.26.8—*they*—Here Alma specifically applies this scripture to the Jaredites and their history.

37.26.18–19—*thus far*—The implication here is that the destruction of the Jaredites was part of a continuing fulfillment of the scriptural prophecy just cited. The destruction of the Nephites at the Hill Cumorah would be another.

37.27 Apparently, Ether had been quite specific in his account regarding the very methods, the ceremonies, and rituals that were used to corrupt and destroy the Jaredites. It was the practical matters of degradation that Helaman was to preserve unrevealed and not the vivid consequences of sin.

37.28 At the heart of the matter is the question as to whether Alma trusted the hearts and minds of the Nephites. The answer is “No!” and we might have easily assumed that without much rumination because of Alma's experiences with Nehor, Amlici, Korihor, Zoram, and the peoples of Ammonihah and Antionum. Add this to the immediate history of his own father and the other priests of Noah, and it is not hard to understand the justifiable hesitancy and concern that Alma had for allowing the complete account generated by Ether to come to light. During the time of Alma's grandson, Helaman 2, the covenants that spawned the secret combinations would come by direct revelation from the enemy of all righteousness.

37.29 The abhorrence for sin and the dreadful consequences of sin were to constitute the fundamental curriculum of the Nephites from that time forward. Prurient curiosity would not be satisfied. We may say the same of the present circumstances. This is not a day of righteousness in which these historical atrocities might be intellectually entertained. Even with great contempla-

preters were prepared that the word of God might be fulfilled, which he spake, saying:

25 I will bring forth out of darkness unto light all their secret works and their abominations; and except they repent I will destroy them from off the face of the earth; and I will bring to light all their secrets and abominations, unto every nation that shall hereafter possess the land.

26 And now, my son, we see that they did not repent; therefore they have been destroyed, and thus far the word of God has been fulfilled; yea, their secret abominations have been brought out of darkness and made known unto us.

{~~9~~—1830}

27 And now, my son, I command you that ye retain all their oaths, and their covenants, and their agreements in their secret abominations; yea, and all their signs and their wonders ye shall keep from this people, that they know them not, lest peradventure they should fall into darkness also and be destroyed.

28 For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe; therefore I desire that this people might not be destroyed.

29 Therefore ye shall keep these secret plans of their oaths and their covenants from this people, and only their wickedness and their murders and their abominations shall ye make

Alma 37:25–31
DNTC 2:171,
193

tion we would be hard-pressed to come up with a time and place in which these great abominations might justifiably be made public. Frankly, only one comes to mind: before the judgment bar of the Lord Jesus Christ where the fate of all men will be determined.

37.30 All of Alma's antagonists had been capable of deliberate murder of the servants of God. There was no need to teach them how to do that "better", which would have been the case if the complete transcript of Ether's history were to be published.

37.31 Lehi had taught his family that the land of promised would be blessed unto them so long as they kept the commandments of God, worshipping the God of the land who is Jesus Christ (see *2 NE-C 1.6-11*). Moroni commented on the covenant made with the brother of Jared regarding their inheritance of the land of promise in the Americas, that the covenant was eternal, regardless of the ethnic origins of those who dwelt in the land. If they were righteous, they would be blessed with all the blessings of heaven and earth. If they were wicked, forsaking the covenants which they had made, they would be swept off the land (see *ET-C 2.8-12*). Moroni was editing the book of Ether after the final conflict between the Lamanites and the Nephites at the Hill Cumorah and had been a witness of the entire destruction of his people. It was Moroni's testimony that the secret combinations among the Jaredites and later among the Nephites and Lamanites that had caused the destruction of both of their civilizations (see *ET-C 8.19-24*). Such secret combinations would be the bane of the people who lived in the latter days before the second coming of Jesus Christ.

37.32 We might suppose that the Nephites would tease Helaman about the details of the Jaredite combinations out of intellectual curiosity. No doubt there were those in King Mosiah's day who desired to look upon the complete transcript of the translation of the twenty-four gold plates. We might also suppose that the petitions did not subside after Mosiah's death. Alma warns Helaman of these things because they have been a constant concern to him during the time that the records have been in his possession.

37.33 In lieu of the self-aggrandizement and elitism that secret combinations promote, the Christian disciple is to exercise great humility. It is not a matter of becoming more clever than the Gadiantons of the world; it is a matter of being able to call upon the power of God through righteousness. To the natural man, this seems counterintuitive; to a man who has begun to partake of the divine nature, this is the only rational approach to overcoming evil.

37.33.10-11—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

37.34 The power of the priesthood wielded in the defense of the pure and

known unto them; and ye shall teach them to abhor such wickedness and abominations and murders; and ye shall also teach them that these people were destroyed on account of their wickedness and abominations and their murders.

30 For behold, *they murdered all the prophets of the Lord who came among them to declare unto them concerning their iniquities; and the blood of those whom they murdered did cry unto the Lord their God for vengeance upon those who were their murderers; and thus the judgments of God did come upon these workers of darkness and secret combinations.

31 Yea, and cursed be the land forever and ever unto those workers of darkness and secret combinations, even unto destruction, except they repent before they are fully ripe.

{¶—1830}

32 And now, my son, remember the words which I have spoken unto you; trust not those secret plans unto this people, but teach them an everlasting hatred against sin and iniquity.

33 Preach unto them repentance, and faith on the Lord Jesus Christ; teach them to humble themselves and to be meek and lowly in heart; teach them to withstand every temptation of the devil, with their faith on the Lord Jesus Christ.

34 Teach them to never be weary of

* p. 329
Alma 37:30
MD 821

Alma 37:32-34
AF 108

Alma 37:33
CR86-A 72
CR88-O 7
CR01-O 34

Alma 37:34

innocent brings about a unity of heart and mind among the saints of God, a pure Christian love founded in obedience to the principles and ordinances of the Gospel. Zion is the perfect brotherhood of God; secret combinations are pale imitations, mockeries of the unity facilitated by the power and influence of the Holy Ghost. Satan is not capable of bringing happiness and joy into any secret combination.

37.35 We cannot determine how old Helaman was at the time of his father's counsel to him, but we may speculate a bit. Alma confers with his three sons sometime during the eighteenth year of the reign of the judges, or a period of time that corresponds to portions of the years 74–73 BC. The following year, during the nineteenth year of the reign of the judges (73–72 BC), Alma is apparently translated. If our previous chronologies have any merit at all (see *MS-C 28.0*), Alma would have been approximately 58 when he disappeared while traveling between the cities of Zarahemla and Melek (see 45.18–19), having been born in the land of Helam about the year 130 BC. The following chart ventures some dates that may prove helpful in understanding the narrative.

<u>Date</u>	<u>Event</u>	<u>Citation</u>	<u>FN Date</u>
130 BC	Alma the younger born (?)	Alma 5:5	
120 BC	Alma's escape to Zarahemla from Helam	Mosiah 24:25	121 BC
108 BC	Helaman born (?)		
106 BC	Shiblon born (?)		
104 BC	Corianton born (?)		
95 BC	Alma and sons of Mosiah plot destruction	Mosiah 27:8–10	
94 BC	Angel appears to Alma and friends	Mosiah 27:11	
93 BC	Alma and friends repair evils	Mosiah 27:35	
91 BC	1st year of the reign of the Judges	Mosiah 29:44	91 BC
74 BC	Mission to the Zoramites	Alma 35:12	74 BC
74 BC	Corianton 30 (?)		
74 BC	Shiblon 32 (?)		
74 BC	Helaman 34 (?)		
73 BC	Alma counsels with his sons	Alma 36–42	73 BC
73 BC	Helaman given charge of the records	Alma 37:1	73 BC
73 BC	Alma translated at 58 (?)	Alma 45:17–20	73 BC
56 BC	Helaman dies at 51 (?)	Alma 62:52	57 BC
56 BC	Shiblon take charge of the records	Alma 63:1	56 BC
53 BC	Corianton boards ship at 51 (?)	Alma 63:7,10	
52 BC	Shiblon dies at 54 (?)	Alma 63:10	53 BC

What is most striking about the chronology is that the three sons of Alma apparently die quite young, all in their fifties when they disappear from the pages of the Book of Mormon. We have assumed Corianton to be thirty years of age when he entered on his mission to the Zoramites, motivated in part by the age a man should be under Jewish law to be a minister unto the people. Making a two-year separation between him and each of his two older siblings assumes that there were no daughters born during the time these three sons came into the family. Note that Alma would have been 22 when Helaman was born, 24 at Shiblon's birth, and 26 years of age when Corianton came into the world. When Alma went on his destructive tear with the sons of Mosiah, his three boys would have been small children, Helaman probably no more than thirteen at the time. Perhaps one of the reasons that Alma counseled Helaman to learn wisdom in his youth was that he was not going to live to be an old man. The Lord and his father were asking him to be wise beyond his years in

good works, but to be meek and lowly in heart; for such shall find rest to their souls.

35 O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

CR90-A 36
CR91-A 117

Alma 37:35
MD 838
EM 1:184
CR86-O 31
CR87-A 84
CR94-A 56
CR99-O 53
CR01-A 35
CR01-O 50
Alma 37:35–37
CR93-A 111

order to protect the records and other artifacts of the Nephite peoples.

37.36 Helaman would need every iota of spiritual insight he could muster in order to outwit the world in the preservation of the records placed in his charge. Alma's counsel is that his greatest assets in this task would come as he sought the personal guidance of the Lord God of Israel.

37.36.9—*support*—Helaman would be sustained in all of his labors by the power of God if he were prayerful in all things.

37.36.22—*goest*—It would seem reasonable to suppose that the Lord would have a vested interest in the location of the custodian of the sacred records of the Kingdom of God in that part of the vineyard.

37.36.41—*affections*—The stewards of the Nephite records could only look upon the treasure in their charge as being of an intrinsically spiritual nature, not having any significant material value.

37.37 Could anything be clearer with regard to the nature of prayer? Prayer is an exchange, questions and answers, proposals and confirmations, requests and blessings. Prayer is a justifiable expression of confidence in the love of the Father for His children, an awareness and acknowledgement of His tender wisdom safeguarding all.

37.38 It is interesting that this term, "Liahona", appears nowhere else in the text of the Book of Mormon, yet Alma testifies that the "the round ball of curious workmanship" had been called by that name from the time Lehi found it one morning at the door to his tent while encamped in the valley of Lemuel (see *1 NE-C 16.9–10*). As to the origin of the name given to the brass director, we may only speculate as many students of the Book of Mormon have done. At least one scholar has suggested that the name is a combination of Hebrew and Egyptian morphemes which taken in conjunction with one another means "The guiding light that comes from God". In the text of the narratives where the Liahona plays a part, almost always the instrument is called a "director" or a "compass", referring to the practical function of the ball in the travels of Lehi's family. Some critics of the Book of Mormon have objected to the existence of a magnetic "compass" earlier than the second century design that existed in China. Lehi's director antedates the Chinese artifact by over eight hundred years. Certainly the Lord God's knowledge of the magnetic properties of the earth has been around longer than that. It seems unlikely, however, that the Liahona operated on the same principles that modern navigational compasses. The Liahona indicated which way Lehi's company was to travel in the wilderness, not which way was north. The use of a traditional magnetic compass would have implied that Lehi knew where he was going, that he had a map of some kind that could be oriented by a compass. The English word "compass" derives from Latin sources, through French, Spanish, and Portuguese, which mean "a stepping together", as delightful a description of the desirable relationship between Lehi and his God as we might hope for.

37.39.26—*Liahona*—The divine device prepared for Lehi and his family as they embarked into the wilderness from Jerusalem. It was the means that gave them direction for their entire journey to the promised land. It seems clear that other Nephites used the same director in their travels, even though that usage is not clearly stated in the record as we have it.

36 Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let all thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

37 Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

38 And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director—or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it.

Alma 37:36
MD 793
DNTC 2:438
CR85-O 6
CR88-A 3
CR02-A 99
Alma 37:36–37
CR87-O 104
CR01-A 36
CR01-O 78

Alma 37:37
MD 166
CR84-O 39
CR86-O 14,
86
CR88-O 8
CR96-A 20
CR97-A 100
CR98-O 24
CR00-O 21
CR01-O 54
Alma 37:38
AF 5
EM 2:829
Alma 37:38–39
EM 3:1429
Alma 37:38–40
CR86-O 81
Alma 37:38–45
MD 440
PM 403
Alma 37:38–46
EM 2:745

37.39 More than five hundred years after the discovery of the Liahona, men still marveled at the workmanship. Both Alma and Helaman had seen the Liahona; it had been included with all of the other artifacts that had been handed down from generation to generation.

37.40 One may make analogies between “faith” and “magnetism”, but it is a fruitless exercise. It is a simplistic argument to state that a magnetized compass point indicates the direction of the magnetic poles of the earth in the same way that faith points a man’s heart to God. Such an argument trivializes faith. It was the unified faith of Lehi and his children, of Ishmael and his children, that powered the Liahona. Without that unity, the director did not work.

37.41 Being led daily by the miracle of the Liahona became commonplace to many of the Lehi’s company, to the degree that they ceased to be reverent about the blessings which the Lord was pouring out upon them. Alma had just finished counseling Helaman about the importance of daily prayer, the value of diligently seeking and recognizing the power of God in one’s life. In the first edition of the Book of Mormon the present paragraph begins with verse 32, implying that all of the intervening material about faith, repentance, resisting temptation, and prayer are part of the same point that Alma was attempting to make. The Liahona was an instrument designed to help develop spirituality and unity in the hearts and minds of those to whom it was given.

37.41.38—*progress*—In fact, the trip from Jerusalem to the land of Bountiful should have taken no more than two or three months; Lehi and his company were eight years in the wilderness.

37.42 The members Lehi’s company were frequently lost in the Arabian wilderness and nearly drowned in the depths of the sea because many of them treated the blessings of God with frivolity and irreverence.

37.43 Laman, Lemuel, and other members of Lehi’s company failed in their commitment to one another to live according to the directions given by the Liahona. In their disunity, the family weltered in the wilderness, hungry and thirsty, filled with sorrow and despair, the righteous and the wicked suffering together. They were expected to get along.

37.44 Alma’s comparison suggests that our circumstances as a people today do not differ much from that experienced by Lehi and his family in the wilderness of Arabia. There are those among us who wish to do as Father instructs, willing to press forward in faith toward eternal life. There are others who are as recalcitrant as Laman and Lemuel, determined to live their lives after the lusts of the natural man. Yet the commission of the Father is that we should progress together, unified. The Lord’s purposes include those who have not as

39 And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness.

40 And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.

41 Nevertheless, because those miracles were worked by small means it did show unto them marvelous works. They were slothful, and *forgot to exercise their faith and diligence and then those marvelous works ceased, and they did not progress in their journey;

42 Therefore, they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions.

{¶—1830}

43 And now, my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass (now these things were temporal) they did not prosper; even so it is with things which are spiritual.

44 For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land.

Alma 37:40
EM 2:908

Alma 37:41
CR90-A 7
Alma 37:41–46
MD 739
* p. 330

Alma 37:43–44
EM 2:829

Alma 37:44
CR92-O 108
Alma 37:44–45
MD 769
Alma 37:44–47
CR96-A 82

yet been completely converted to the principles of happiness and salvation. We are expected to bear one another's burdens; the righteous are not permitted to abandon the wicked in the desert to die alone.

37.44.14—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

37.45 In many respects, the Liahona served as an outward representation of the rod of iron in Lehi's Dream. In order to be led through the mists of darkness to the Tree of Life, one must maintain a hold on the rod. These are practical examples of the easiness of the way, if we will but exercise faith in the Lord Jesus Christ by abiding by all that has been revealed by him through his servants.

37.45.36—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

37.46 How hard is it to walk in a straight and narrow path if we hold on to a rod that is headed in the direction we desire to go? How difficult was it to look into the Liahona and discern the instructions that were inscribed there? Why linger? Pressing forward along the path brings us to the fruit of the tree which is not only beautiful and delicious, but is also eternally nourishing. Why dawdle in the midst of a parched and merciless desert waste when with a little

45 And now I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow into a far better land of promise.

{¶—1830}

46 O my son, do not let us be slothful because of the easiness of the way; for so was it with our fathers; for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if

Alma 37:45
EM 1:184
EM 2:829
CR88-A 9
CR90-O 28

Alma 37:46
CR90-A 8
CR94-O 103
CR98-A 19

self-restraint and humility, one may find the consummate oasis, a paradisiacal garden of abundance?

37.47 The purpose of Helaman's existence for the next seventeen years was to preserve that which had entrusted to his care, add his history to that of his ancestors, and teach the principles of eternal life to his people. He could only do that in the Lord's way, and that only with great diligence.

37.47.36—*farewell*—Although Alma's disappearance from the land of Zarahemla would transpire within a matter of weeks, it is unlikely that Helaman's father is saying goodbye here. We should probably understand Alma as counseling his son to go forward successfully, which is the literal meaning of the word.

38.0 In the current edition of the Book of Mormon, Alma's counsel to Helaman occupies two chapters (36–37), that to Shiblon a single chapter (38), and his instruction to Corianton four chapters (39–42). In the first edition of the Book of Mormon each discourse to a son constituted a single chapter.

38.0.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

38.0.8—*Shiblon*—Other than the fact that Shiblon accompanied his father on the mission to the Zoramites (see 31.7), Alma's counsel to his second son contained in this chapter, and incident references in two other places in the book of Alma, we know little of his life and ministry. He pursued his ministry among the Nephites with his two brothers (see 49.30) and later assumed responsibilities for the archives of the Nephite civilization (see 63.1). Mormon would conclude, after having read all that was available to him on the Plates of Nephi, that Shiblon was a good and just man, walking uprightly before God. Shiblon's last recorded act was to transfer his divinely appointed custodial responsibilities to his nephew, Helaman the son of Helaman (see 63.13). He ought not be confused with a Jaredite of the same name who was the son of Com, or with a Nephite general who died in the final conflict at the hill Cumorah who name is spelled "Shiblom".

38.1 The repetition of the Lord's words to his Nephite servants once again illustrates the general principle that what the Lord says to one, He says to all. There are instances where we may liken the scriptures unto ourselves as a matter of self-improvement; there are other times when the scriptures should be personally applied in order to provide self-preservation. Obedience to the commandments of God while dwelling in a land promised to his covenant people is one of the latter.

38.1.18—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

we will look we may live forever.

47 And now, my son, see that ye take care of these sacred things, yea, see that ye look to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

{Chapter XVIII} (Chapter 38)

The commandments of Alma to his son Shiblon.

{¶—1830}

1 MY son, give ear to my words, for I say unto you, even as I said unto Helaman, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence.

Alma 37:47
MD 740
CR83-O 68
CR84-A 112
CR84-A 32
CR84-O 110
CR87-A 59
CR88-O 7
CR93-O 16,
17, 70
CR95-A 117
CR96-A 20
CR97-A 71
CR98-A 65
CR01-O 69
Alma 38
EM 1: 35, 150,
151
EM 3:1166

Alma 38:1
CR85-A 16
CR86-A 34
CR02-O 42

38.2 Although these pages are not graced by a detailed account of Shiblon's missionary activities among the Zoramites, it is clear that the young man had been patient and long-suffering while sojourning in the land of Antionum. The next twenty years of service in the Kingdom of God still had to be lived, a daunting task given the conflicts that would embroil the land of Zarahemla. Shiblon could not despair, become discouraged, or disanimated because of the recalcitrance and willful disobedience of the Nephites

38.2.31—*youth*—If our chronologies have any merit at all, Shiblon is no more than 32 years of age at this time (see 37.35).

38.3 Alma's eldest son had remained in the city of Zarahemla during the mission to the land of Antionum. Shiblon and Corianton had accompanied their father. Why one of the young men would remain faithful while the other would fall from grace is a question not easily resolved in any family. The children of men are agents, free to choose life or death, happiness or sorrow, and their motivations for doing so are often beyond our ken. As far as we know, Shiblon and Corianton were raised in the same household, exposed to the same events and teachings, growing up in the same familial atmosphere. Yet Corianton succumbed to temptation while his brother did not.

38.3.34—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

38.4 As to why Shiblon was thrown in jail while his father was not we may only speculate. How Shiblon came to be nearly stoned to death does not come to light in the pages of the Book of Mormon. That there was a miraculous divine intervention in both cases is clear from the narrative.

38.4.8—*bonds*—We are not privy to the circumstances that resulted in Shiblon being incarcerated nor are we ever informed as to the events that led to his life nearly being taken. The time spent by the missionaries in the land of Antionum was relatively short. The account that we have of the teaching of the people is focused on Alma and Amulek's efforts with the poor Zoramites who sought the missionaries out.

38.5 We will read little of the remainder of the life of Shiblon in his service to the Lord God of Israel, but the implication of the words of his father is that he would have many other opportunities to experience trials, troubles, and afflictions. His success in rising above these experiences would come as he allowed himself to be sustained and edified by the God of Heaven.

38.5.5—*Shiblon*—Other than the fact that Shiblon accompanied his father on the mission to the Zoramites (see 31.7), Alma's counsel to his second son contained in this chapter, and incident references in two other places in the book of Alma, we know little of his life and ministry. He pursued his ministry among the Nephites with his two brothers (see 49.30) and later assumed responsibilities for the archives of the Nephite civilization (see 63.1). Mormon would conclude, after having read all that was available to him on the Plates of Nephi, that Shiblon was a good and just man, walking uprightly before God. Shiblon's last recorded act was to transfer his divinely appointed custodial responsibilities to his nephew, Helaman the son of Helaman (see 63.13). He ought not be confused with a Jaredite of the same name who was the son of Com, or with a Nephite general who died in the final conflict at the hill Cumorah who name is spelled "Shiblom".

2 And now, my son, I trust that I shall have great joy in you, because of your steadiness and your faithfulness unto God; for as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end.

3 I say unto you, my *son, that I have had great joy in thee already, because of thy faithfulness and thy diligence, and thy patience and thy long-suffering among the people of the Zoramites.

4 For I know that thou wast in bonds; yea, and I also know that thou wast stoned for the word's sake; and thou didst bear all these things with patience because the Lord was with thee; and now thou knowest that the Lord did deliver thee.

5 And now my son, Shiblon, I would that ye should remember, that as much as ye shall put your trust in God even so much ye shall be delivered out of your trials, and your troubles, and your afflictions, and ye shall be lifted up at the last day.

Alma 38:2
CR85-O 41, 48
CR88-A 49

* p. 331

Alma 38:5
CR97-A 100

38.6 Alma had experienced great trials and tribulations throughout his life, some of them self-inflicted, most as a result of his efforts to advance the Church and Kingdom of God upon the earth. He testifies, however, that his knowledge of Shiblon's future is not merely an extension or an extrapolation of his own experiences, but a witness that had come to him through the power and influence of the Holy Ghost. He was allowed to know of Shiblon's future primarily because Alma was his father and had a vested interest in his success. Additionally, Alma was Shiblon's priesthood leader.

38.6.14–15—*these things*—That is to say, Alma's personal knowledge of his son's activities among the Zoramites, as well as his future service among the Nephites.

38.6.41–43—*born of God*—Through faith in Christ, sincere repentance, and the ordinances of salvation, Alma had become a new man, a son of Jesus Christ, prepared to be a worthy receptacle of the power and influence of the Holy Ghost. See also 36.1–5.

38.7 This is a truncated version of that which he had spoken to his son Helaman (see 36.6–11), and a brief rehearsal of that which had been related by Mormon in the book of Mosiah (see *MS-C 27.8-17*).

38.8 This is entirely consistent with the account given to Helaman (see 36.10–21) and that recorded by Mormon, notwithstanding obstinate and perverse arguments to the contrary (see *MS-C 26.19–31*). The salvation of Alma from the torments of hell came when he caught hold of not only the name of Christ, but also on the teachings of his own father, who had testified that the damned might find salvation, but only through the mercy and love of the Lord Jesus Christ. We may look upon the acts of Alma in his misery as those of a desperate man, and we would be correct to do so. We who dwell upon the earth are all desperate, a fallen race for whom there is no redemption except through the atoning sacrifice of the Son of God. There is no peace for the wicked, only for those who have been redeemed from their wickedness.

38.8.33–34—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

38.9 Jesus of Nazareth was more than a genial teacher, a social reformer, or a determined advocate of the truth. He was and is the means whereby men and women in every age of the earth since the beginning can obtain happiness in this life and joy in the eternities. Without the Son of God there would have been no creation. Without the Son of God, every man would have come into this world blind and ignorant, and would have remained so for all eternity. Death, destruction and eternal misery would have been the lot of every man, woman, and child had not the Lord Jesus Christ taken upon himself mortal flesh and overcome the effects of a lost and fallen world. There is no divine truth of which the Lord does not testify; there is no proper conduct that the Son of God fails to observe to do.

38.9.38—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean

6 Now, my son, I would not that ye should think that I know these things of myself, but it is the Spirit of God which is in me which maketh these things known unto me; for if I had not been born of God I should not have known these things.

7 But behold, the Lord in his great mercy sent his angel to declare unto me that I must stop the work of destruction among his people; yea, and I have seen an angel face to face, and he spake with me, and his voice was as thunder, and it shook the whole earth.

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8 And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul.

9 And now, my son, I have told you this that ye may learn wisdom, that ye may learn of me that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness.

Alma 38:8
MD 38
MF 366
PM 334
CR90-O 49
CR95-A 104
Alma 38:8–9
CR86-A 11
CR00-O 34
CR02-O 88

Alma 38:9
MD 448
PM 208, 290
CR85-O 42
CR88-O 79,
102
CR93-O 45, 48
CR99-A 83
Alma 38:9–15
EM 1:184

“anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

38.10 From all that we can tell from the account left to us by the prophet Mormon, Shiblon was true and faithful to all that his father and his God required of him while he remained in mortality. In order to keep his father’s instructions to the letter, Shiblon would have to remain humble and full of love for those for whom he had responsibility. He would have to be meek and mild, yet unrelenting in his advocacy of truth and righteousness.

38.11 Nehor, Amlici, Zoram, and Korihor had been guilty of all of these things and their fates had been sealed as a result. They descended into hell without remorse, until it was everlastingly too late. Corinaton’s troubles began in earnest when he exalted himself before the Zoramites (see 39.2). Humility comes in the presence of God, when we seek His counsel and guidance in all things. His strength and His wisdom can be our own only if we are pure before Him, having observed to do all that He has required of us.

38.12 The servants of God are empowered, but that divine power can only be wielded in righteousness. The Holy Ghost graces a righteous man with wisdom and understanding far beyond that of his fellow beings, but that particular gift is not given so that the saint may intellectually bludgeon those who oppose him. Contention contaminates relationships, eventually destroying the natural affection that the Father and the Son desire for each of the children of God. A man inspired by the Spirit of God is anxiously engaged in activities that will advance the cause of Christ, to bring to pass the immortality and eternal life of mankind.

38.13 Here Shiblon is warned against the kind of sin that prevailed in the conduct of men like Sherem (see *JC-C 7.1–4*) and Amlici (see 2.1), men whose eloquence bought them favor with the people who enjoyed a deft tongue, who wished to have their ears tickled by the flatteries of men. The Zoramites all prayed the same prayer, word for word (see 31.12–18), but there were those whose elocution stunned the rest of the Zoramites. No doubt, Zoram himself was the most articulate of them all.

38.13.6—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

10 And now, as ye have begun to teach the word even so I would that ye should continue to teach; and I would that ye would be diligent and temperate in all things.

11 See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength.

12 Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness.

13 Do not pray as the Zoramites do, for ye have seen that they pray to be heard of men, and to be praised for their wisdom.

Alma 38:10
CR91-O 81
Alma 38:10–12
DNTC 1:333

Alma 38:12
MD 113, 373,
556
DNTC 2:323
TSWK 554
EM 1:266, 319
EM 3:1305
CR81-O 100
CR82-O 80
CR85-O 40
CR89-A 4, 54
CR90-A 18
CR90-O 18
CR91-A 63
CR01-O 98
CR02-A 99
Alma 38:13
CR93-A 19
Alma 38:13–14
MD 585

38.14 Here Alma paraphrases one of the major tenets of the set prayer of the Zoramites (see 31.17–18). The Zoramites cared nothing for their brethren among the Nephites; they even had a jaded view of those of their own number, establishing a social stratification that depended upon wealth and education. The servant of God is especially attuned to the needs of those who are impoverished of material and spiritual means, an attitude that was the polar opposite of that held by the vast majority of the inhabitants of the land of Antionum.

38.15 Nothing could be more desirable than to find oneself in a state of peace and rest in the Kingdom of God after the final judgment of Christ, except to be able to sit down with those for whom one has a deep and abiding love.

38.15.35—*sober*—Rather than evoking an admonition to refrain from alcoholic beverages, it is likely that Alma is suggesting that the Gospel of Jesus Christ cannot be effectively taught except with an attitude of reverence for the truths contained therein. Frivolity, giddiness, and light-mindedness have no place in the ministry of the Church and Kingdom of God, though good humor is always welcome.

38.15.38—*farewell*—Although Alma’s disappearance from the land of Zarahemla would transpire within a matter of weeks, it is unlikely that Shiblon’s father is saying goodbye here. We should probably understand Alma as counseling his son to go forward successfully, which is the literal meaning of the word.

39.0 In the first edition of the Book of Mormon, Alma’s counsel to each of his sons constitutes its own chapter. The current edition of the text divides Chapter XIX into four chapters, and for that reason the necessary phrase “Comprising chapters 39 to 42 inclusive” was added to Mormon’s introduction; it was not present in the first edition nor on the plates from which Joseph Smith translated the book.

39.0.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

39.0.8—*Corianton*—During his mission among the Zoramites, Corianton would succumb to temptation which not only caused his father much personal anguish, but nearly destroyed all that Alma was attempting to do to redeem the apostates. He would eventually repent of all of his wickedness and at the end of his life would be considered as faithful in all of his dealings with God and men as was his brother Shiblon.

39.1 Actually Alma had considerably more to say to Corinton than he did to Shiblon, if Mormon’s representation of his counsel to his three sons is proportionally accurate. Shiblon had passed through extraordinary adversity while in the land of Antionum, imprisoned and nearly stoned to death, and yet pursued his course as he had been ordained.

39.1.19—*brother*—Alma is referring to his son Shibon

39.2 We cannot be certain as to the extent of Corianton’s physical and intellectual gifts, but can be sure of Corianton’s own estimation of them. Even if there was some supporting evidence to Corianton’s claims of superiority, his

14 Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times.

15 And 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 unto this people. Be sober. My son, farewell.

{Chapter XIX} (Chapter 39)

The commandments of Alma to his son Corianton. Comprising chapters 39 to 42 inclusive.

{¶—1830}

1 AND now, my son, I have somewhat more to say unto thee than what I said unto thy brother; for behold, have ye not observed the steadiness of thy brother, his faithfulness, and his diligence in keeping the commandments of God? Behold, has he not set a good example for thee?

2 For thou didst not give so much heed unto my words as did thy brother, among the people of the

* p. 332
Alma 38:15
MD 740
DNTC 3:317

Alma 39
EM 1:35, 150,
151, 152,
213
EM 3:1166
CR02-O 88

Alma 39:1–13
CR87-A 102
Alma 39:1–14
DNTC 3:40

self-promotion was unbecoming a servant of God. Such conduct would have isolated him from his missionary companions and would have put him at odds with the self-congratulating Zoramites.

39.2.21—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

39.3 We may only speculate why Corianton pursued the harlot in the wilderness. If his braggadocio had distanced him from his companions and the Zoramites, he may have gone there out of spite or boredom. In any event, Isabel was receptive to him, no doubt flattering him because of his physical beauty and wit.

39.3.31—*Siron*—This is the only time this place name is mentioned in the text of the Book of Mormon. The borders of the Lamanites would have been to the south and to the east of the land of Antionum, inasmuch as that is the direction that the wilderness lay. One scholar of the Book of Mormon asserts that the name means “land of deserters or apostates”, but gives no linguistic evidence for his claim.

39.3.37—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

39.3.41—*Isabel*—This is the only place in the Book of Mormon that this harlot is mentioned by name.

39.4 The great tragedy here is that Corianton was not a curious pubescent lad; he was an adult, old enough under the Law of Moses to serve as a minister to the people. It is also likely that he was married and had children. If our chronologies be correct, Corianton was at least thirty years of age when he accompanied his father into the land of Antionum (see 37.35). There really were no extenuating circumstances which might have explained his fall from virtue.

39.5 Corianton could not possibly have been ignorant of the grievousness of his sin. Denying the Holy Ghost constitutes spiritual suicide, murder of the innocent partakes of the essence of Lucifer’s rebellion, and wanton sexual conduct mentally and emotionally demeans the fountain of life for the adulterers.

39.5.11—*abomination*—An abomination is that which is as loathsome as the effects of death, that which is fetid and putrid, whether spiritual or physical.

39.5.30–31—*innocent blood*—At best, the shedding of innocent blood is the depriving of life from a person who was not guilty of the crime which supposedly justified the execution. At the heart of the meaning, however, is that the spiritual orientation of the murderer is such that if given the opportunity, he or she would willingly put the Lord Jesus Christ to death.

39.5.33—*denying*—Denying the Holy Ghost is another marker of spiritual depravity. What this sin amounts to is to knowingly stare truth in the face and declare that it is not true. Such a person would have come to a personal understanding of the atonement of Jesus Christ, having been redeemed of sin, and then willingly choose to descend into the mire of wickedness out of spite, out of hatred for the Redeemer.

Zoramites. Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom.

3 And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron among the borders of the Lamanites, after the harlot Isabel.

4 Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted.

5 Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost?

Alma 39:3
EM 4:1578
Alma 39:3–4
EM 4:1578
Alma 39:3–4, 11
EM 1:190
Alma 39:3–6
EM 3:1123

Alma 39:4
CR85-O 48
CR88-O 40

Alma 39:5
AF 446
MD 23, 124
MF 61, 62
FPM 162
EM 1:265
CR80-A 90
CR86-A 4
CR92-A 94
CR93-O 32
CR98-O 102
CR00-O 58
Alma 39:5–6
DNCT 1:223
Alma 39:5–9
DS 2:92

39.6 Denying the Holy Ghost is an act of conscious rebellion against the nature of God and, ultimately, a rejection of one's own nature as a son or daughter of God. In this decision, a person chooses to be a son of perdition. As difficult as it is to imagine anyone making such a choice, yet all men must know and be warned that this sort of step is terminal, it is final in every way. In a similar vein, taking the life of another is a step that cannot be retraced. No murderer is capable of restoring his victim's mortality and therefore has incurred an unimaginable spiritual debt. How does one repent of an attitude so depraved that taking the life of an unoffending soul produces no regret? We live in a day and age in which the third most heinous sin is commonplace, which reflects poorly on the civilization which does not severely censure immorality. The ancient remedy for open adultery was the death of both parties, physically representing that which had already taken place spiritually. Obtaining forgiveness for immoral conduct was and is an extraordinarily difficult process, a process through which, however, Corianton willingly passed through.

39.7 No righteous father wishes to see sin in the lives of his children. Alma knew the spiritual consequences of sin, the pains and sufferings of both body and spirit that accompany great transgressions against the laws of God.

39.7.19—*crime*—Under Nephite law, adultery was one of those acts which had punishment affixed (see *MS-C 2.13* and 30.9–11).

39.7.28—*harrow*—Alma had personal experience with the beneficial effects of having one's soul harrowed (see 36.11–17)

39.8 It is clear that Corianton's conduct had been blatant and had been advertised about in the entire land of Antionum. It is hard to imagine how Corianton ever hoped his misbehavior to remain a secret to his friends and family in the land of Zarahemla, especially since he must have been dealt with ecclesiastically for his misconduct.

39.9 Through faith in the Lord Jesus Christ, sincere repentance for his criminal acts against God and his fellow men, Corianton could find forgiveness of sins, a complete erasure of all that he had done to embarrass himself, his family, and the Church.

39.9.25—*cross*—Some students of the scriptures have assumed that this is a reference to the cross of Christ, but it is not. First of all, the word "cross" as it is used here is a verb and not a noun. Second, there are eight separate, but related, meanings of the verb "cross" in Webster's 1829 Dictionary which include, "cross out, erase, pass from side to side, thwart, obstruct, hinder, embarrass, counteract, contravene, contradict, debar, preclude". There is no usage of the verb "cross" in the English language that has reference to crucifixion, except in conjunction with making the sign of the cross over the upper body by traditional sectarian Christians. This, of course, would have no correspondence in Nephite culture.

39.9.49—*it*—Not in reference to Christ's cross as some have supposed, but rather to the necessity of Corianton openly taking upon himself the responsibility for the sins which he had committed, regardless of the disappointment that that acknowledgement would bring to his friends and family

39.10 Both Helaman and Shiblon had proven faithful in their stewardships and covenants, even in times of great trials and tribulations. No doubt that Corianton had considered himself superior to his older brothers because of his

6 For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness.

7 And now, my son, I would to God that ye 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 good.

8 But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day.

9 Now my son, I would that ye should repent and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this ye can in nowise inherit the kingdom of God. Oh, remember, and take it upon you, and cross your*self in these things.

10 And I command you to take it upon you to counsel with your elder brothers in your undertakings; for

Alma 39:6
AF 410
DNTC 1:461
JC 278
MF 121
EM 1:352
EM 3:1391
EM 4:1499

Alma 39:7
CR01-A 30
Alma 39:7–9
FPM 162

Alma 39:9
CR86-A 4, 58

* p. 333

intellectual and physical gifts. Now he was expected to put all of that aside that he might have support in his attempts to find salvation and exaltation.

39.11 It was Corianton's vanity that had put him in jeopardy in the first place, together with his definite lack of wisdom. He could not dare to depend upon his physical and intellectual gifts as a way to validate his self-worth, else he would soon find himself in the same kinds of sins that were threatening his eternal salvation. In addition, much of the subsequent iniquity of the Zoramites might have been avoided if Corianton had conducted himself better among them, iniquity for the which Corianton was now directly accountable.

39.11.29—*harlots*—Apparently Isabel had associates who plied their trade near the Lamanite wilderness.

39.11.41—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

39.12 Part of the irony of Alma's counsel to his son Corianton was that he had once been as destructive to the progress of the Church and Kingdom of God, the major difference being, of course, that Alma was far more deliberate in his wickedness than Corianton had been. In this, we may suppose, Alma took some courage that his wayward son could still find redemption from his wickedness; if he, Alma, had been spared and was subject to salvation, so also might Corianton be one day looked upon with favor.

39.12.4—*Spirit*—Continuous revelation was the means by which the Church of Christ and Alma's own family were governed and directed.

39.13 Corianton would be required to place his whole soul, and all of the means at his disposal, to bring about the redemption of his soul.

39.13.10—*mind*—By turning his mind to the Lord, Corianton would come to realize his shortcomings and follies, notwithstanding any intellectual prowess with which he may have been preternaturally gifted.

30.13.11—*might*—In this context, "might" is in reference to Corianton's "will", his power to choose.

30.13.13—*strength*—Both physically and spiritually Corianton would be required to wear away his life for the salvation of his fellow men.

39.13.25—*wickedly*—Certainly in terms of the act or acts of adultery that he had committed, but he was also responsible for the display of pride that undoubtedly many others felt they could emulate with impunity.

39.13.30—*them*—We cannot be completely certain as to how many among the Nephites, Zoramites, and Lamanites had been adversely or would be adversely affected by Corianton's mischief with the harlot Isabel. As part of the repentance process he would be required to acknowledge his misdeeds and ask forgiveness for having led any of them astray, just as the Alma and the sons of Mosiah had done after they had been effectively called to repentance (see *MS-C 27.32-37*).

39.14 The piece of counsel is a tell-tale sign that in part Corianton must have been flattered into accepting some of the premises upon which Zoram had built his religion. Wealth and the high regard of one's fellows were at the heart of Zoramite theology. Corianton's prideful weaknesses were apparently exploited by the servants of Lucifer which eventually led to his downfall.

behold, thou art in thy youth, and ye stand in need to be nourished by your brothers. And give heed to their counsel.

11 Suffer not yourself to be led away by any vain or foolish thing; suffer not the devil to lead away your heart again after those wicked harlots. Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words.

12 And now the Spirit of the Lord doth say unto me: Command thy children to do good, lest they lead away the hearts of many people to destruction; therefore I command you, my son, in the fear of God, that ye refrain from your iniquities;

13 That ye turn to the Lord with all your mind, might, and strength; that ye lead away the hearts of no more to do wickedly; but rather return unto them, and acknowledge your faults and that wrong which ye have done.

14 Seek not after riches nor the vain things of this world; for behold, you cannot carry them with you.

{9—1830}

Alma 39:11
CR84-A 96
CR85-O 48, 85
CR87-A 84
CR88-A 69
CR97-A 20
CR00-O 62

Alma 39:12
CR92-O 105

Alma 39:14
CR01-A 109

39.15 Alma's discourse on the coming of the Lord Jesus Christ into the world in order to bring about the redemption of mankind from death and hell is another tell-tale marker that Corianton had probably been seduced by the very teachings he had been called expose as false doctrine. The Zoramites were vehement Anti-Christ, believing in their own unique unilateral salvation by the pleasure of the spirit god, and the universal condemnation of all those not of their party. It is hard to imagine anything short of personal sin that could have caused Corianton to disavow one of the fundamental principles he had been taught since childhood.

39.15.15—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

39.16 The visit of the Lord Jesus Christ to the Nephites was still one hundred years distant, or approximately three generations away. Alma's hope was that the children and grandchildren of the Zoramites might have been prepared for that singular event in Nephite history.

39.16.24–26—*prepare their minds*—Before faith can be effectively exercised, there has to be a degree of knowledge upon which that faith can act. The prejudices of men are founded in ignorance. Acquiring faith unto salvation begins with the acknowledgement of truth.

39.17 There are to be found in Alma's teachings here a faint echo of Korihor's protestations against the prophecies of the servants of God. For him, hope was foolish and vain, the coming of Christ an unknowable event, and prophecy was nothing more than an inculcated tradition (see 30.12–16). Korihor has not been unique in his condemnation of divine revelation; the vanity and arrogance of men have popularize this point of view among those who consider themselves informed intellectuals of a modern era. It is also interesting that modern sectarian theologians have completely ignored what must be an obvious flaw in their tenets; that is, God only has interest in the salvation of those of His children who lived during and after the mortal ministry of His Son. The fact of the matter is that the earliest inhabitants of this planet were well aware of the coming of the Christ, many thousands of years before his birth, and were expected to live by the precepts which he would teach in the Meridian of Time. These principles were received through divine revelation and from time to time, because of apostasy from the truth, messengers have been sent from the presence of God to men and women who were earnest in their desire to live by every word that proceeds forth from the mouth of their God.

15 And now, my son, I would say somewhat unto you concerning the coming of Christ. Behold, I say unto you, that it is he that surely shall come to take away the sins of the world; yea, he cometh to declare glad tidings of salvation unto his people.

Alma 39:15
JC 51
PM 82, 291,
333, 513
Alma 39:15–19
PM 30

16 And now, my son, this was the ministry unto which ye were called, to declare these glad tidings unto this people, to prepare their minds; or rather that salvation might come unto them, that they may prepare the minds of their children to hear the word at the time of his coming.

Alma 39:16
PM 30

17 And now I will ease your mind somewhat on this subject. Behold, you marvel why these things should be known so long beforehand. Behold, I say unto you, is not a soul at this time as precious unto God as a soul will be at the time of his coming?

Alma 39:17
EM 3:1392
CR90-A 81

39.18 If one segment of the inhabitants of the earth have been favored to receive the truth and have an opportunity for salvation, should not the rest have a chance as well? What is true in time, is also true for geographic location; what is true for the living is also true for the dead.

39.19 Alma and the sons of Mosiah could speak with great personal authority regarding the effective ministry of messengers sent from God the eternal Father. The spiritual history of the earth is replete with such visitations. The key to the ministry of angels is one of the principle blessings of having even the lesser or Aaronic Priesthood functioning on the earth.

40.1 Note that in the first edition of the Book of Mormon, the entirety of Chapter 40 of Alma formed part of the same paragraph with the last five verses of Chapter 39. In conjunction with the concept of continuous revelation and the promise of a redeem Savior, the Zoramites rejected any notion of a resurrection from the dead. Their god was a spirit; always had been, always would be (see 31.15). The apparent extrapolation of this precept was that this life was to be enjoyed in all of its extremities, extremities that were made possible through the acquisition of power, fame, and wealth.

40.2 No doubt one of the more effective Zoramite arguments against the Nephite teachings regarding resurrection was that there was no evidence of anyone have received that blessing. That was a fair assessment of history from the days of Adam and Eve, inasmuch as no one had ever been permanently raised from the dead and nor had any ascended into Heaven with a body that had passed through death. The Lord Jesus Christ, who would live in the Meridian of Time, would be the first who would achieve victory over the grave. That power had been uniquely given him of the Father. He was to be the first-fruits of them that slept and all men would come forth from the places that their bodies were laid down through the power that had been invested in the Son of God. Every man, woman, and child who has ever breathed a breath in this world will receive their bodies in the resurrection, every person according to economy of God. Thus, the saints will come forth to dwell with Christ during the Millennial reign; the wicked will be reserved until the last moments prior to the final judgment when they, too, will stand before the Savior in the flesh to receive their just deserts.

40.2.38—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who

18 Is it not as necessary that the plan of redemption should be made known unto this people as well as unto their children?

19 Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming?

{Chapter XIX; continued}
(Chapter 40)

1 NOW my son, here is somewhat more I would say unto thee; for I perceive that thy mind is worried concerning the resurrection of the dead.

2 Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ.

Alma 39:18
CR93-O 32, 45
CR00-A 108
Alma 39:18–19
CR86-O 70
Alma 39:19
CR98-O 51

Alma 40
AF 394
MD 576, 639
GD 277
EM 1: 35, 142,
150, 151,
152, 203,
213, 381
EM 3:1166
CR02-O 88
Alma 40:1–3
JC 51
Alma 40:1–26
PM 268
Alma 40:1,11–
12
CR81-O 25
Alma 40:2
AF 386
MD 163, 378
Alma 40:2–4
MD 638
Alma 40:2–6
AF 384
Alma 40:2–16
JC 24

has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

40.3 The time of the coming forth of the dead from the grave had been a topic of discussion since the time our first parents dwelt upon the earth, having been cast out of the Garden of Eden to suffer the trials and tribulations of mortality, and eventually disease and death. Had it not been for the presence of the cherubim and the flaming sword, Adam and his posterity most certainly would have attempted to obtain fruit from the Tree of Life once their loved ones began to sicken and die. The promise of the Lord God was, however, that in lieu of the fruit of immortality that lay beyond their grasp in the Garden, the children of Adam and Eve were assured that one day, through the auspices of the atonement of Christ, all men would have their physical bodies restored to them, perfected and glorified to one degree or another. For some, the wait has been lengthy; for others the promised blessings have already been realized. We who dwell in the latter days have much the same dilemma. We have been promised that this final dispensation would herald the second coming of the Lord Jesus Christ to the earth and the ushering in of the Millennium. We have not, as yet, been given the day or the hour of his arrival. We have no real firm month or year upon which to fix our minds, for that matter. The promise has been made, a general itinerary established, but the details are left to our hope and faith.

40.4 We who live in this dispensation have far more knowledge on this matter than did Alma at the time he was instructing his son Corianton. We know, almost to the hour, when the Son of God came forth from his tomb. We also know that there were many others who came forth from their tombs about the same time, both in Jerusalem and environs, and in the Americas among the Nephites. These are matters of historical record. As to the coming forth of the rest of righteous, however, we may only speculate in broad generalities. Since the hour of the Savior's resurrection from the dead, there have been many who have come forth from their graves. We can be specific about Peter and James, as well as Moroni and John the Baptist, inasmuch as these four who suffered death appeared as resurrected personages as part of the events leading up to the restoration of the Church and Kingdom of God upon the earth. Many thousands, perhaps millions of the righteous, will arise from the dead at the time of the Lord's appearing in the heavens. They will be caught up to meet him in the air. During the thousand years during which the earth itself will rest from the ravages of sin and disease, a continuous release of the spirits in both paradise and prison through resurrection will take place, as these are prepared to come forth in glory. The wicked will not come forth from the tomb until the Millennial reign has come to an end and the earth endures another short season of wickedness and warfare. By the time the earth itself passes through death, resurrection, and exaltation, every mortal who has ever dwelt upon this planet will have received their immortal physical body in preparation for their eternal destiny.

40.5 We may only surmise about why Alma referenced three different times of resurrection. In general, we may conclude that he was thinking first of the resurrection at the time the Lord Jesus came forth, and then of the general resurrection at the time of his second coming, and third of the final resurrection of the unjust. Such speculation, as Alma well knew, is merely fodder for controversy and he chose not to explore the topic further in that vein.

3 Behold, he bringeth to pass *the resurrection of the dead. But behold, my son, the resurrection is not yet. Now, I unfold unto you a mystery; nevertheless, there are many mysteries which are kept, that no one knoweth them save God himself. But I show unto you one thing which I have inquired diligently of God that I might know—that is concerning the resurrection.

* p. 334

4 Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed.

Alma 40:4
DNTC 2:393
EM 3:1223

5 Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case—that there is a time appointed

40.6 As might be expected, Alma's chief concern in the timing of the resurrection had to do with what transpired to the spirit of a man between his death and resurrection. Certainly good men and women such as Adam and Eve, Abraham and Sarah, and Lehi and Sariah had to be experiencing some sort of state as disembodied spirits. Everyone for four thousand years, both saint and sinner, waited for the time of the first resurrection that would be personally announced by the Lord Jesus Christ himself. What would be the purpose of that period of time? What would such an experience be like for the righteous; what would it be like for the wicked? About this postmortal state Alma knew considerable.

40.6.3–4—*must needs*—There is a purpose for the period between death and resurrection that is vital to the salvation of mankind.

40.7 Alma poses this all-important question to his son Corianton in the hopes that it might spur his thinking, that he might reflect upon the illogical doctrines of the Zoramites and perceive the truth of the matter.

40.8 This summation becomes particularly salient when reflecting upon the prophecies regarding death during the Millennium. According to the servants of God in every age, men during that blessed time will live to be the age of a tree, and then their bodies will be changed from mortality to immortality in the twinkling of an eye. In other words, the period of time as a disembodied spirit will be quite short during that thousand year period. In that light, it becomes difficult to say how many resurrections there are, since it is conceivable that every day of the week for a thousand years could be counted as a separate resurrection. Alma has no interest in itemizing the process.

40.8.32–33—*one day*—It is interesting that Alma chose this terminology, this equation between the time frame of the Lord and that of His children here on the earth. For it is clear in the revelations preserved by the servants of God, that a thousand of our years does, indeed, equal one day as time is measured in the Celestial Kingdom. Once again, however, Alma has no interest in pursuing the issue inasmuch as it constitutes intellectual trivia when compared to the problems that his son is facing.

40.8.37—*time*—God the Father and His exalted children are in the midst of eternity and time as we consider it is a temporal matter. But inasmuch as Father's chief concern is with His children who dwell upon the earth, He does concern himself about sequences of events and the timing of those events in terms that His children can understand.

40.9 Alma had watched tens of thousands of his brethren hewn down in civil war and in wars perpetrated by the Lamanites. He had watched an equal number of Lamanites ushered into the world of spirits completely unprepared to go there. What was to be their state between the time they suffered the pangs of death and their eventual resurrection from the dead? Since Alma had been the means by which so many had lost their lives, he was deeply concerned about the welfare of the dead. Alma had also suffered the pains of hell during the three days following the appearance of the angel to the sons of Mosiah and himself. He had been redeemed from that hell through his conversion. How would the wicked fare over a long period of time? This had been a troubling issue for Alma. The Lord God of Israel had been merciful to his servant and had revealed a great deal about that place and time. There is a

that all shall rise from the dead.

6 Now there must needs be a space betwixt the time of death and the time of the resurrection.

7 And now I would inquire what becometh of the souls of men from this time of death to the time appointed for the resurrection?

8 Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not; all is as one day with God, and time only is measured unto men.

9 Therefore, there is a time appointed unto men that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now, concerning this space of time, what becometh of the souls of men is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know.

Alma 40:6–21
EM 3:1091

Alma 40:7
EM 3:1407

Alma 40:8
EM 2:464
CR94-O 41

Alma 40:9–14
EM 2:773

little bit of irony regarding his inquiries by the fact that Alma was probably translated (see 45.18–19).

40.10 This is a bit of a jab at those who doubted that anyone could know the future. The resurrection of the dead will be accomplished in a fashion that will leave no doubt any anyone’s mind that the God of Israel knew all things from the beginning to the end and for that reason knew precisely how to deal with each of His children in such a way as would be to their best advantage.

40.11 At the time of death, a determination must needs be made as to the temporary spiritual state of a man or women until the time of his or her resurrection from the dead. This, of course, is brought about by divine judgment.

40.11.23—*angel*—We would probably be correct in assuming that the angel who revealed the status of the dead in the spirit world was the same one that conversed with him and the sons of Mosiah at the time of their conversion and the same one that commanded Alma to return to the city of Ammonihah after he had been violently rejected by the inhabitants thereof.

40.11.53—*home*—There is some disagreement as to the meaning of this word in terms of its reference point. Clearly, returning home would imply that each spirit child went back to where it was prior to mortal birth. That we once dwelt in the presence of God, part of His eternal family in the Celestial Kingdom, there can be no doubt. The central question about which the controversy revolves has to do with whether or not the spirit returns in person to the Celestial Kingdom for an initial judgment which would determine their status in the world of spirits, whether they will reside in paradise or prison. The teachings of the living prophets give us to understand that by “home” Alma is referring to that spirit state in which we lived our entire eternal existence prior to being born, rather than the location. Once we have laid aside our physical bodies in death, our spirit bodies are immediately receptive to the power and influence of the Holy Ghost and the mind and will of God. It does not matter when or where we died, the immediate effect is the same. If our spirit minds and hearts are aware of the presence of God, we are “home”, as if we were standing before the throne of God. Thus, the spirit remains upon the earth, dwelling in a state of rest or misery according to the divine revelation regarding one’s comparative state of righteousness.

40.12 Those who have accepted the fullness of the Gospel of the Lord Jesus Christ have no fear of death. Their entrance in to the world of spirits is a joyful one, having their faith confirmed, having been justified in their expectations, finding themselves in the company of the righteous, embraced by loved ones who passed on before them. There is peace, rest, and happiness for them because there is no uncertainty, no anxiety, and no regrets. Their course during mortality has been found acceptable. Their progression in light and truth is enhanced by their association with those whom they have revered in life, the prophets, seers, and revelators of the Lord Jesus Christ. They enjoy the constant companionship of the Holy Ghost, full of faith, hope, and charity. Prior to the mortal ministry of the Savior, the only distress that might have possibly come into their spirit existence was the awareness that there were those who were suffering under the weight of guilt and a sense of failure, a body of men and women whom they could not comfort.

10 And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man.

11 Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

Alma 40:10
CR92-A 37

Alma 40:11
EM 1:26, 204,
364
EM 3:1392
EM 3:1407
CR94-A 11
CR95-O 76
CR98-O 113
Alma 40:11–12
CR88-A 63
CR92-A 103
Alma 40:11–14
AF 520
AGQ 2:84
MD 347, 349,
402, 554,
655, 748,
762
DNTC 1:521,
824
DS 2:158, 164,
230
JC 295, 468,
672
MM 3:3:267
EM 1:398
EM 2:774
EM 3:1406
Alma 40:11–14,
21
CR01-O 78

Alma 40:12
MD 563, 748
DNTC 1:742
DNTC 3:484,
534
JC 677
PM 318
EM 1:364
EM 3:1062
Alma 40:12–13
CR00-O 12
Alma 40:12–14
EM 3:1407

40.13 The spirits of the wicked cannot rest in the paradise of God because there is nothing there that can satisfy their desires. Those who have lived their lives according to the lusts of the flesh, who have lived after the desires of the natural man are no longer able to gratify those lusts and desires because their carnal bodies have vanished away into the dust of the earth. In what may they take pride? Where is their wealth, their fame, their power to oppress the lives of others? Their treasures are cankered; in their fallen state of affairs there is no one to admire them, and they are powerless to extricate themselves from the world of anxiety and distress into which they have fallen. They are mocked and tormented by Lucifer and his minions who offer no hope, no positive future expectation, nothing more than endless association with the damned. They are filled with abject sorrow, unrelenting grief, and unabated anger. In despair they succumb to what they believe to be their eternal lot. For those who found themselves in spirit prison prior to the atoning sacrifice of the Lord Jesus Christ having been accomplished, prospects were bleak indeed.

40.13.64–65—*outer darkness*—This is in reference to a temporary condition that reigns in the world of spirits, and constitutes the prison into which the wicked are cast for a time. There is a permanent prison reserved for the sons of perdition that bears the same name.

40.14 As the parable of Lazarus and the Rich Man instructs us, the inhabitants of prison and paradise had no communion prior to the death and resurrection of the Lord Jesus Christ (see *LK-C 16.19–31*). There had been a great gulf set between the righteous and wicked that neither could cross over. This was the state of affairs in the spirit world at the time Alma was teaching his son. Not until the Lord visited the spirits in paradise, was there a way for the prisoners to escape their prison. With the authority of Jesus Christ, the righteous were given leave to enter in among those who were suffering to preaching faith, repentance, and vicarious work for the dead.

40.15 Certainly the blessings bestowed upon the righteous at the moment of death constituted a foreshadowing of that which would come in its fullness at the time that the spirit and the body were rejoined through resurrection. Some traditional Christians have fallen into the same theological errors as the Zoramites, thinking that the state of the spirit immediately after death is the final one, that there is no more to be gained in eternity. That there is happiness and misery in the world of spirits after death there can be no question. That the state and frame of mind and heart of the spirit of each man, woman, and child in paradise or prison is based on their on the deeds done while in the flesh is also true. That the die is forever cast in that temporary residence is a tragic heresy. The mercy of God is far more expansive than the narrow, proscribed views of the sectarians.

40.16 It is easy to understand how the Zoramites embraced the notion of death and consignment to spirit prison or spirit paradise as a resurrection. It was a product of their ignorance and inexperience. From the days of Adam and Eve no man or woman had ever reclaimed their physical body through resurrection. The principle may have been clearly taught, but no external evidence could be brought to bear. Thus, in their apostasy, the Zoramites eliminated from their theology the whole purpose for coming upon the earth. Their false god, a doctrine inspired of the devil, had no physical body and would never have one. Thus, for them, the physical release from mortality was a step toward becoming as their god. Resurrection, therefore, was not understood as a rejoining of the body and the spirit, but merely as the shedding of the physical body. The willingness to wrest the meanings of doctrinal words to

13 And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into *outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

14 Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

15 Now, there are some that have understood that this state of happiness and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection, the raising of the spirit or the soul and their consignment to happiness or misery, according to the words which have been spoken.

16 And behold, again it hath been spoken, that there is a first resurrection, a resurrection of all those who have been, or who are, or who shall be, down to the resurrection of Christ from the dead.

Alma 40:13
MD 315
EM 1:364
Alma 40:13–14
MD 245, 342,
551, 757,
834
DNTC 1:120
EM 2:585
EM 3:1062
*p. 335

Alma 40:14
MD 837, 851
DNTC 3:532
JC 677
EM 2:585

Alma 40:15
MD 508
Alma 40:15–21
DS 2:300

Alma 40:16
AF 386
Alma 40:16–24
AF 384

fit the vain philosophies of men is not unique to the Zoramites. Alma taught the truth to his son, that the “first resurrection” had not as yet transpired and would not transpire until the Son of God came forth from his own tomb.

40.16.12–13—*first resurrection*—The first resurrection began the morning that the Lord Jesus Christ rose from the dead. There were a few others that accompanied him in this initial victory over the grave, who appeared to other members of the Church, friends and family, as confirming witnesses as to the reality that the power of the resurrection had been vouchsafed to the Son of God. Since that day many others have claimed their glorified bodies as need has required, but the vast majority of the saints will not be restored to their bodies until the second coming of the Savior at the beginning of the Millennium. In other words, Alma is testifying to Corianton that his stay in the world of spirits was likely to be quite lengthy. He then would have to chose how he wanted to spend that period of time.

40.16.34—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

40.17 While Alma may have understood the misconception regarding the meaning of the phrase “first resurrection”, his wished his son to know that such an interpretation was dangerously erroneous. Resurrection is what it is, an eternal restoration, an eternal union of the physical body and the spirit.

40.18 The inhabitants of the earth for the first four thousand years of the earth’s existence would come forth in the first resurrection. Alma testifies at the time he is speaking to his son, that he did not know if that first general resurrection included both the wicked and the righteous or just the righteous (see 40.19). Subsequent revelation has resolved the matter. The “first resurrection” is that of the just, those who found solace in the paradise of God after their mortal lives came to an end.

40.18.24—*Adam*—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.

40.18.30—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean

17 Now, we do not suppose that this first resurrection, which is spoken of in this manner, can be the resurrection of the souls and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth.

18 Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ.

Alma 40:17
MD 508
Alma 40:17–23
EM 3:1392

“anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

40.19 Some students of the Book of Mormon have been somewhat confused at Alma’s statements regarding those who would come forth in the “first resurrection”. What is difficult to determine in these verses is how much of that which Alma is saying is his own opinion and how much is revealed truth (see 40.20). Some scholars have attempted to resolve the matter by suggesting that Alma is using the phrase “first resurrection” as a “qualitative” phrase rather than a “temporal” phrase; that is to say, that the word “first” is the “best” rather than at the head of a sequence. So far as the text of the Book of Mormon is concerned, this interpretation does little to clarify the matter.

40.19.37–38—*I say*—Alma did not know at the time he was teaching his son what the exact sequence of events would be insofar as the resurrection from the dead was concerned, so he provided Corianton with his opinion on the matter. There is no question that all of the righteous who lived prior to the death and resurrection of the Lord Jesus Christ will come forth in the “first resurrection”. The wicked will have to wait for the “second resurrection” or the resurrection of the “unjust” which probably begins at the end of the Millennium during the “short season” prior to the death and resurrection of the earth itself.

40.19.52—*before*—In general, Alma’s statement may very well be true. The literal resurrection of the righteous who lived before the Meridian of Time may take place before the general resurrection of the faithful saints who lived after the mortal ministry of Christ, but the one may fall on the heels of the other in such a short period of time as to make no serious difference. Also, it is clear that there have been individuals who died after the death and resurrection of the Savior who have been called forth from their graves notwithstanding the fact that the vast majority of the saints who lived during the first four thousand years of the earth’s temporal existence have not as yet received their eternal reward, Peter James, John the Baptist, and Moroni, to name but four.

40.19.63—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the

19 Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

Alma 40:19
AGQ 1:35
DS 2:300

House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

40.20 Alma anticipated that the resurrection of Jesus Christ would bring about an immediate general resurrection. This was his opinion, his belief on the matter. No doubt his views have changed somewhat since that time.

40.20.16—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

40.21 Alma’s pedagogical intent was not to discourse upon the timing or the nature of the resurrection. He was attempting to teach his son about the reality of the spirit world and the conditions that awaited both the righteous and the wicked.

40.22 Alma now begins to clarify another word that had apparently been co-opted by the Zoramites. “Restoration” is a word which is frequently used in conjunction with the process of the resurrection. That is to say, that resurrection means to have the physical body “restored” to the spirit that once inhabited that tabernacle of clay. The resurrected body, however, would be considerably different from the one possessed while in mortality. While the latter was subject to disease, injury, and decay, the former would be impervious to any mortal agency, and would continued in its perfected and glorified

20 Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

22 Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets.

Alma 40:20
AGQ 1:35
MD 54
DS 2:300

Alma 40:21
MD 508

Alma 40:22–23
AGQ 1:39, 43
DS 2:290, 293

state for eternity. The Zoramites, however, with their twisted interpretation of the word “resurrection”, likewise taught that “restoration” meant the perfection of the spirit, no matter how corrupt it may have been during mortal life. Hence, the commission of acts that otherwise might have been condemned as heinous crimes against virtue and integrity, were merely dismissed as minor flaws which would be corrected in the “resurrection”. This particular Zoramite blessing, however, was reserved only to the followers of Zoram and to no others.

40.22.20—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

40.23 This is the definition of resurrection that unravels all of the ancillary doctrines of the Zoramites. Once resurrection is understood properly, the rest of Zoramite teachings are revealed for what they are: the vain imaginings of a wicked man.

40.24 Any man who spent any time at all with the writings of the prophets, seers, and revelators would understand the precise meaning of the word “resurrection”.

40.24.19—*prophets*—A prophet is one who testifies that Jesus is the Christ. This is a patently clear definition as one peruses the writing of the ancient seers and revelators, none of whom wrote without bearing their witness of the coming Messiah.

40.25 The children of God in their perfected and glorified state, are vessels of light and truth, pure intelligence like that of their eternal Father. They are heirs of all that He has and is. In them there is no darkness; they have overcome the lost and fallen world of their mortal habitation through the atonement of Jesus Christ and the power of the resurrection.

40.26 Those who have chosen to remain in their prison rather than hearken to the voice of the servants of God and the gentle whisperings of the Holy Ghost, will eventually reap the eternal harvest of that which they sowed in their souls during mortality and perpetuated during their imprisonment. For them there is no mansion prepared; they have no place in Kingdom of God. At the extremity of this frame of mind and heart are the sons of perdition, for whom there is no redemption of any kind, save for the restoration of their physical bodies, apt vessels for the depraved and degraded spirits which will inhabit them for eternity.

41.1 In the resurrection, all of the physical imperfections that accompany mortal existence will be eliminated. Congenital defects are erased, grievous injuries are repaired, even loss of hair will be rectified. Susceptibility to death and disease will be absent, and the spirit will possess his or her glorified

23 The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be *lost; but all things shall be restored to their proper and perfect frame.

24 And now, my son, this is the restoration of which has been spoken by the mouths of the prophets—

25 And then shall the righteous shine forth in the kingdom of God.

26 But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

{Chapter XIX; continued}
(Chapter 41)

{9—1830}

1 AND now, my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have wrested the scriptures, and

* p. 336
Alma 40:23
MD 749
DNTC 1:641
DNTC 2:401
EM 1:344
EM 2:734
EM 3:1080
CR90-O 96, 97
CR91-A 8
CR92-A 103
CR93-A 34
CR96-O 77
CR00-A 16
CR00-O 11
CR01-O 78
Alma 40:23–26
MD 186, 641
Alma 40:23,25
CR92-O 97
Alma 40:24–26
DNTC 2:404
Alma 40:25
MD 655
Alma 40:25–26
MD 759
EM 3:1407
Alma 40:26
MD 748
EM 2:833
CR97-A 11
Alma 41
MD 398, 576
EM 1: 35, 150,
152, 183,

tabernacle forever, filled with joy and gratitude. There are notable exceptions to this felicity, the sons of perdition being the most prominent. The Zoramites taught that the “resurrection” was a redemption and perfection of the spirit rather than a perfection of the body. This false doctrine troubled Corianton deeply.

41.1.4—*son*—Meaning, of course, Corianton.

41.1.12—*restoration*—As applied to “resurrection”, “restoration” implies that the body that comes forth from the tomb has all of the same physical features that the body had in mortality. That is to say, a resurrected body has two arms, two legs, and all of the other parts that usually constitute the human form. Additionally, we are to understand that the same fundamental eternal elements that composed the body during mortality will be “restored” to their proper places during the resurrection. The principle itself is simple, but the Zoramites had twisted the doctrine to suit their own perverse teachings (see also 40.22)

41.2 The separation of the spirit and the body at death is an event that transpires to all who have been born upon this earth, none excepted. But physical death does not come about as the result of any sin or transgression committed by the individual. It comes as a direct result of the fall of Adam and Eve, their partaking of the fruit of the Tree of the Knowledge of Good and Evil which caused genetic changes in their amortal bodies which had been given to them by God the eternal Father when they first entered into the Garden of Eden. If they had not partaken of the fruit of that Tree, they would still be in the Garden, all things having continued in their deathless state without change. Adam and Eve were responsible for their own subjugation to the power of death; it was, after all, their conscious choice that brought about that result. But all other living things have suffered injury, disease, and death for no fault of their own; men, women, and children perish from the earth every day because they are the sons and daughters of that first fallen couple. This, as anyone can surmise, is not fair, it is not just, that someone should suffer for the actions of another. Hence, the universal nature of the physical resurrection of the body. Every being that has lived on this earth for any time at all, will come forth from death clothed upon with the physical body that they were given at birth. The power of the resurrection was vested in the Son of God, and through that power everyone will receive the physical bodies they once inhabited, perfected, without blemish, glorified according to the will and judgment of God.

41.2.46—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been

have gone far astray because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee.

2 I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.

203, 213,
381
EM 3:1166
CR02-O 88
Alma 41:1–5
EM 3:1227

Alma 41:2
EM 2:775
EM 3:1219,
1392
CR93-O 49
CR01-O 78
Alma 41:2–3
AGQ 2:38
CR00-A 18
Alma 41:2–6
EM 2:775
Alma 41:2–10
AGQ 5:16

designed to bring us all back into the presence of God as he is.

41.3 The “restoration” of the spirit, however, is based upon another eternal principle. One of the primary purposes of earth life is to be tested. The process is complex and often misunderstood. We chaff sometimes at the circumstances in which we find ourselves, dumbfounded at that which has befallen us as our lot in life. The purposes of all of our experiences is to develop aspects of our spirit being that we might be perfected in our eternal “personalities”, that we might acquire all of the divine attributes which, as children of God, are embryonically within all of us. If we chose light and truth, we develop a certain way; if we chose darkness and falsehood, our “growth” takes another path. There are blessings associated with obedience, just as there are punishments in conjunction with disobedience. Most of the substantive blessings and punishments have to do with what we have become as a result of our actions. There is only one way to acquire the divine attributes of godliness, and that is by acting as God would in any given set of circumstances. Such conformity to eternal truth changes the soul of man, prepares him for the glory of the eternal worlds. Needless to say, contrary conduct inhibits or even prohibits the development of the divine nature in man. Thus, if a man has lived a life of debauchery and self-indulgence, how can he ever be freed from the damning effects of his lifestyle? Only through faith in the Lord Jesus Christ, sincere repentance, and submission to the ordinances and covenants of the Gospel of Christ. One cannot have a remission of sins and a bestowal of divine nature as the result of human or godly whim. Yet, this is precisely what the doctrines of the Zoramites asserted; that a man could have goodness “restored” to him, even though he had never ever been good in his life.

41.4 While it is true that mortality will one day put on immortality and corruption will one day be freed from dissolution, according to the justice of God, yet men chose whether they will have eternal happiness or endless misery by their conscious choices while in mortality. Once those decisions have been fixed, a man may find that his opportunity for salvation has passed, his fundamental nature so radically transformed that nothing can be done to redeem him. He can be only that which he has chosen to be.

41.5 It is somewhat unnerving to contemplate how it is that children of the same Father would make differing decisions that radically alter their eternal destinies, some to eternal happiness and others to eternal misery. One must come to the conclusion that the right to chose for oneself what one will become is no small gift. It is a perilous gift indeed. The key to the matter is to determine where our enthusiasms lie; the desires of our heart, the thoughts of our minds, constitute the motivations for our outward conduct which in turn determines our eternal future.

41.6 Those who desire evil, will plant the seeds of evil in their hearts and minds and will reap the appropriate harvest. By the same token, those who desire goodness, will cultivate only goodness in their hearts and minds which will be manifested in their daily walk and talk.

41.7 Those that escape endless misery in hell, whether in prison in the world

3 And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.

4 And if their works are evil they shall be restored unto them for evil. Therefore, all things shall be restored to their proper order, every thing to its natural frame—mortality raised to immortality, corruption to incorruption—raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on one hand, the other on the other—

5 The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

6 And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

7 These are they that are redeemed

Alma 41:3
CR89-O 34
CR94-O 116
CR02-O 42
EM 2:774
Alma 41:3–4
AF 72
AGQ 5:30
MD 404
Alma 41:3–5
AF 108
EM 2:772
Alma 41:3–7
EM 2:774
CR98-O 113

Alma 41:4
MD 163, 378,
508, 514
DS 3:279
MF 135
CR93-O 49
Alma 41:4–5
CR86-A 71

Alma 41:5
EM 2:775
CR95-O 28
Alma 41:5–6
MD 191

Alma 41:7

of spirits or the final habitation of the sons of perdition, are those who have desired goodness to one degree or another. In our Father's house are many mansions, each adapted to the desires and perfections of the children of God. Our eternal dwelling place is determined, in large measure, by those things which we have done in the flesh that have caused our souls to become more like that of the Father and the Son.

41.8 We should take heart that God our eternal Father is not capricious. His law is immutable, steadfast, and certain. No act of goodness will pass unnoticed, no act of kindness will fail to bless the originator. Every action will have an eternal reaction; in all of this will be fairness and order. The promise of God is that there is safety in godliness.

41.9 Corianton had sinned openly with the harlot Isabel because he had been convinced that the Zoramite doctrine of "restoration" would cleanse him from all wrongdoing and that he would be saved at last. He allowed that self-deception to overwhelm him because he really desired to satisfy the lusts of his flesh. This cloak of wickedness was a tissue of lies which could not protect him in the day of judgment.

41.10 As beings of light and truth, we cannot find happiness or security in the darkness of sin and falsehood. Water can only be produced by using the appropriate ratio of hydrogen and oxygen; the very definition of what water is, is derived from its components. Likewise, eternal happiness can only be produced as the result of embracing more truth and light. Rejection of those two components to any degree, lessens the degree of happiness that a person enjoys, and ultimately induces the soul to experience misery.

41.11 God is a being of infinite happiness and joy; the natural man is an enemy to God and ever has been and for that reason is miserable by comparison. The natural man indulges himself in cheap imitations of happiness, through physical stimulations of one sort of another, mental gymnastics, exercising of unrighteous dominion, and a host of other perversions. Introducing elements contrary to one's fundamental eternal nature is galling, bitter and irritating. There is no rest for the wicked. The desires of the flesh are at war with the desires of the spirit, and there can be no peace in the hearts and minds of the children of men when their carnal desires overwhelm their desires for light and truth.

41.11–25–27—*gall of bitterness*—For an extended definition of this phrase, see 36.18.29 and 36.18.29–31)

41.12 A simple question, the answer to which is obvious. If a natural man consciously persists in being natural, what can be done for him? How can such a man be made divine? Certainly he cannot be forced to become something that he does not wish to be.

41.13 In physical "restoration", that is to say, in the "resurrection", the body is restored to what it would have been had there been no fall. In terms of spirituality, a man can only be what he chooses to be; he cannot be made better or worse than that which he sincerely desires. As a man chooses righteousness, his horizons are expanded and he is given to understand wherein he can do more good; and thus, he is led from one principle of truth to another until he has incorporated all and has become even as the Father is. When a man comes before the judgment seat of Christ he will receive that which he deserves in

of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.

*8 Now, the decrees of God are unalterable; therefore, the way is prepared that whosoever will may walk therein and be saved.

9 And now behold, my son, do not risk one more offense against your God upon those points of doctrine, which ye have hitherto risked to commit sin.

10 Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness.

11 And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore, they are in a state contrary to the nature of happiness.

12 And now behold, is the meaning of the word restoration to take a thing of a natural state and place it in an unnatural state, or to place it in a state opposite to its nature?

13 O, my son, this is not the case; but the meaning of the word restoration is to bring back again evil for evil, or carnal for carnal, or devilish for devilish—good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful.

MD 404
DNTC 2:129
MF 141
EM 2:774
CR89-A 91

* p. 337

Alma 41:9–10
CR85-O 81

Alma 41:10
AGQ 3:96
DNTC 3:212
MF 363
EM 1: 35, 184,
266
EM 3:1211
CR80-O 61
CR83-A 77, 96
CR85-O 48
CR86-A 71, 86
CR87-O 50
CR89-O 50
CR90-A 55
CR90-O 82,
108

CR91-A 15
CR91-O 104
CR92-A 94,
122
CR93-A 6
CR93-O 19,
40, 112
CR94-A 56
CR96-A 52
CR97-A 11, 69
CR00-O 58
CR01-A 30
CR02-A 103
CR02-O 88, 94

Alma 41:10–11
MD 113, 836
DNTC 2:323
DS 2:99
CR89-A 89

righteousness, those qualities which true faith in Jesus Christ, sincere repentance, and observance of all of the ordinances and covenants which have been offered to him, including how he has responding to the whisperings of the Holy Ghost.

41.14 And here is the heart of the matter. A man who has been merciful will be treated mercifully. A man who had been generous in his relationships will find generosity in return. A good man will dwell with those who are as good as he is. In other words, that man who chooses to live by the principles of Celestial law will be invited to live with those who also choose to live after that fashion. The choice is relatively simple: do you wish to be restored to that place where you once resided as a spirit child of God the eternal Father? If so, then you must, in the face of every trial and tribulation which this lost and fallen world can provide, press forward in faith, doing those things which you naturally did in the presence of God and His angels before the foundations of the earth were laid. Ultimately, this is the restoration which has eternal merit. On the other hand, do you wish to suffer the abject misery that fallen mortals have endured for the past 6,000 years? If so, then it is possible to be miserable forever, to be “restored” in eternity to that which you experienced while associating with the dregs of humanity and the off-scourings of hell.

41.15 The manner in which you treat your fellow men does not go unnoticed. The being most aware is yourself. There will come a time in which every man will evaluate that which he has done to others, whether good or evil, and conclude that which he ought to receive in turn. No man will need to tell you where you belong, which society in eternity is fit for likes of yourself. You will know in no uncertain terms, to your own joy and contentment, or to your own grief and despair.

42.1 Corianton, as part of his temporary acceptance of Zoramite doctrine, was troubled by the prospect of divine punishment. If God loves His children, why would He be inclined to allow one of them to suffer dire eternal consequences? This particular issue had been addressed many hundreds of years before. Lehi, nearing death, had instructed Jacob in some detail regarding the nature of law in general and the law of God in particular (see *JA-C 2*). Zoram’s conclusion was that, at least for the Zoramites, any and all infractions against the will of God would be resolved in the “resurrection”, that bodiless state which they asserted would “restore” a man from his wicked state to a perfected state acceptable to Heaven (see previous chapter). Corianton had bought into this appealing false doctrine and had lost sight of the nature of eternity, what brings happiness and joy into the existence of divine beings, and the principles which govern all creation. This sort of wrong-headedness is at the heart of “moral relativism” today. As father Lehi told Jacob, if there are no potential punishments for breaking the laws of God, neither can there be any potential blessings for observing to do them (see *2 NE-C 2.10–14*). It is not possible to have one without the other. Without opposition in all things, like punishments and blessings, how could any being be called “God”, inasmuch as there could be no opposite by which to make the distinction?

42.2 The first example of the judgment, justice, and mercy of God that Alma

14 Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again.

15 For that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all.

{Chapter XIX; continued}
(Chapter 42)

{9—1830}

1 AND now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand—which is concerning the justice of God in the punishment of the sinner; for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery.

2 Now behold, my son, I will

CR96-A 81
Alma 41:10–15
EM 1:380
Alma 41:11
DNTC 2:86,
502
EM 3:985
CR80-O 16
CR86-A 71
CR97-A 11
CR00-O 47
CR01-A 30, 75
Alma 41:12–15
DNTC 2:404
DNTC 3:256
DS 2:65
Alma 41:13
DNTC 3:591
EM 4:1771
CR00-A 18
Alma 41:13–14
EM 1:167
Alma 41:13–15
MD 642
DNTC 1:216,
239
DS 2:292
DS 3:278
PM 345
MM 2:129
EM 1:183
Alma 41:14
MD 655
CR01-O 78
Alma 41:14–15
AGQ 1:200
Alma 41:15
MD 408
DNTC 2:230
Alma 42
MD 407, 611
DNTC 1:87
DNTC 3:318
PM 232, 245
EM 1: 35, 150,
151, 152,
203, 213
EM 2:748
EM 3:1166
CR86-O 13
CR89-A 72
CR96-O 100
CR02-O 88
Alma 42:1
MD 508

gives his son is that which was articulated after Adam and Eve partook of the Tree of the Knowledge of Good and Evil.

42.2.27—*Eden*—The Missouri River and its tributaries drain a vast area, no less than eight of the United States and portions of two Provinces of Canada. From this we might conclude, with no further evidence, that Eden comprised most of the territory east of the present day Rocky Mountains. The Garden of Eden which was located eastward in that land, corresponds geographically to that which we currently refer to as Jackson County, Missouri.

42.2.39–40—*drew out*—This verb choice seems a little odd inasmuch as we usually think of Adam and Eve having been “cast out” of the Garden of Eden after they had partaken of the fruit of the Tree of the Knowledge of Good and Evil. If the truth be known, the Lord God led our first parents to a place of safety, in Adam-on-di-Ahman, where they would be free from the perils of the Garden which most assured would have destroyed them had they remained there.

42.2.48—*east*—We may not know precisely why the entrance to the Garden of Eden lay to the east, but it is clear that access to the Tree of Life would have been possible at that point or there would have been no need for the angels.

42.2.55—*cherubim*—In traditional Hebrew literature, there are two distinct forms of angelic servants to the God of Heaven: cherubim and seraphim. Again, in traditional thinking, seraphim are generally anthropomorphic, usually graced with symbolic wings to indicate their ability to journey quickly from one place to another. The cherubim were typically of animal form, divine beings that had fulfilled the measure of their creation.

42.2.58–59—*flaming sword*—Certainly a most intimidating instrument that effectively dissuaded Adam and Eve from attempting to enter back into the Garden of Eden to obtain fruit from the Tree of Life when the extremities of terminal disease and the prospect of death faced them..

42.3 Before Adam had partaken of the fruit of the Tree of the Knowledge of Good and Evil he only experienced good, given the circumstances in the Garden of Eden. There was no way for him to truly comprehend how good things were in that sacred grove until he experienced something of the lone and dreary conditions of which we now partake as mortals upon the earth. Once a resident in this lost and fallen world, Adam knew that his former circumstances were preferable; he could distinguish between them because of the effect that each had had upon him. Hence, the desire to return to the Garden and, hence, the necessity to place rather frightening wardens at the entrance. Had Adam partaken of the fruit of the Tree of Life while in his fallen state, his destiny would have been fixed; he could have been able to progress no further and would have remained a Telestial being for all eternity. Only through death and resurrection can a man or a woman obtain exaltation in the Celestial Kingdom of God. Thus, the “punishment” in having been expelled from the Garden of Eden and the return path blocked by the angels and the sword proved to be a marvelous eternal blessing to Adam and Eve. Needless to say, the change of venue for our first parents did much to strengthen their determination to never run afoul of the mind and will of God again.

42.3.40—*cherubim*—In traditional Hebrew literature, there are two distinct forms of angelic servants to the God of Heaven: cherubim and seraphim. Again, in traditional thinking, seraphim are generally anthropomorphic, usually graced with symbolic wings to indicate their ability to journey quickly from one place to another. The cherubim were typi-

explain this thing unto thee. For behold, after the Lord God sent our first parents forth from the garden of Eden, to till the ground, from whence they were taken—yea, he drew out the man, and he placed at the east end of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the tree of life—

3 Now, we see that the man had become as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat *and live forever, the Lord God placed cherubim and the flaming sword, that he should not partake of the fruit—

Alma 42:1–26
MA 174
Alma 42:1–31
DS 2:268
PM 268
Alma 42:2
DS 190
CR00-A 108
Alma 42:2–3
MD 125
Alma 42:2–5
CR93-O 32
Alma 42:2–9
DNTC 2:244
Alma 42:2–30
DS 1:123

Alma 42:3–5
AF 67

* p. 338

<p>cally of animal form, divine beings that had fulfilled the measure of their creation.</p>		
<p>42.3.43–44—<i>flaming sword</i>—Certainly a most intimidating instrument that effectively dissuaded Adam and Eve from attempting to enter back into the Garden of Eden to obtain fruit from the Tree of Life when the extremities of terminal disease and the prospect of death faced them..</p>		
<p>42.4 Mortal life, for all of its liabilities, provides us with the opportunity to learn for ourselves the difference between good and evil. This ability to distinguish between those activities that bring happiness into our lives and those which bring pain and misery comes precisely because both effects are present all around us, every hour of the day. Without both, we simply would experience a state of affairs which we could not understand or judge. Once we discover that most of our personal suffering comes as a direct result of having made poor decisions, we can change the nature of the way that we live our lives in order that we might enjoy more positive experiences. The process of consciously choosing happiness over misery is called repentance. Thus, the time of probation that Alma is referring to is that given to us to learn through our own experience the difference between good and evil. With that knowledge in place, we are given sufficient time to implement what we have learned into our daily lives. Without both the negative and positive consequences associated with our actions we would never improve, we would never progress.</p>	<p>4 And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God.</p>	<p>Alma 42:4 AF 115 DS 1:67 CR01-O 78 Alma 42:4–5 CR90-A 42 Alma 42:4–13 CR02-O 30 Alma 42:4–14 MD 268</p>
<p>42.5 The fruit of the Tree of Life would merely have provided immortality, and the path toward eternal life would have been closed to Adam and Eve forever. The fruit would have imprisoned him in his Celestial body and there would have been no hope of ever returning into the presence of God the eternal Father to enjoy the Celestial Zion and exaltation forever.</p>	<p>5 For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated.</p>	<p>Alma 42:5 EM 3:1088 CR93-O 32, 46, 49 CR00-A 108 Alma 42:5–7 PM 224 Alma 42:5,8, 15 CR84-A 27</p>
<p>42.5.4—<i>Adam</i>—The first man upon the earth, and the first flesh also; that is to say, the first mortal together with his wife Eve. He is the Ancient of Days, the Archangel Michael, and the Father of All Living.</p>		
<p>42.5.34—<i>repentance</i>—Clearly repentance is designed to move us from a lost and fallen condition to exaltation. Without the possibility of exaltation, repentance makes no sense whatsoever. Thus, the attitude of the sons of perdition.</p>		
<p>42.6 Inasmuch as Adam and Eve could not gain access to the Tree of Life, they would of necessity eventually sicken and die, their spirits fleeing their debilitated bodies, those bodies crumbling back into the elements of the earth from whence they were originally taken. This has been the lot of mankind ever since. Without the possibility of redemption before us we must deem ourselves fallen forever; without prospects of returning home to that God who gave us our spirit existence, we must deem ourselves utterly lost.</p>	<p>6 But behold, it was appointed unto man to die—therefore, as they were cut off from the tree of life they should be cut off from the face of the earth—and man became lost forever, yea, they became fallen man.</p>	<p>Alma 42:6–11 DS 1:111 Alma 42:6–12 MD 269</p>
<p>42.7 While Adam and Eve dwelt in the Garden of Eden they had personal contact with God the eternal Father on a regular basis. Having partaken of the fruit of the Tree of the Knowledge of Good and Evil, they forfeited that privilege. They might hear His voice from time to time, but they were banned from his presence. Once they died from the effects of the fall, they would be consigned to the world of spirits and, without divine intervention of some kind, they would have no contact with God for all eternity. Hence, the need for a redemption from both death and hell.</p>	<p>7 And now, ye see by this that our first parents were cut off both temporally and spiritually from the presence of the Lord; and thus we see they became subjects to follow after their own will.</p>	<p>Alma 42:7–11 MD 757 DNTC 2:422 Alma 42:7–23 DS 1:106</p>
<p>42.8 Alma is saying that an immediate restoration of immortality to Adam and Eve, that which could have been facilitated by partaking of the fruit of the</p>	<p>8 Now behold, it was not expedient that man should be reclaimed from</p>	<p>Alma 42:8 MD 185</p>

Tree of Life, would have done them no good at all. The great plan for the happiness of Adam and Eve, together with their posterity, would not be accomplished by merely providing them with endless corporeal existence. Eternal happiness comes as a direct result of conscious obedience to the laws and commandments of the Lord God.

42.9 If a man dies a physical death, his body and spirit separate, but the eternal spirit of that man cannot “die”; that is to say, it cannot cease to exist. The conscious entity which is the child of God continues forever. Thus, physical death brings about an annihilation of the physical body, but spiritual death does not destroy the spirit being. Therefore, a spirit relegated to the world of spirits after death would welter there forever in a state of abject unhappiness unless something were done to bring him out of that infernal abyss.

42.9.4—*soul*—In order to fully understand Alma’s meaning here we have to comprehend precisely what he means by the word “soul”. Does it refer to the “spirit” of man, that which once dwelt in the presence of God before the foundations of the earth were laid? Or does it refer to the combination of the spirit and the body? In the context of the narrative, it would appear that Alma is employing the latter definition (see 42.11).

42.10 Having partake of the fruit of the Tree of the Knowledge of Good and Evil, Adam and Eve became painfully aware of the temporal liabilities of their bodies, including all of the natural, selfish desires that seem to predominate in this fallen world. It is understandable that if the world is impinging upon your happiness because of the conditions that exist in a lost and fallen world, you are most likely to attempt to preserve what little happiness that you have at the expense of any and all others who may be suffering as much or more than yourself.

42.10.6—*carnal*—This refers to the physical body itself which by its very nature demands a great deal of the intelligence that inhabits it. Needless to say, some attention to bodily welfare is not only appropriate but necessary in order to have an effect period of probation or improvement. Obsession with the body can be deleterious to one’s spiritual welfare. Hence, the grave moral implications that attend carnality.

42.10.7—*sensual*—Our connection with the physical world is through our senses, all of which are beneficial to our learning to distinguish between good and evil. As is the case with the physical body, however, abuse of the senses can lead to spiritual depravity, particularly if the abuse is intended to stand in proxy for the joy that comes from communion with God through faith and repentance.

42.10.9—*devilish*—Men and women become devilish when they partake of the same spirit of rebellion as Lucifer did in the premortal existence. Satan wished to be distinguished above all of his brethren, that he might usurp the throne of God to satisfy his own megalomania. This wayward spirit, as manifested in mortal men, appears as greed and an insatiable desire for fame and power.

42.11 Without the plan of redemption, that which was proposed before the foundations of the earth were laid, all of mankind would have come to the earth without any prospects for exaltation. They would have enjoyed a short time of mortal existence, and then afterwards would have suffered an eternal banishment as a disembodied spirit.

42.11.25—*souls*—In reference to the immortal spirits of Adam and Eve

this temporal death, for that would destroy the great plan of happiness.

9 Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.

10 Therefore, as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

11 And now remember, my son, if it were not for the plan of redemption, (laying it aside) as soon as they were dead their souls were miserable, being cut off from the presence of the Lord.

EM 1:203, 366
EM 2:485, 771
EM 3:1088
CR80-O 18
CR88-O 26
CR91-O 102
CR93-O 32, 90
CR95-A 20,
28, 84
CR96-O 48,
104
CR98-O 113
CR00-A 33,
109
CR01-A 30, 44
CR01-O 36
CR02-A 75
Alma 42:8,16
CR93-O 49
CR95-A 9
CR00-A 108
CR01-A 76
Alma 42:9
AF 73
EM 2:677
EM 3:1406,
1407
Alma 42:9–15
EM 2:485
Alma 42:9,16
EM 3:1392
Alma 42:10
MD 113, 268,
556, 576,
781, 847
DNTC 1:751
DNTC 2:323
DNTC 3:248
PM 67
MM 4:89
Alma 42:10–13
AGQ 5:99
Alma 42:10,13
CR90-A 51

Alma 42:11
EM 3:1088
Alma 42:11–13
CR93-O 49
Alma 42:11,13
CR93-O 32

which, after death, would have been in the world of spirits without possibility of redemption.

42.11.26—*were*—That is to say, given the conditional and subjunctive aspects of the context, “were” should be understood as “would have been”.

42.12 Once having become carnal, sensual, and devilish, an effect caused in part by dwelling upon this planet in its present, degraded state, without the plan of salvation, there was no means by which anyone could extract themselves from this slough of despond.

42.12.4—*was*—Again, Alma is explaining to his son the circumstances that would have existed had there been no plan of redemption from personal sin. “Was” should be understood as “would have been”.

42.12.24—*disobedience*—The Telestial state into which we have been born was brought about by the transgression of Adam and Eve when they partook of the fruit of the Tree of the Knowledge of Good and Evil. We personally have complicated our circumstances by succumbing to the temptations that beset the natural man. Jesus Christ is the only mortal who fully resisted the lusts of the flesh.

42.13 It would have been possible to extend life indefinitely for Adam and Eve by allowing them to partake of the fruit of the Tree of Life. This would have given them a kind of redemption from physical death, albeit an extremely poor one. The quality of immortality improves with redemption from personal sin. Without the plan of salvation, without the atonement of Jesus Christ, men remain in their sins, miserable forever. One may suppose that God could simply “forgive” unconditionally the transgressions against His law. While this might be perceived as an expression of divine love, such an act would not rectify the spiritual debt incurred; there would still be an unpaid balance in the eternal books of the law. To arbitrarily erase the debt would be to arbitrarily erase the law itself. To erase the law would signify that obedience never was necessary. If obedience is not necessary, then who and what is God? The Zoramite doctrine of unconditional forgiveness was not well thought out and, frankly, it did not need to be. It was mere flattery designed to seduce the gullible and the wicked into justifying perverse conduct of all kinds, and particularly those that gratified the lusts of the natural man. The execution of the law of God is the purview of justice. Where blessings are wanting, the principle of justice provides them; when punishment is demanded, justice is unhesitating. In order for redemption to take place, then, the debt incurred by personal sin must be satisfied. This is the purpose of the atoning sacrifice of the Lord Jesus Christ, who suffered the pain, body, mind, and spirit, for the sins committed by the children of men while dwelling upon this earth. Thus, mankind had placed before them the possibility of salvation if they wished to have it. This offer of spiritual redemption, however, differs considerably from the conditions for the redemption of the physical body. Every body, without exception, will one day come forth from the place where it was laid down, the spirit and the body rejoined as a single unit forever more. This transpires unconditionally through the power of the resurrection which is in Jesus Christ. Redemption from sin, though made possible through the sufferings of the Savior, is conditional, even though the conditions are easily met. The conditions for redemption from personal sin first requires faith in the Lord Jesus Christ as the Son of God, the Lamb slain before the foundations of the earth were laid. Secondly, the recipient of saving grace must effectively resist the temptations of the flesh that abound in this lost and fallen world through sincere repentance, laying aside the natural man in favor of being born again as

12 And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience;

13 Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state, yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed; if so, God would cease to be God.

Alma 42:13
 DS 1:67
 EM 2:775, 809
 Alma 42:13–15
 DNTC 2:232
 Alma 42:13–26
 MD 485
 Alma 42:13,15,
 22, 24
 EM 2:776

a child of God. The third requirement for the candidate for salvation has to do with his or her willingness to be received into the family of the Savior through baptism by immersion for the remission of sins. It is in this singular formal covenant that the eternal ledgers of the just laws of the God of Heaven are officially balanced, absolving the former sinner of any obligations of spiritual indebtedness. Fourthly, the saint of God, for thus he or she should ever be called, receives the Gift of the Holy Ghost by which he or she may live the rest of his or her life free of any further transgressions against the mind and will of God the eternal Father. The demands of justice did not require nor provide the plan of redemption; salvation was and is an act of mercy, a reasonable product of the deep and abiding love which God has for all of His children. Because the process of exercising faith unto repentance requires time, the probationary period, that is to say, the length of mortal life, has been given to permit men to willingly choose to be saved through obedience to the principles of the Gospel of Jesus Christ.

42.14 Without the plan of redemption, all men would have been eternally condemned by the principle of justice, under the law of God.

42.15 God the eternal Father is a being of law and order; His very nature is defined by law and order; the laws of the universe, both temporal and spiritual, are an expression of His perfect and divine nature. He cannot dismiss any part of His perfect law without denying some aspect of His own nature, an act which would cause Him to cease to be God. God is also a being of love and mercy; these two emotions constitute a major part of His personality. How can both law and love coexist? How can justice and mercy coexist? Herein lies the greatest mystery of all, plainly manifested in the atoning sacrifice of the Lord Jesus Christ.

42.16 Corianton was troubled by the very existence of divine punishment. Alma's answer was simple and direct. Would anyone be inclined to repent of their sins if there were no consequences for having committed an evil act? The blessings of eternal happiness are accessible to all men, but at the expense of also having before them the specter of eternal misery as well. One might conclude that this is a infantile choice, the selection of either happiness or misery. Yes it is, but how many of the children of men stumble over this choice which ought to be so easy!

42.17 All of the terminology is inexorably interrelated; one thing cannot exist without the other. The existence of law implies either obedience or disobedience to that law. Those two choices imply different consequences or the law is meaningless. Happiness and misery are recognizable states of being, directly associated with the unavoidable consequences of obedience and disobedience. Punishments and blessings cannot be defined in any other way save in connection with happiness and misery.

42.18 The law of God has been formulated by Him, based on the principles of truth and light. The spirits of all men are also, at their eternal roots, products of those same eternal materials. The happiness or misery of the individual spirit is derived from the degree to which light and truth are readily available. The most light and truth are acquired when a man or woman obeys those eternal laws which God has formulated to provide happiness for His children.

14 And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence.

15 And now, the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of jus*tice, that God might be a perfect, just God, and a merciful God also.

16 Now, repentance could not come unto men except there were a punishment, which also was eternal as the life of the soul should be, affixed opposite to the plan of happiness, which was as eternal also as the life of the soul.

17 Now, how could a man repent except he should sin? How could he sin if there was no law? How could there be a law save there was a punishment?

18 Now, there was a punishment affixed, and a just law given, which brought remorse of conscience unto man.

Alma 42:14–15
EM 4:1705
Alma 42:14,18
CR93-O 114

Alma 42:15
PM 99
EM 2:729, 773
CR88-A 82
CR88-O 79
CR93-O 114
CR94-A 104
CR95-A 79,
103
CR96-O 104
CR97-A 80
CR99-O 53
CR00-O 11,
111
CR01-O 37
* p. 339

Alma 42:15–16,
22–25
CR01-O 78
Alma 42:15,31
CR93-O 49
CR00-A 108
Alma 42:16
CR86-A 71
CR88-A 83
CR95-O 24
Alma 42:16–22
CR01-A 30
Alma 42:17
MD 735
DNTC 3:267
Alma 42:17–24
CR99-A 104

Any degree of transgression against those divine mandates introduces darkness and falsehood into the life of the disobedient child of God, and a *de facto* descent into misery. No man or woman can take happiness in sin; wickedness never was happiness. Willful disobedience will eventually bring remorse; remorse is the means by which repentance is made possible.

42.19 The central question here is whether punishment is a deterrent. Can there be anyone on this planet, who has possession of his reason, who has in his heart a modicum of the light of Christ, who can conclude other than in the affirmative?

42.20 The law of God was given to point men to happiness and, by analogy, to also indicate where pain, suffering, and destruction may be found. As enticing and desirable as sin appears to be, the law warns us that the promise of happiness offered by such conduct is an illusion. Should men be afraid to sin? Their very eternal future hangs on it.

42.21 What may we say of a man who is without knowledge? Can he be saved in his ignorance? Can he be condemned? The answer is obvious. But every man who has come into the world has been given the light of Christ by which he may “intuitively” distinguish between good and evil; all men are sufficiently instructed (see 2 *NE-C* 2.5). As any man hearkens to that inward voice, he is led along from one principle of truth to another until he is filled with the light of Heaven and eventually comprehends the mind and will of the Lord God. Thus, men are taught until they reject the truth that is being offered them. With any degree of knowledge, both justice and mercy begin to have application in the life of a man.

42.22 The demands of justice may be satisfied by the law of mercy; the atoning sacrifice of Jesus Christ may rescue a man from the jaws of death and hell. Faith in Christ and sincere repentance from sin allow the principle of mercy to become effective in the sinner’s struggles with the justice of God. If a man chooses not to repent, however, it is to him as if there had never been an atoning sacrifice made and he must bear the full weight and measure of the demands of the law of God. In simple terms, there is no salvation for such a man. Just because God will not unconditionally liberate a sinner from the consequences of his own choices does not impugn evil to divinity, especially since the Father of all has provided adequate opportunity for anyone to easily obtain forgiveness for his misdeeds through the atonement of His Only Begotten Son.

42.23 For the God of Heaven to have acted in any other way than He has, for the salvation of His children, would have meant an end to His sovereignty in time and in eternity. The atonement of Jesus Christ made the principle of mercy available to every man. The Savior holds the keys of both death and hell. Men will come forth from the tomb either purified or not. If they have been sanctified by the blood of the Lamb, they will be received into the mansions prepared for them in the Celestial Kingdom of God. If they are filthy still, their enjoyments will be considerably diminished.

42.24 A truly repentant man has mercy as his advocate with the Father before

19 Now, if there was no law given— if a man murdered he should die— would he be afraid he would die if he should murder?

20 And also, if there was no law given against sin men would not be afraid to sin.

21 And if there was no law given, if men sinned what could justice do, or mercy either, for they would have no claim upon the creature?

22 But there is a law given, and a punishment affixed, and a repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God.

23 But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works, according to the law and justice.

24 For behold, justice exerciseth all

Alma 42:17–18,
22
EM 2:775
Alma 42:18
MD 157, 628

Alma 42:19
AGQ 1:189
DS 1:133, 134

Alma 42:21
AF 520
DS 2:29

Alma 42:22
CR81-O 102
Alma 42:22–24
MD 631
DNTC 2:110
CR01-O 22
Alma 42:22–25
DS 2:292
MF 359
CR01-O 22
Alma 42:22–26
DNTC 3:295
DNTC 3:427

EM 3:1021
Alma 42:22–28
DS 2:27
Alma 42:23
AF 94
PM 247
EM 2:560, 774
CR90-O 97
CR96-O 77
CR99-O 90
CR00-A 18
Alma 42:23–24
MD 566

the judgment bar of Jesus Christ. Without the advocacy of mercy, a man has no hope whatsoever of finding a place for himself nigh to the throne of God.

42.25 The law has been established in the best interests of God; the principle of mercy has been established in the best interests of His children. Both exist as a direct expression of His infinite and perfect love.

42.26 It is the work and glory of God to bring to pass the immortality and eternal life of His children, but He will not and, indeed, cannot force them to be exaltable. Exaltation comes about as the result of a man or woman making a conscious choice to do and be the will of God. In order for that moral agency to become eternally effective, there must be substantive choices of good and evil, virtue and vice, happiness and misery, blessings and punishments, the issues of life and death placed before each child of God. Hence, God and His servants instruct the children of men, giving commandments and direction that they might reap the reward of obedience, that they might attain the destiny for which they came into existence.

42.27 Thus, the fruit of the Tree of Life may be presented or the waters of life served in the cup of Christ, yet no man will be compelled to eat or drink. All men will chose their eternal future.

42.28 This, of course, is the true principle of “restoration” that was discussed earlier (see 41.10–15). You cannot possibly reap eternal life and happiness in the harvest of your soul if you have planted nothing but the seeds of death and misery in your heart all the days of your life.

42.29 The Zoramite doctrines were designed to stir up controversy among the Nephites and effectively did so in the land of Antionum. Alma’s counsel to Corianton was that he should spend more time discerning how he might improve his relationship with the Father and the Son rather than niggle at the nefarious vocabulary choices made by the enemies of all righteousness.

42.30 Corianton’s salvation from his personal sins, particularly those committed while he was serving a mission among the Zoramites, could only come once he accepted the full responsibility for having transgressed the law of God. Once he exposed himself to the full weight and measure of justice, that which required grievous punishment for all that he had done amiss, with a full determination to forsake the enticements of the natural man, only then could mercy intervene in his spiritual life and give him peace to his soul.

42.31 We may not know how much time passed between Corianton’s acts of apostasy and immorality and the beginnings of his repentance. There is no question that Corianton eventually lived up to his father’s expectations of him (see 63.1–2). As to when exactly Corianton was allowed back into the ministry

his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved.

25 What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God.

26 And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery.

27 Therefore, O my son, whosoever will come may come and partake of the waters of life freely; and whosoever will not come the same is not compelled to come; but in the last day it shall be restored unto him according to his deeds.

28 If he has desired to do evil, and has not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

29 And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down *unto repentance.

30 O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point because of your sins, by denying the justice of God; but do you let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility.

31 And now, O my son, ye are called of God to preach the word unto this people. And now, my son, go thy way, declare the word with

Alma 42:23–26,
30

CR00-A 92

Alma 42:23,24

CR81-O 102

Alma 42:24

TSWK 87

MF 152

EM 3:1316

EM 4:1579

CR90-O 98,

100

CR95-A 103

Alma 42:24–25

DS 2:99

MM 4:215

Alma 42:25

DS 3:274

EM 2:773

EM 3:1089

Alma 42:26

MD 508

CR02-A 91

Alma 42:27

PM 206

CR00-O 11

Alma 42:29–30

MF 151

* p. 340

Alma 42:30

TSWK 87

CR00-O 111

Alma 42:30–31

CR88-A 70

Alma 42:31

CR81-O 102

can only be surmised (see 43.1).

43.1 Alma was still of the same mind after his missionary labors to the land of Antionum as he was beforehand; that is to say, that the preaching of the word had a tendency to lead the people to do that which was just (see 31.5).

43.1.9—*sons*—We may assume with certainty that Helaman and Shiblon went out in the ministry immediately, accompanying their father in his labors to strengthen and bless the saints of Zarahemla. We cannot be as certain about Corinaton who was recovering from his transgressions against the law of chastity.

43.1.11—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

43.2 The remainder of the book of Alma focuses the attention of the reader on the manifold conflicts between the Nephites and their antagonists. Dissident Nephites of all stripes and hues combined with the Lamanites to wage war on their brethren.

43.2.2—*we*—Mormon’s editorial “we”; or if you prefer, prophet and his muse, the Holy Ghost.

43.3 Mormon had left off his historical narrative of the rebellion of the people of Antionum in order to recount Alma’s words of counsel to his three sons (see 35.13–16). He had promise to resume his narrative and does so here. The Nephite preparations for what follows had been the voluntary exodus of the people of Ammon from the land of their inheritance in Jershon to the land of Melek in the western regions of the land of Zarahemla (see 35.13). The Ammonites consisted of the Lamanite converts of the sons of Mosiah who had entered into a covenant with the Lord God of Israel that they would no longer resort to warfare, as part of their repentance from grievous sin.

43.3.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.3.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.3.19–20—*eighteenth year*—This corresponds to portions of the years 74–73 BC. The reign of the judges began in about 91 BC. The mission to the Zoramites had taken place during the seventeenth year of the reign of the judges, or sometime during the years 75–74 BC, but prob-

truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen.

{Chapter XX}
(Chapter 43)

{¶—1830}

1 AND now it came to pass that the sons of Alma did go forth among the people, to declare the word unto them. And Alma, also, himself, could not rest, and he also went forth.

2 Now we shall say no more concerning their preaching, except that they preached the word, and the truth, according to the spirit of prophecy and revelation; and they preached after the holy order of God by which they were called.

{¶—1830}

3 And now I return to an account of the wars between the Nephites and the Lamanites, in the eighteenth year of the reign of the judges.

Alma 43
EM 1:150,
151, 165,
201
EM 2:584
Alma 43:1–2
AGQ 1:125

Alma 43:3–4
EM 1:170

ably in 74 BC (see 35.12).

43.4 The ease with which certain segments of Nephite society became Lamanites seems astonishing. It is clear, however, that it is more than just a change of nomenclature. To say that Nephites who inspire civil war are Lamanites is oversimplifying the situation. The Zoramites were doing more than merely instigating sedition against the government as Amlici and the people of Ammonihah had done; these rebels had successfully sought for and had obtained the aid of the mortal enemies of the Nephites. What political and religious frame of mind would induce an entire Nephite community to seek aid from another nation that had repeatedly attempted to destroy them? The wicked priests of Noah had worked their will with the genetic Lamanites and had welcomed any and all from among the Nephites who were willing to aid and abet their goal of overthrowing the kingdom of the Nephites. The Zoramites in their apostasy had become more theologically aligned with the doctrinal teachings that were common among the dissident Nephites who dwelt with and exerted authority among the Lamanites. It is clear that, like the people of Ammonihah, the Zoramites favored a different form of government than the judicial system that had been adopted toward the end of the reign of King Mosiah 2 and were willing to go to any extremes in order to accomplish their desires. Thus, while the Lamanites were becoming more Nephite-like because of their association with the dissidents, the Zoramites and their ilk were becoming more like the Lamanites. It was inevitable that they would eventually find sufficient common ground to form an alliance.

43.4.9—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

43.4.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.4.24—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.4.49—*Jershon*—The land north of the land of Antionum which had been vacated by the Nephites in order that the Lamanite converts, the Anti-Lehi-Nephies, could have a place of inheritance.

43.5 The land of Antionum was located in the southeast region of the land of Zarahemla. It had as its southern border the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. It undoubtedly was a mountainous region, through which passes allowed for sojourns from one land to another. The Nephites were wise to build cites and billet troops near those passes that they might defend themselves against intrusions from the Lamanites who were becoming more and more familiar with the area. With the rebellion of the Zoramites, however, any passageways guarded by the people of Antionum would have been opened immediately to the armies of the Lamanites. It is clear as well, that the Zoramites had not been idle in their conspiracies with the dissident Nephites dwelling among the Lamanites, apparently having opened up communications with the Amalekites.

43.5.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary

4 For behold, it came to pass that the Zoramites became Lamanites; therefore, in the commencement of the eighteenth year the people of the Nephites saw that the Lamanites were coming upon them; therefore they made preparations for war; yea, they gathered together their armies in the land of Jershon.

Alma 43:4
EM 1:193
Alma 43:4–44
EM 4:1629

5 And it came to pass that the Lamanites came with their thousands; and they came into the land of Antionum, which is the land of the Zoramites; and a man by the name of Zerahemnah was their leader.

opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.5.20—*Antionum*—The land inhabited by the followers of the apostate Zoram in the days of Alma the younger. It was located between the land of Jershon on the north and the narrow strip of wilderness on the south which separated the land of Zarahemla from the land of Nephi. It lay east of the city of Zarahemla and presumably east of the river Sidon as well.

43.5.27—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

43.5.35—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

43.6 The Amalekite and Zoramite captains of the Lamanite soldiers served as firebrands to kept the hostility of the Lamanites towards the Nephites at a fever pitch.

43.6.5—*Amalekites*—We know little about these Nephite apostates, save that many of them followed after the teachings of Nehor. They are first mentioned in conjunction with the missionary labors of Aaron, one of the sons of King Mosiah, in the land and city called Jerusalem (see 21.1–4). It seems clear that they were closely associated with the Amulonites, a group that had coalesced around one of the wicked priests of King Noah, Amulon. We might easily therefore conclude that the Amalekites derived from another of Noah’s priests, though there is no confirming evidence that that was the case. It is interesting that the Amulonites are not mentioned here as forming part of the leadership of the Lamanite and Zoramite armies, inasmuch as they had been as vicious and corrupt as the Amalekites, but it will be remembered that the Amulonites were nearly annihilated by the Lamanites after the destruction of the city of Ammonihah (see 25.1–9).

43.6.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.6.22—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

43.6.35—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

6 And now, as the Amalekites were of a more wicked and murderous disposition than the Lamanites were, in and of themselves, therefore, Zerahemnah appointed chief captains over the Lamanites, and they were all Amalekites and Zoramites.

Alma 43:6
EM 1:194
Alma 43:9–11
AF 412
Alma 43:10
MD 811
Alma 43:11–12
EM 2:804
Alma 43:13
EM 1:191, 194
EM 2:804

43.7 The Lamanites were easily excited to war, but they likewise lost their enthusiasm quickly. They were fundamentally an idle people and preferred doing nothing rather than exerting themselves in any adventure. Had it not been for the inflammatory cajoling of the dissident Nephites among them, the Lamanites would have not actively sought occasion against the distant Nephites in the land of Zarahemla.

43.7.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.7.18—*them*—The context of the sentence will allow the antecedent to be either the Lamanites or the Nephites, although the syntax suggests the Nephites in particular. Zarahemnah no doubt felt that both groups ought to be subject to him in all things, just as every other megalomaniac dissident Nephite had desired.

43.8 In this verse, Mormon makes it quite clear that Zarahemnah desired to have all the various factions of Lehi's and Mulek's families under his thumb.

43.8.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.8.15—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.9 The Nephite experience with the Lamanites in the past left no question in their minds regarding what would happen to their earthly possessions if they were conquered. Their improvements would either be confiscated or destroyed. The Amalekites and their ilk among the dissidents were unhesitant in their abuse of the families of their enemies, and there were few, if any, restraints upon their viciousness. The Amalekites and the Zoramites knew that their approach to governance could not possibly coexist with that of the freedom-loving Nephites. Another system would have to be forcibly imposed. The Nephites for their part knew that if the dissidents ever came to power that not only would they be compelled to suffer under an oppressive government, their religious professions would be forcibly proscribed and eventually eliminated altogether. Zarahemnah and his party were of the same mind as many others who sought unrighteous dominion among their brethren. They would not hesitate to take the life of any man, regardless of his divine credentials.

43.9.7—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.10 To say that the Nephites were highly motivated to resist Zarahemnah and his troops is to state the obvious. More than life itself, they wished to preserve for their posterity the worship of the Lord God of Israel, the God of their fathers and the source of all light and life.

43.10.14—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

7 Now this he did that he might preserve their hatred towards the Nephites, that he might bring them into subjection to the accomplishment of his designs.

8 For behold, his designs were to stir up the Lamanites to anger against *the Nephites; this he did that he might usurp great power over them, and also that he might gain power over the Nephites by bringing them into bondage.

9 And now the design of the Nephites was to support their lands, and their houses, and their wives, and their children, that they might preserve them from the hands of their enemies; and also that they might preserve their rights and their privileges, yea, and also their liberty, that they might worship God according to their desires.

10 For they knew that if they should fall into the hands of the Lamanites, that whosoever should worship God in spirit and in truth, the true and the living God, the Lamanites would destroy.

* p. 341

43.11 What is interesting here is that the Lamanites who had hearkened to the teachings of the sons of Mosiah, while ensconced in the land of Zarahemla, were absolutely no threat whatsoever to the welfare of the Lamanites in the land of Nephi. Their conversion, however, galled the Lamanites and they could not leave them alone. Zerahemnah and the Amalekites manipulated the Lamanites by frequently reminding their associates of the embarrassing betrayal of King Lamoni and his father as they entered into the waters of baptism, these having confirmed their covenants by disavowing any further participation in open conflict. Had the Lamanites overcome the Nephites there is no question as to what would have happened to the defenseless people of Ammon.

43.11.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.11.20—*Anti-Nephi-Lehi*—The name chosen by the converts of the sons of Mosiah among the Lamanites in the land of Nephi. They would later be known as the people of Ammon once they were ensconced in the land of Zarahemla.

43.11.27—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

43.12 The first land granted to the Anti-Nephi-Lehies was the land of Jershon which was located on the northern border of the land of Antionum where the Zoramites resided. With the rebellion of the Zoramites, the people of Ammon were given quarters in the land of Melek, west of the river Sidon.

43.12.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.13 The Lamanite converts were painfully aware of the sacrifices made for them by their Nephite defenders and did all within their power to support and sustain them, short of taking up arms again in violation of their oath to God. The Lamanites were as diverse a body as might be imagined, while the Nephites were a people unified by their love of freedom and their willing dependence upon God. Had the Lamanites been successful in their foray against the Nephites, it would not have been long before they would have sought occasion against one another until the whole land would have been filled with violence and destruction. There could have been no “*pax lamanita*”.

43.13.5—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

43.13.10—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.13.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

11 Yea, and they also knew the extreme hatred of the Lamanites towards their brethren, who were the people of Anti-Nephi-Lehi, who were called the people of Ammon—and they would not take up arms, yea, they had entered into a covenant and they would not break it—therefore, if they should fall into the hands of the Lamanites they would be destroyed.

12 And the Nephites would not suffer that they should be destroyed; therefore they gave them lands for their inheritance.

13 And the people of Ammon did give unto the Nephites a large portion of their substance to support their armies; and thus the Nephites were compelled, alone, to withstand against the Lamanites, who were a compound of Laman and Lemuel, and the sons of Ishmael, and all those who had dissented from the Nephites, who were Amalekites and Zoramites, and the descendants of the priests of Noah.

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.13.38—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

43.13.40—*Lemuel*—The second son of Lehi and Sariah who for the most part was of a similar mind as his older brother Laman. His posterity became generally identified with the Lamanites.

43.13.45—*Ishmael*—The father of the second family that joined Lehi and his family at the time the prophet departed from the city of Jerusalem. That Lehi and Ishmael were acquainted prior to this time seems certain. It would seem somewhat reasonable to assume also, that the sons of Lehi were acquainted with the children of Ishmael, at least casually.

43.13.57—*Amalekites*—We know little about these Nephite apostates, save that many of them followed after the teachings of Nehor. They are first mentioned in conjunction with the missionary labors of Aaron, one of the sons of King Mosiah, in the land and city called Jerusalem (see 21.1–4). It seems clear that they were closely associated with the Amulonites, a group that had coalesced around one of the wicked priests of King Noah, Amulon. We might easily therefore conclude that the Amalekites derived from another of Noah’s priests, though there is no confirming evidence that that was the case. It is interesting that the Amulonites are not mentioned here as forming part of the leadership of the Lamanite and Zoramite armies, inasmuch as they had been as vicious and corrupt as the Amalekites, but it will be remembered that the Amulonites were nearly annihilated by the Lamanites after the destruction of the city of Ammonihah (see 25.1–9).

43.13.59—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

43.13.67—*Noah*—The son of Zeniff and the father of Limhi, and a wicked man. He oversaw the martyrdom of the prophet Abinadi and the exile of Alma the elder and his people. He died an ignominious death.

43.14 The army of the Lamanites that invaded the land of Zarahemla at this time was as large as the entire Nephite population.

43.14.3—*descendants*—The context of this verse might lead some to believe that the “descendants of the priests of Noah”, mentioned in the previous verse, were more numerous than the total population of the Nephites. It is likely, however, that Mormon is speaking of the “descendants” of all of the individuals previously mentioned, including the children of the priests of Noah.

43.14.11—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.15 We cannot know at this point what the intelligence resources were for the Lamanite armies, except to say that they had the cooperation of the Zoramites. The armies of the Lamanites were poised to come into the land of Jershon. It is interesting that they did not choose to deploy themselves into the

14 Now those descendants were as numerous, nearly, as were the Nephites; and thus the Nephites were obliged to contend with their brethren, even unto bloodshed.

{9—1830}

15 And it came to pass as the armies of the Lamanites had gathered together in the land of Antionum, behold, the armies of the Nephites

land of Melek where their real object lay: the Ammonites. The Lamanites had been stirred up by their Amalekite leaders to take revenge upon the Anti-Nephi-Lehies. The Zoramites were really put out with the Ammonites for having received into their land the converts to Christianity gained as a result of Alma's mission to the land of Antionum (see 35.8–11). It is most likely that neither the Lamanites nor the Zoramites knew of the whereabouts of the people of Ammon; they apparently assumed that they were still in the land of Jershon. In any event, it was clear to the military leaders of the Lamanites that they could not afford to turn their backs on the Nephite armies arrayed in the land of Jershon.

43.15.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.15.19—*Antionum*—The land inhabited by the followers of the apostate Zoram in the days of Alma the younger. It was located between the land of Jershon on the north and the narrow strip of wilderness on the south which separated the land of Zarahemla from the land of Nephi. It lay east of the city of Zarahemla and presumably east of the river Sidon as well.

43.15.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.15.31—*Jershon*—As has been observed before, the land of Jershon lay to the north of the land of Antionum. The flight of the poor Zoramites in that direction seems natural. To the south of the land of Antionum was the wilderness that separated the land of Zarahemla from the land of Nephi. To the east was the ocean. We cannot be certain what lay to the west of the land, save for the river Sidon. It may have been at that time a somewhat desolate region as well. Another enticement for the poor Zoramites to depart from the land of Antionum toward the north was the fact that Alma and his companions had gone in the same direction (see 35.1–2). It is unlikely that the Zoramites were allowed to take much with them in the way of provisions or personal belongings. They would have been absolutely destitute. It would be a little difficult to say just exactly how well the people of Ammon had prospered during the two years they had been ensconced in the land of Jershon, but their humility and Christ-like nature caused them to embrace their Zoramite brethren, much to the chagrin of their enemies.

43.16 The last commander of the Nephite armies to be mentioned by name was Zoram, the chief captain who sought Alma's inspiration as to where he should go in order to recover the hostages taken by the Lamanites at the time the city of Ammonihah was destroyed (see 16.4–6). We are not altogether certain when Moroni was elevated to chief captain, but we speculated above that it may have been as early as the twelfth year of the reign of the judges (see 16.5). Between the rescue of the hostages and the battle with the Lamanites that accompanied the arrival of the Anti-Nephi-Lehies three years later, there was relative peace. The commander of the armies in the first defense of the people of Ammon is not mentioned by name. It could have been either Zoram or Moroni, or a third unmentioned warrior. We have assumed, however, that it was Moroni.

43.16.6—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred

were prepared to meet them in the land of Jershon.

16 Now, the leader of the Nephites, or the man who had been appointed to be the chief captain over the Nephites—now the chief captain took the command of all the armies of the Nephites—and his name was Moroni;

Alma 43:16
EM 2:955

years before the birth of Christ.

43.16.40—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.17 Moroni was a brilliant militarist who surrounded himself with able and experienced lieutenants, including Lehi who was probably the son of his predecessor, Zoram (see 16.5).

43.17.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.17.17–20—*twenty and five years*—It seems likely that Moroni had been appointed chief captain several years previous to this incursion by the Lamanites, probably shortly after the rescue of the hostages taken by the Lamanites during the destruction of the city of Ammonihah (see 16.5). If this battle with the combined forces of the Lamanites and Zoramites marked Moroni's 25th year of mortality, then he was only 42 when he died (see 63.3).

43.17.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.18 The army of the Lamanites moved northward across the land of Antionum to invade the land of Jershon. Moroni strategically positioned his men on the southern border of the land of Jershon.

43.18.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.18.15—*Jershon*—As has been observed before, the land of Jershon lay to the north of the land of Antionum. The flight of the poor Zoramites in that direction seems natural. To the south of the land of Antionum was the wilderness that separated the land of Zarahemla from the land of Nephi. To the east was the ocean. We cannot be certain what lay to the west of the land, save for the river Sidon. It may have been at that time a somewhat desolate region as well. Another enticement for the poor Zoramites to depart from the land of Antionum toward the north was the fact that Alma and his companions had gone in the same direction (see 35.1–2) It is unlikely that the Zoramites were allowed to take much with them in the way of provisions or personal belongings. They would have been absolutely destitute. It would be a little difficult to say just exactly how well the people of Ammon had prospered during the two years they had been ensconced in the land of Jershon, but their humility and Christ-like nature caused them to embrace their Zoramite brethren, much to the chagrin of their enemies.

43.18.28—*manner*—Other weapons of war mentioned in conjunction with battles between Lamanites and Nephites included spears, bows and arrows, slings, axes, clubs, and the like.

43.19 It is clear that the leadership of the Lamanite army had not prepared

17 And Moroni took all the command, and the government of their wars. And he was only twenty and five years old when he was appointed chief captain over the armies of the Nephites.

Alma 43:17
EM 1:164, 170

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18 And it came to pass that he met the Lamanites in the borders of Jershon, and his people were armed with swords, and with cimeters, and all manner of weapons of war.

19 And when the armies of the

Alma 43:19

their soldiers for what was arrayed before them. The Lamanite warriors certainly must have assumed that their task was to hew down the defenseless men, women, and children of the people of Ammon. To find instead the flower of the Nephite forces opposing them, equipped surprisingly well, must have been disconcerting.

43.19.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.19.13—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

43.19.16—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

43.19.22—*breastplates*—Insofar as Nephite armor is concerned, this is the first instance of them having been used in battle. The servants of King Limhi found the remains of Jaredite breastplates in their attempt to locate the land of Zarahemla (see *MS-C 8.10*), and one wonders if the subsequent armor of the Nephites was patterned after that ancient equipment.

43.19.25—*arm-shields*—Only in this particular battle is this piece of armor referred to with this terminology. We are left to our own devices to determine the nature of this equipment. Were these body shields that were held as traditional shields are? Were these pieces of armor/clothing that protected the upper arms and/or forearms of the warriors? We cannot say with certainty. It is interesting, however, that “shields to defend their heads” are also mentioned, suggesting that “shield” may very well be the generic term for any passively worn protective device.

43.19.29—*shields*—If we are reading the phrase properly, the implied device would be a kind of helmet. The word “helmet” is used nowhere in the Book of Mormon, although “head-plates” are mentioned in connection with later battles.

43.19.40–41—*thick clothing*—Again, we are at a loss to determine precisely what is meant here, save that it apparently offered protection from glancing blows as would any kind of padding. It would be of particular help if a soldier were hit with a stone.

43.20 The prospects of the nearly naked Lamanite troops engaging in hand-to-hand combat with the well-protected Nephite soldiers must have unnerved the Lamanites. The Zoramites and Amalekites apparently were better prepared. Any thought of disparaging the Nephites for a lack of manliness on the battlefield would have seemed foolish at best. That the Captain of the Nephites was wiser in military matters than the Captain of the Lamanites was not lost on the opposing ranks.

43.20.5—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royal-

Lamanites saw that *the people of Nephi, or that Moroni, had prepared his people with breastplates and with arm-shields, yea, and also shields to defend their heads, and also they were dressed with thick clothing—

EM 1:163
* p. 342

20 Now the army of Zerahemnah was not prepared with any such thing; they had only their swords and their cimeters, their bows and their arrows, their stones and their slings; and they were naked, save it were a skin which was girded about their loins; yea, all were naked, save it were the Zoramites and the Amalekites;

Alma 43:20
EM 1:194

ists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

43.20.54—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

43.20.57—*Amalekites*—We know little about these Nephite apostates, save that many of them followed after the teachings of Nehor. They are first mentioned in conjunction with the missionary labors of Aaron, one of the sons of King Mosiah, in the land and city called Jerusalem (see 21.1–4). It seems clear that they were closely associated with the Amulonites, a group that had coalesced around one of the wicked priests of King Noah, Amulon. We might easily therefore conclude that the Amalekites derived from another of Noah’s priests, though there is no confirming evidence that that was the case. It is interesting that the Amulonites are not mentioned here as forming part of the leadership of the Lamanite and Zoramite armies, inasmuch as they had been as vicious and corrupt as the Amalekites, but it will be remembered that the Amulonites were nearly annihilated by the Lamanites after the destruction of the city of Ammonihah (see 25.1–9).

43.21 As was noted before, the army that gathered in the land of Antionum was greater than the combined inhabitants of the land of Zarahemla, a greater number than every Nephite man, woman, and child combined. A conservative figure would suggest that the Nephite soldiers were outnumbered at least four to one.

43.21.20—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.22 The withdrawal by the Lamanites from the original battlefield only postponed the eventual bloodbath. The combined Lamanite and Zoramite armies fled south through Antionum into the narrow strip of wilderness. From there they made their way westward through the wilderness to the headwaters of the river Sidon. Whether they knew it or not, such a tactic actually placed them closer to their original objective, since the Anti-Nephi-Lehies had been relocated to the land of Melek which was located just west of where the river Sidon entered into the open valley of the land of Zarahemla.

43.22.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.22.19—*Jershon*—The land north of the land of Antionum which had been vacated by the Nephites in order that the Lamanite converts, the Anti-Lehi-Nephies, could have a place of inheritance.

43.22.28—*Antionum*—The land inhabited by the followers of the apostate Zoram in the days of Alma the younger. It was located between the land of Jershon on the north and the narrow strip of wilderness on the south which separated the land of Zarahemla from the land of Nephi. It lay east of the city of Zarahemla and presumably east of the river Sidon as well.

43.22.48—*Sidon*—Probably the major river of the entire land of Zarahemla, one of considerable size. It ran northward from the wilderness and eventually empty into the sea. See 2.15.20 for a lengthy discussion

21 But they were not armed with breastplates, nor shields—therefore, they were exceedingly afraid of the armies of the Nephites because of their armor, notwithstanding their number being so much greater than the Nephites.

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22 Behold, now it came to pass that they durst not come against the Nephites in the borders of Jershon; therefore they departed out of the land of Antionum into the wilderness, and took their journey round about in the wilderness, away by the head of the river Sidon, that they might come into the land of Manti and take possession of the land; for they did not suppose that the armies of Moroni would know whither they had gone.

as to the geographical features of this river.

43.22.57—*Manti*—The land of Manti embraced one of several passes that led through the narrow strip of wilderness up into the land of Nephi. The Lamanite converts of the sons of Mosiah had taken this route in their escape from their militant brethren (see 17.1).

43.22.73—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.23 Moroni was a practical warrior utilizing the resources available to him. His scouts provided one source of intelligence; the high priest of the Church of Christ provided another. The spies could tell Moroni where the army had gone and whether or not they were merely making a feint move to scatter the Nephite troops. Alma would be able to tell him how to intercept the army before it did any appreciable damage to the countryside and the inhabitants of the land.

43.23.15—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.23.33—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

43.23.53—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.24 The circuitous route of the Lamanite armies probably came about as the result of the Zoramite familiarity with the land of Zarahemla. Zarahemnah would have been at a loss to choose a secondary target without their advice. The Lamanite forces were hoping for the element of surprise. In this they would be vastly disappointed.

43.24.14—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

43.24.21—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.24.27—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.24.37—*might*—The use of this word does not imply any sort of supposition on the part of Alma about what the Lamanites were going to do. It is a marker indicating what it was that the Lamanites intended to do.

43.24.44—*Manti*—The land of Manti embraced one of several passes that led through the narrow strip of wilderness up into the land of Nephi. The Lamanite converts of the sons of Mosiah had taken this route in their escape from their militant brethren (see 17.1).

23 But it came to pass, as soon as they had departed into the wilderness Moroni sent spies into the wilderness to watch their camp; and Moroni, also, knowing of the prophecies of Alma, sent certain men unto him, desiring him that he should inquire of the Lord whither the armies of the Nephites should go to defend themselves against the Lamanites.

Alma 43:23
EM 2:956
EM 4:1548
Alma 43:23–24
EM 1:163

24 And it came to pass that the word of the Lord came unto Alma, and Alma informed the messengers of Moroni, that the armies of the Lamanites were marching round about in the wilderness, that they might come over into the land of Manti, that they might commence an attack upon the weaker part of the people. And those messengers went and delivered the message unto Moroni.

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43.25 Moroni is no fool; he anticipates eventualities. He may very well take much of the Lamanite army by surprise at the headwaters of the Sidon, but it was possible that a sufficient force might escape his grasp which could retreat back through the wilderness to Antionum and Jershon and cause much mischief. By so doing, however, the odds considerably increased in favor of the Lamanites. What might have been a four-to-one ratio could very well have become a five-to-one ratio between the Lamanite and Nephite forces. Hence, his recruiting efforts in the land of Manti to establish a rearguard.

43.25.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.25.13—*Jershon*—The land north of the land of Antionum which had been vacated by the Nephites in order that the Lamanite converts, the Anti-Lehi-Nephies, could have a place of inheritance.

43.25.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.25.48—*Manti*—The land of Manti embraced one of several passes that led through the narrow strip of wilderness up into the land of Nephi. The Lamanite converts of the sons of Mosiah had taken this route in their escape from their militant brethren (see 17.1).

43.26 Although the narrative is not perfectly clear on this matter, it would appear that the inhabitants of the land of Manti were organized to protect their own lands, property, and lives while the main force of Moroni's army went further upstream to intercept the Lamanites.

43.26.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.27 The main course of the river Sidon apparently flowed through a rather wide defile at the point where Moroni chose to do battle. On the west side of the river there were low hills and vales sufficient to ensconce a goodly portion of his men that they might not be perceived by the enemy forces as they attempted to cross the river.

43.27.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.27.46—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.28 Moroni had brought his forces quickly to the west, much faster than the Lamanite army could pass through the wilderness. Once he had established a goodly portion of his troops behind the hills west of the river, he sent out forays eastward that he might determine the exact route that his opponents

25 Now Moroni, leaving a part of his army in the land of Jershon, lest by any means a part of the Lamanites should come into that land and take possession of the city, took the remaining part of his army and marched over into the land of Manti.

26 And he caused that all the people in that quarter of the land should gather themselves together to battle against the Lamanites, to defend their lands and their country, their rights and their liberties; therefore they were prepared against the time of the coming of the Lamanites.

27 And it came to pass that Moroni caused that his army should be secreted *in the valley which was near the bank of the river Sidon, which was on the west of the river Sidon in the wilderness.

28 And Moroni placed spies round about, that he might know when the camp of the Lamanites should come.

Alma 43:26,30
EM 1:164

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were taking. It was the resultant intelligence that allowed Moroni to position Lehi on the east of the river, setting up a pincer movement which eventually defeated the Lamanite forces.

43.28.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.28.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.29 The Lamanites, as well as the Zoramites we should assume, were monarchists. The judicial form of government was antithetical to their thinking and the Amalekites in particular were determined to eradicate what they considered to be a governmental stigma in the land. Whether they had Lamanites or Nephites as their subjects did not matter, so long as they were to live lives of debauchery and power.

43.29.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.29.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.30 It would be interesting know if anyone in our day would really consider that Moroni's tactics bordered on sin. Moroni's sole purpose in this matter was to keep the Lamanites from falling upon a helpless people. His marshaling of the citizens of the land of Manti not only provided a defense for that part of the land, but it also provided a buffer between the river Sidon and the land of Melek where the people of Ammon had been relocated. The spies sent out to reconnoiter the advancing Lamanite army was meant to provide sufficient intelligence that he could deploy his troops in a way that would minimize loss of life on both sides.

43.30.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.30.46—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.31 When the Nephites first arrived at the site where they were going to encounter the Lamanites, the entire body was hidden on the west side of the Sidon behind a low range of hills. Once Moroni knew precisely what the Lamanites were up to, by means of his spies, he brought a portion of his army over to the east side of the river and hid them behind another ridge that lay to the south of the trail that led to the ford, putting them under the command of

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29 And now, as Moroni knew the intention of the Lamanites, that it was their intention to destroy their brethren, or to subject them and bring them into bondage that they might establish a kingdom unto themselves over all the land;

30 And he also knowing that it was the only desire of the Nephites to preserve their lands, and their liberty, and their church, therefore he thought it no sin that he should defend them by stratagem; therefore, he found by his spies which course the Lamanites were to take.

31 Therefore, he divided his army and brought a part over into the valley, and concealed them on the east, and on the south of the hill Riplah;

one of his faithful lieutenants, Lehi.

43.31.27—*Riplah*—It is only in connection with this particular battle between the Lamanites and the Nephites that this prominence is mentioned in the text of the Book of Mormon

43.32 The remainder of Moroni's army fanned out from behind the hills west of the river Sidon northward guarding the passageway down through the defile into the land of Manti.

43.32.16—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.32.26—*Manti*—The land of Manti embraced one of several passes that led through the narrow strip of wilderness up into the land of Nephi. The Lamanite converts of the sons of Mosiah had taken this route in their escape from their militant brethren (see 17.1).

43.33 The trap for the Lamanites having been set, it was merely an act of quiet patience on everyone's part to receive the Lamanites when they arrived on the scene.

43.34 Lehi and his contingent were to remain quiet behind the hill Riplah until the Lamanites had all passed by so that they could make an effective flanking movement against them.

43.34.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.34.16—*hill*—That is to say, the hill Riplah which lay south of the main trail that led westward to the river Sidon.

43.34.24—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.35 We cannot know exactly how wide the river Sidon was at this point, nor do we know how deep the water would have been. But it is clear that a great portion of the Lamanite army found itself midstream at the point that Lehi and his men encircled them from behind. Lehi's intent was to hold the east bank of the river while Moroni confronted their enemies from the west bank.

43.35.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.35.9—*Riplah*—It is only in connection with this particular battle between the Lamanites and the Nephites that this prominence is mentioned in the text of the Book of Mormon

43.35.14—*valley*—That is to say, the main valley through which the river Sidon flowed, and not the vale of Riplah or the vales that lay to the west of the river.

32 And the remainder he concealed in the west valley, on the west of the river Sidon, and so down into the borders of the land Manti.

33 And thus having placed his army according to his desire, he was prepared to meet them.

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34 And it came to pass that the Lamanites came up on the north of the hill, where a part of the army of Moroni was concealed.

35 And as the Lamanites had passed the hill Riplah, and came into the valley, and began to cross the river Sidon, the army which was concealed on the south of the hill, which was led by a man whose name was Lehi, and he led his army forth and encircled the Lamanites about on the east in their rear.

43.35.21—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.35.43—*Lehi*—Although the text never explicitly says so, we should not be surprised to discover that this man is the same as one of the sons of Zoram who served with his father before Moroni became chief captain in the land of Zarahemla (see 16.5.25). He also served with Moronihah during the administrations of Pahoran 2 and Pacumeni, the sons of Pahoran (see *HE-C 1.28*).

43.36 The attack on their flank was intolerable to the Lamanites and they knew immediately that they would have to deal directly with Lehi and his men before they could effectively cross the river. This fact should give us some understanding of the nature of the river Sidon even at the headwaters and at a passable ford. Had the river been easy to cross, had the ford been wide and shallow, the Lamanites could have merely rushed across to the west side and waited for Lehi to cross over to them, having the advantage of dry ground and a degree of elevation.

43.36.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.36.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.37 Had the Lamanites been taken aback at the manner in which the Nephites had protected themselves when they first saw them at the borders of the land of Jershon, this direct encounter with the military might and prowess of the Nephite warriors must have been dreadful. The Lamanite ranks fell like stalks of grain before the weapons of the attackers. Note that the Nephites, with their heavy clothing, did not wade into the river to do battle.

43.37.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.37.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.37.38—*cimeters*—The English word “cimeter” describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form “scimitar”. We do not know how or when the Lamanites learned to make this kind of weapon (see *EN-C 1.20.91*). The Nephites initially patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian “scimitar” would have been available as early as 1600 BC according to some scholars.

43.38 We need not detail the nature of the wounds which the Nephites received in this battle. They were minimal in comparison to the destruction wrought among the Lamanites. The rearguard of the Lamanite forces fell

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36 And it came to pass that the Lamanites, when they saw the Nephites coming upon them in their rear, turned them about and began to contend with the army of Lehi.

37 And the work of death commenced on both sides, but it was more dreadful on the part of the Lamanites, for their nakedness was exposed to the heavy blows of the Nephites with their swords and their cimeters, which brought death almost at every stroke.

38 While on the other hand, there was now and then a man fell among the Nephites, by their swords and the loss of blood, they being shielded

almost immediately, not able to effectively defend themselves from the Nephite onslaught. The element of surprise almost completely unhinged the Lamanite warriors, and that surprise was intensely attenuated by the tremendous loss of life that was readily apparent on every hand.

43.38.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.38.51—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.39 One must wonder where the Amalekites and the Zoramites were in all of this confusion. The troops were frightened out of their wits, having been routed by the massacre that was consuming them from the east. Their leaders, too, must have been deeply troubled by the flight of their colleagues, perhaps not fully understanding what was prompting the army to flee toward the river. How could the captains control a body of men that were obviously devoid of order and were mindlessly attempting to escape what appeared to be certain death on the east of the river?

43.39.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.39.27—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.40 In short order, Lehi was in complete control of the eastern bank of the river Sidon, the Lamanites either gasping on the west bank or feverishly attempting to wade across, away from the harbingers of death.

43.40.6—*Lehi*—Although the text never explicitly says so, we should not be surprised to discover that this man is the same as one of the sons of Zoram who served with his father before Moroni became chief captain in the land of Zarahemla (see 16.5.25). He also served with Moronihah during the administrations of Pahoran 2 and Pacumeni, the sons of Pahoran (see *HE-C 1.28*).

43.40.20—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.41 Before the Lamanites could fully regroup, Moroni and many of his men emerged from behind the low hills that lay just to the west of the river and descended upon the bedraggled warriors. The frightened and disoriented army fled northward, down the canyon of the Sidon into the jaws of another division of Nephite soldiers.

43.41.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

from the more vital parts of the body, or the more vital parts of the body being shielded from the strokes of the Lamanites, by their breastplates, and their armshields, and their headplates; and thus the Nephites did carry on the work of death among the Lamanites.

39 And it came to pass that the Lamanites became frightened, because of the great destruction among them, even until they began to *flee towards the river Sidon.

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40 And they were pursued by Lehi and his men; and they were driven by Lehi into the waters of Sidon, and they crossed the waters of Sidon. And Lehi retained his armies upon the bank of the river Sidon that they should not cross.

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41 And it came to pass that Moroni and his army met the Lamanites in the valley, on the other side of the river Sidon, and began to fall upon them and to slay them.

43.41.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.41.24—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.42 This third party of Nephite soldiers had been placed where they were in order to prevent any Lamanite sortie into the inhabited lands of the Nephites.

43.42.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.42.13—*Manti*—The land of Manti embraced one of several passes that led through the narrow strip of wilderness up into the land of Nephi. The Lamanite converts of the sons of Mosiah had taken this route in their escape from their militant brethren (see 17.1).

43.42.23—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.43 The Lamanites had been surprised and frightened in the beginning, but the reality of their situation became clear to them and if they wished to have any hope for victory they would have to resign themselves to their circumstances and stand together or they would all die separately. That realization turned their fear into a fury unparalleled in the history of Lehi's children up to that point.

43.43.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.44 One wonders at what sort of rhetoric would have effectively encouraged the Lamanite soldiers to stand their ground against the Nephites. The Amalekites might have had some starchy words to say about the manhood of the Lamanites. The Zoramites would have had little or no effect upon the Lamanites, but among their own people they certainly would have pointed out in no uncertain terms that they would have to prevail else they would have no land of inheritance at all. It would be interesting to know where the wives and children of the Zoramites were at the time of this battle. Were they ensconced somewhere in the wilderness with little or no protection? The remnants of the Zoramite apostates would show up later as part of the leadership of Amalickiah's army in the land of Nephi (see 48.5). Note that the Nephites were not invincible, even with their protective armor and clothing.

43.44.7—*Zoramites*—The followers of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

42 And the Lamanites did flee again before them, towards the land of Manti; and they were met again by the armies of Moroni.

43 Now in this case the Lamanites did fight exceedingly; yea, never had the Lamanites been known to fight with such exceedingly great strength and courage, no, not even from the beginning.

44 And they were inspired by the Zoramites and the Amalekites, who were their chief captains and leaders, and by Zerahemnah, who was their chief captain, or their chief leader and commander; yea, they did fight like dragons, and many of the Nephites were slain by their hands, yea, for they did smite in two many of their head-plates, and they did pierce many of their breastplates, and they did smite off many of their arms; and thus the Lamanites did smite in their fierce anger.

Alma 43:43
CR88-A 40

43.44.10—*Amalekites*—We know little about these Nephite apostates, save that many of them followed after the teachings of Nehor. They are first mentioned in conjunction with the missionary labors of Aaron, one of the sons of King Mosiah, in the land and city called Jerusalem (see 21.1–4). It seems clear that they were closely associated with the Amulonites, a group that had coalesced around one of the wicked priests of King Noah, Amulon. We might easily therefore conclude that the Amalekites derived from another of Noah’s priests, though there is no confirming evidence that that was the case. It is interesting that the Amulonites are not mentioned here as forming part of the leadership of the Lamanite and Zoramite armies, inasmuch as they had been as vicious and corrupt as the Amalekites, but it will be remembered that the Amulonites were nearly annihilated by the Lamanites after the destruction of the city of Ammonihah (see 25.1–9).

43.44.20—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

43.44.47—*dragons*—This reference to animal fierceness may be metaphorical, a traditional saying that had derived from a long acquaintance with the imagery of the prophets preserved on the Brass Plates. King Limhi’s people were said to have fought like dragons in the defense of their lives as well (see *MS-C 20.11*).

43.44.52—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.44.89—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.45 The Lamanites were fighting for acquisition and revenge; the Nephites were fighting for preservation and survival. The power of God sustained the latter to a greater degree than the Lamanites could even imagine or acknowledge. Zerahemnah’s brusque rejection of Moroni’s claim of divine intervention stands as an eloquent reminder to any of those who attempt to overthrow the Kingdom of God that they inevitably grossly underestimate the powers they oppose.

43.45.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.46 At present we do not have in our possession an account of any of the instances when this particular teaching was given. It may very well have been guidance given through the prophets which was included on the Brass Plates. It may be that Lehi or one of the prophets who succeeded him received this revelation, transcribing this law onto the Large Plates of Nephi from which Mormon composed his account of the Nephite peoples. Needless to say, if Mormon testified that there had been such a revelation written down that was accessible to him, such a record will one day be readily available to the saints

45 Nevertheless, the Nephites were inspired by a better cause, for they were not fighting for monarchy nor power but they were fighting for their homes and their liberties, their wives and their children, and their all, yea, for their rites of worship and their church.

46 And they were doing that which they felt was the duty which they owed to their God; for the Lord had said unto them, and also unto their fathers, that: Inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your

Alma 43:45
EM 2:683
Alma 43:45–47
EM 2:903
EM 4:1547
CR02-O 42

of God.

43.47 Again, we do not know the original source for this revealed doctrine by which the Nephites justified the defense of their families through the shedding of blood. What we must understand is that in this sort of context, the taking of an antagonist's life is not considered murder, and the slayer of his aggressive opponent is not held accountable before God.

43.47.22—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.47.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.48 The Lamanites were an idle people as a whole, but when roused they were vicious and bloodthirsty. The initial terror they had felt when Lehi and his men attacked their rearguard had been exacerbated when Moroni's two divisions suddenly appeared from nowhere, cutting off any hope for escape. When the Lamanite soldiers realized that they were facing certain death, a fact that Zerahemnah and his lieutenants no doubt exploited, they determined to take as many Nephites with them as they could. Hence, their fierceness and anger replaced their fear. They were hearty warriors, most of them seasoned in battle; in their forlorn circumstances they lashed out in fury. For their part, the Nephites needed only to be reminded that if they failed to hold their lines at this hour, the Lamanites would show no mercy whatsoever on their families.

43.48.10—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.48.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.49 As will be seen, notwithstanding the great slaughter that had been brought about during the opening forays of the battle, the Lamanite forces were still twice that of the Nephites. Man for man they could not win; their only edge was the strength of the Lord God, guiding and directing their movements and actions, sustaining them in battle, infusing them with power that they might not weary and fall before the physical strength of their enemies. In the midst of battle, their prayers for survival and righteous victory bore miraculous fruit, to the astonishment of the Lamanites.

43.49.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.50 The Lamanites understood and had often experienced the exhilaration that accompanied combat, the bloodlust that enabled a man to press forward with murderous intent. How many times had they seen fear in the eyes of

enemies.

47 And again, the Lord has said that: Ye shall defend your families even unto bloodshed. Therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion.

{¶—1830}

48 And it came to pass that when the men of Moroni saw the fierceness and the anger of the Lamanites, they were about to shrink and flee from them. And Moroni, perceiving their intent, sent forth and inspired their hearts with these thoughts—yea, the thoughts of their lands, their liberty, yea, their freedom from bondage.

49 And it came to pass that they turned *upon the Lamanites, and they cried with one voice unto the Lord their God, for their liberty and their freedom from bondage.

50 And they began to stand against the Lamanites with power; and in that selfsame hour that they cried unto the

Alma 43:47
AF 452
EM 1:163

* p. 345

their opponents when that madness had come upon them? In the eyes of the Nephites, however, sustained as they were by their determination to protect all that they held dear, strengthened not by adrenaline, but by the arm of the Lord God of Israel, the Lamanites beheld a steady grimness which withered their own courage. The Lamanites were undone, their lines buckling into a total rout.

43.50.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.50.40—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.51 We initially speculated that the combined armies of the Lamanites and the Zoramites could have been as much as four times the size of Moroni's army (see 43.14, 43.21, and 43.25). Leaving a garrison in the land of Jershon depleted the strength of Moroni's forces still further. Notwithstanding the initial disparity between the two armies, it appears that at least one-half of the Lamanite forces had been destroyed in the pincer movement devised by Moroni and his captains. The horror of their defeat was now clearly visible all around them; it could not get any better, inasmuch as they were still caught between the hammer and the anvil of Moroni's mighty men.

43.51.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

43.51.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.51.39—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.52 Seeking a defensive position, the Lamanites used west bank of the river Sidon as their last resort. It was a terrifying realization, however, for them to see that Lehi's army had not crossed the river during their confrontation with Moroni's men, but had held their position on the east side of the Sidon

43.52.5—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.52.26—*Lehi*—Although the text never explicitly says so, we should not be surprised to discover that this man is the same as one of the sons of Zoram who served with his father before Moroni became chief captain in the land of Zarahemla (see 16.5.25). He also served with Moronihah during the administrations of Pahoran 2 and Pacumeni, the sons of Pahoran (see *HE-C 1.28*).

43.53 What happens to the warriors of a dynamic leader when they see his

Lord for their freedom, the Lamanites began to flee before them; and they fled even to the waters of Sidon.

51 Now, the Lamanites were more numerous, yea, by more than double the number of the Nephites; nevertheless, they were driven inasmuch that they were gathered together in one body in the valley, upon the bank by the river Sidon.

52 Therefore the armies of Moroni encircled them about, yea, even on both sides of the river, for behold, on the east were the men of Lehi.

53 Therefore when Zarahemnah saw

own countenance fall? Zerahemnah, clearly perceiving the hopelessness of their circumstances, lost heart for the battle. Any residual courage that his soldiers may have had, now wasted away when their captain's own fear and dismay became visible.

43.53.3—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

43.53.8—*Lehi*—Although the text never explicitly says so, we should not be surprised to discover that this man is the same as one of the sons of Zoram who served with his father before Moroni became chief captain in the land of Zarahemla (see 16.5.25). He also served with Moronihah during the administrations of Pahoran 2 and Pacumeni, the sons of Pahoran (see *HE-C 1.28*).

43.53.15—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

43.53.20—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

43.53.35—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

43.54 How easy it would have been for Moroni and his men to finish the matter there and then. They had the opportunity and no doubt many of the Nephites had the will to utter destroy those who had brought death and destruction into their fair lands. Moroni, however, was of a different mind. Utter destruction would simply remove the immediate danger without doing anything to curtail future incursions. Such a course of action would also have brought about a loss of life on the Nephite side, in spite of their protective armor and clothing. If, however, the Lamanites could be persuaded not to return, under oath not to raise up arms against the Nephites ever again, then the flower of the Lamanite military establishment would be removed from the machinations of the apostates and dissidents from the Nephites.

43.54.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.1 There is more to Moroni's proposal than merely not wanting to take the lives of villains. The Nephite captain desires a sustainable peace, one that

the men of Lehi on the east of the river Sidon, and the armies of Moroni on the west of the river Sidon, that they were encircled about by the Nephites, they were struck with terror.

54 Now Moroni, when he saw their terror, commanded his men that they should stop shedding their blood.

{Chapter XX; continued}
(Chapter 44)

{9—1830}

1 AND it came to pass that they did stop and withdrew a pace from them.

* p. 346

Alma 44
MD 538

would be facilitated by placing the main body of the Lamanite army and its officers under covenant to cease their aggressions against the Nephite. The offer is made at an appropriate time, at a point where the choices are clearly presented: live and promise never to place yourselves in harm's way again, or die miserably at the hands of the Nephite army. The largesse of Moroni in this instance must have been stunning to the rank and file of the Lamanite army

44.1.13—*pace*—We do not know precisely what is meant here. In simple terms, Moroni merely had his men disengage momentarily from the battle. One might argue that since the word “pace” is used there might be more significance to its employment. In common usage, a “pace” is frequently thought of as a “step”, amounting to about two and one-half feet. In nineteenth century geometric terms, a pace is equal to five feet, or the distance traveled while walking two steps, 60,000 of which was understood as one degree of distance on the equator. The word “pace” is used only one other time in the text of the Book of Mormon and, again, it is to indicate a separation indicating disengagement (see 55.21).

44.1.17—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.1.20—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.2 The sources of aggression articulated by Moroni here are common to the Lamanites and the Zoramites. They both had a lust for power and unrighteous dominion. The Zoramite passions had been enflamed in part because of the unwillingness of the people of Ammon to neglect the Christian converts from among the poorer segments of Zoramite society. The Lamanites were still fuming because of the conversion of the royal house of the Lamanites and thousands upon thousands of their fellows at the hands of the sons of Mosiah. The dissident Nephites, with Zerahemnah at their head, were determined to destroy the living witnesses that testified of the coming Messiah, a prophesied event which they had rejected out of hand.

44.3 The cynical Zerahemnah will have none of this argument. He sees only superior military accoutrements and undeniable strategic genius in front of him. He is a true Nehorite who admits that he has been bested by an extraordinary man, but will not acknowledge that there is any other power in operation in the battlefield other than the arms and minds of men. Moroni's ability to defeat a superior force was indeed the product of experience and necessity on his part, but his intellectual assets were amplified by the inspiration of the Almighty, both in himself and in Alma, the high priest of the Church of Christ. In addition, the strength of arms, the stamina of the warriors, the agility of the soldiers were attenuated by the infusion of the Spirit of God, an unseen but effectual power sustaining Moroni's men as they fought for righteousness' sake.

44.3.44—*Christ*—Simply put, the name “Christ” is the Greek translation

And Moroni said unto Zerahemnah: Behold, Zerahemnah, that we do not desire to be men of blood. Ye know that ye are in our hands, yet we do not desire to slay you.

2 Behold, we have not come out to battle against you that we might shed your blood for power; neither do we desire to bring any one to the yoke of bondage. But this is the very cause for which ye have come against us; yea, and ye are angry with us because of our religion.

3 But now, ye behold that the Lord is with us; and ye behold that he has delivered you into our hands. And now I would that ye should understand that this is done unto us because of our religion and our faith in Christ. And now ye see that ye cannot destroy this our faith.

DNTC 3:163
EM 1:150,
151, 165,
201
EM 2:584
Alma 44:1–7
EM 2:903

Alma 44:3–5
AF 452
EM 1:163

of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

44.4 Zerahemnah, of course, is in denial. No doubt it seems incomprehensible that he and his army, which originally outnumbered the Nephite forces four to one, could not win the day. Even as they stood on the banks of the river Sidon, the Lamanites still outnumbered the Nephites two to one and, yet, the heart had gone out of them, they stood trembling before their opponents. The whole notion that the God of Heaven supported the Nephites over the Lamanites was inadmissible to Zerahemnah’s thinking. He was not prepared in any fashion to admit to any wrongdoing on his part, either as an individual or as the representative of the Lamanite peoples. He is a typical sinner.

44.5 Moroni reminds his adversary exactly what he is up against. This is no mere conflict of arms between disgruntled antagonists. The Nephites have the better cause. Power, pride, and wealth motivate the Lamanites.

44.5.3—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.5.5—*command*—Moroni commands Zerahemnah “in” the name of God, but he also commands him “by” a litany of other things as well, a list of reasons why the Lamanites ought to enter into the proffered covenant.

44.5.9—*name*—There is no other name whereby any man can be saved, either temporally or spiritually. This constitutes a dynamic call to repentance.

44.5.28—*faith*—This is a quality that is more than just intellectual acceptance of an issue. Faith is the source of all creative and preservative power.

44.5.31—*religion*—Religion is defined by the personal conformity of a man’s life to his faith. Simply put, there is greater power in righteousness than there is in wickedness.

44.5.35–37—*rites of worship*—Certainly these would be partly represented by the Nephite practice of honoring the Law of Moses. In addition, the

4 Now ye see that this is the true faith of God; yea, ye see that God will support, and keep, and preserve us, so long as we are faithful unto him, and unto our faith, and our religion; and never will the Lord suffer that we shall be destroyed except we should fall into transgression and deny our faith.

5 And now, Zerahemnah, I command you, in the name of that all-powerful God, who has strengthened our arms that we have gained power over you, by our faith, by our religion, and by our rites of worship, and by our church, and by the sacred support which we owe to our wives and our children, by that liberty which binds us to our lands and our country; yea, and also by the maintenance *of the sacred word of God, to which we owe all our happiness; and by all that is most dear unto us—

Alma 44:5
CR92-O 113

* p. 347

Nephites lived the fullness of the Gospel of Jesus Christ with its accompanying formal ordinances and covenants. All of the divinely appointed rituals are designed to provide protection for the worshipper.

44.5.41—*church*—The body of Christian believers. While the Nephite soldiers withstood the aggressions of the Lamanites and the Zoramites, the Nephite wives and children, paragons of virtue and innocence, were petitioning Heaven for the protection of their loved ones. These are prayers that could not and would not be denied. Needless to say, the faithful people of Ammon fervently prayed for the success of their devoted defenders.

44.5.45–46—*sacred support*—We cannot know for a certainty how viciously the women and children of the Nephites would have been treated were the Lamanites and Zoramites to be successful in their warfare, but clearly the Nephites feared the worst. The defense of the honor and virtue of the Nephite families could not be discounted by men or angels.

44.5.58—*liberty*—The Nephite form of government was an enormous improvement upon all that had gone on before in their history, notwithstanding the fact that they had, for the most part, enjoyed the rule of good and wholesome kings. Their spiritual development as a people had increased dramatically.

44.5.73—*maintenance*—We may point to the determination to live by every word that proceeds forth from the mouth of God as being a great strength and support to the Nephites, but we may also look to their determination to preserve their history, the words of their prophets, seers, and revelators. Those who neglected the records of their fathers quickly sank into degradation and misery.

44.6 Regardless of how one may view Moroni's rationale for explaining how it was that the Nephites could not possibly be defeated by a force of arms that day, the truth of it all, even for the most disbelieving, was that the Lamanites were all on the cusp of death. If they persisted, they would all die. No one could argue with the prospects.

44.7 It is clear that the Lamanites had but one choice. Either they could chose to die, or they could enter into a secular version of that covenant which the Anti-Nephi-Lehies had taken upon themselves. The irony of this choice was not lost on any of the Lamanites. The death of the aggressors would place them in spiritual bondage, dwelling in their world of spirits, in prison until the coming of the Lord to allow them to arise from the death. Many hundreds of years would pass away before that eventuality would be made available to them.

44.8 We may only speculate about the sources of Zerahemnah's bravado, for bravado is all that it could have been. Only moments before, the Lamanites had been in the throes of confusion and despair. They feared for their lives, the specter of death clearly loomed overhead. Zerahemnah may have considered Moroni's offer as an expression of doubt that he and his men could actually destroy an army twice the size of their own, notwithstanding their success up to that point. He may have seen the largesse of the Nephite captain

6 Yea, and this is not all; I command you by all the desires which ye have for life, that ye deliver up your weapons of war unto us, and we will seek not your blood, but we will spare your lives, if ye will go your way and come not again to war against us.

7 And now, if ye do not this, behold, ye are in our hands, and I will command my men that they shall fall upon you, and inflict the wounds of death in your bodies, that ye may become extinct; and then we will see who shall have power over this people; yea, we will see who shall be brought into bondage.

{¶—1830}

8 And now it came to pass that when Zerahemnah had heard these sayings he came forth and delivered up his sword and his cimeter, and his bow into the hands of Moroni, and said unto him: Behold, here are our weapons of war; we will deliver them

Alma 44:6–10,
20
EM 1:164

as an indication of weakness, a cringing away from the awful deed. In any event, Zerahemnah's testiness is intriguing. Why did not the Lamanites merely feign the oath? Why did they not simply "say" that they would forego any further hostilities and yet regroup later in the land of Nephi to bring back an even greater hoard to afflict the Nephites? The Lamanite captain is extraordinarily candid in this matter. It may be that Zerahemnah is merely a vain man, caught up in the heat of battle, and not capable of thinking very clearly.

44.8.9—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.8.24—*cimeter*—The English word "cimeter" describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form "scimitar". We do not know how or when the Lamanites learned to make this kind of weapon. The Nephites patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian "scimitar" would have been available as early as 1600 BC according to some scholars.

44.8.32—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.9 All that Zerahemnah is willing to perceive in the success of the Nephite is cunning and adequate preparation. He is willing to admit defeat by surrendering all of their weapons, an act which would certainly delay any further aggressions for a time. He will not admit, however, that the Nephite cause is just nor is it divinely inspired. Zerahemnah makes a serious error in judgment by suspecting Moroni of mere bravado.

44.10 One wonders at the reaction of the soldiers on both sides of the conflict to the exchange between their respective commanders. The Nephites would have been of one mind with Moroni. If they must fight, if they must take the lives of their brethren, they will do so in order to preserve all that they held sacred and dear. As will be seen, Zerahemnah got mixed reviews from his troops. All of the Lamanite soldiers only moments before had thought that they were doomed, that their lack of protective armor and their waning physical strength would cause them to fall before the swords of the Nephites. On a sudden, however, there was a respite, an appealing offer. The blood-thirsty and the wicked rejected the covenant out of hand, a rejection founded primarily in pride. Those who were less enthusiastic about the enterprise against the Nephites no doubt perceived the truculence of their commander as the voice of insanity. It must have been a little unnerving for the latter group when Moroni handed back to Zerahemnah the tokens of their surrender.

44.10.4—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that

up unto you, but we will not suffer ourselves to take an oath unto you, which we know that we shall break, and also our children; but take our weapons of war, and suffer that we may depart into the wilderness; otherwise we will retain our swords, and we will perish or conquer.

9 Behold, we are not of your faith; we do not believe that it is God that has delivered us into your hands; but we believe that it is your cunning that has preserved you from our swords. Behold, it is your breastplates and your shields that have preserved you.

10 And now when Zerahemnah had made an end of speaking these words, Moroni returned the sword and the weapons of war, which he had received, unto Zerahemnah, saying: Behold, we will end the conflict.

Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.10.13—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.11 Moroni's resolve is clear, if there had been any doubt before. The Lamanites had chosen death and death would be administered to them immediately. Moroni, however, did extend the possibility that there could still be a way out for the Lamanites if they relented in their obstinacy about his proposed covenant.

44.12 Again, Zerahemnah's thinking is somewhat addled. The combatants were enjoying a truce, a mutual disengagement. If Zerahemnah had thought to take advantage of any perceived weakness in Moroni's personality he was disappointed, so disappointed in fact that he was willing to jeopardize his whole enterprise by an act of treachery. Moroni's lieutenants were not relaxed by any means, they were not lounging about during the momentary peace. When the attack came, they were ready for it and in short order Zerahemnah was disarmed and disgraced, bloodied and maimed. The wound was not mortal but it was embarrassing.

44.12.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.12.9—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.13 The scalp of Zerahemnah proved to be an effective object lesson, a stunning metaphor for the impending destruction which was about to befall the conjoined Lamanite and Zoramite forces. While the Lamanite commander was having his wound attended to, the Nephite warrior struck an imposing pose before his enemies. His words were not couched in bravado either, but a statement of fact so compelling that many of the opposing forces perceived that this was no longer their fight.

44.13.18—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite

11 Now I cannot recall the words which I have spoken, therefore as the Lord liveth, ye shall not depart except ye depart with an oath that ye will not return again against us to war. Now as ye are in our hands we will spill your blood upon the ground, or ye shall submit to the conditions which I have proposed.

12 And now when Moroni had said these words, Zerahemnah retained his sword, and he was angry with Moroni, and he rushed forward that he might slay Moroni; but as he raised his sword, behold, one of Moroni's soldiers smote it even to the earth, and it broke by the hilt; and he also smote Zerahemnah that he took off his scalp and it fell to the earth. And Zerahemnah withdrew from before them into the midst of his soldiers.

{9—1830}

13 And it came to pass that the soldier who stood by, who smote off the scalp of Zerahemnah, took up the scalp from off the ground by the hair, and laid it upon the point of his sword, *and stretched it forth unto them, saying unto them with a loud voice:

* p. 348

or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.14 The spirit of truth attended the words of Moroni's bodyguard, a spirit which entered into the heart of every man standing on the banks of the river Sidon. The Nephites felt the words of their leader profoundly, knowing that Moroni had represented their sentiments accurately; the prophetic testimony of the Nephite soldier burned into the hearts and minds of his comrades. They knew they would be victorious if the opportunity for battle presented itself. Yet, they did not gloat; they did not wish for a bloodletting; they waited upon the economy of God, hoping that the Lamanites would see reason.

44.15 For their part, many of the Lamanites were having second thoughts about the conduct of their war against the Nephites. In the beginning, every indication predicted a quick, glorious, and satisfactory incursion into the land of Zarahemla. Aside from the initial rush of excitement that came as the Lamanites armies first amassed in the land of Antionum, those who had been bent on the destruction of the Nephites and their associates had met with one distress after another, culminating with the loss of nearly half their number and abject humiliation of Zerahemnah.

44.15.25—*many*—The question must be asked as to whether any of these covenant warriors would later be part of Lehonti's army at Mount Antipas, those who refused to go up to battle against the Nephites at the behest of Amalickiah and the king of the Lamanites (see 47.1–3).

44.15.39—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.15.55—*they*—Most likely this is in reference to the Nephite troops, but there had to be some compliance on the part of the remaining Lamanites as this covenant-making process progressed. Zerahemnah was indisposed, of course, and could not immediately protest the actions of his troops.

44.16 We do not know how long it was before Zerahemnah became aware of the mass exodus from his army. As might be expected, most of them who departed into the wilderness were literal genetic Lamanites rather than the Zoramites who really had nowhere to go if these proceedings with Moroni continued badly. Once the Lamanite commander's head wound had been tended to, he became aware of the dwindling numbers. We may only imagine what he said to the remaining troops to spur them on to death and destruction.

44.16.7—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.16.29—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred

14 Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth except ye will deliver up your weapons of war and depart with a covenant of peace.

{¶—1830}

15 Now there were many, when they heard these words and saw the scalp which was upon the sword, that were struck with fear; and many came forth and threw down their weapons of war at the feet of Moroni, and entered into a covenant of peace. And as many as entered into a covenant they suffered to depart into the wilderness.

{¶—1830}

16 Now it came to pass that Zerahemnah was exceedingly wroth, and he did stir up the remainder of his soldiers to anger, to contend more powerfully against the Nephites.

years before the birth of Christ.

44.17 Moroni wished to preserve the lives of his men. Each of them had families to which they would return. Any further warfare would be senseless and would have but one outcome. Although the Lamanites would suffering an utter defeat, the battle would also produce widows and orphans among the Nephites. Senseless pride in the heart of Zerahemnah and his men was that which perpetuated the killing.

44.17.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.17.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

44.18 If the courage of the Lamanites had been momentarily stimulated by the rhetoric of Zerahemnah, it soon collapsed into despair as the resumed hostilities proceeded in the same fashion as they had before the truce. No amount of rest would make the Lamanite skin any tougher.

44.18.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

44.18.50—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.19 Zerahemnah, in the end, could not hope to prevail. He may have deceived himself into thinking that he could put Moroni under the sand, but it soon became clear that that opportunity would never present itself. He was utterly defeated and thought only to preserve his own life and the lives of those who were willing to accompany him back to the land of Nephi. That number included, we can be certain, most of the remaining Zoramites. They would become some of the major chief captains in the army of Amalickiah (see 48.5). Later, descendants of the Zoramites would also become recruiters for the Gadianton robbers (see 3 *NE-C 1.29*).

44.19.2—*Zerahemnah*—The similarity between the name of this Lamanite commander and the ruler among the Mulekites when the Nephites first found the land of Zarahemla have led some scholars to suggest that Zerahemnah may have been a Mulekite rather than a genetic Nephite or Lamanite. Given that the Mulekites had sprung from devoted royalists, the court of the Judean King Zedekiah, they may not have been as enthusiastic about the governmental change from a monarchy to a rule of judges as were the majority of the genetic Nephites.

44.19.17—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

17 And now Moroni was angry, because of the stubbornness of the Lamanites; therefore he commanded his people that they should fall upon them and slay them. And it came to pass that they began to slay them; yea, and the Lamanites did contend with their swords and their might.

18 But behold, their naked skins and their bare heads were exposed to the sharp swords of the Nephites; yea, behold they were pierced and smitten, yea, and did fall exceedingly fast before the swords of the Nephites; and they began to be swept down, even as the soldier of Moroni had prophesied.

19 Now Zerahemnah, when he saw that they were all about to be destroyed, cried mightily unto Moroni, promising that he would covenant and also his people with them, if they would spare the remainder of their lives, that they never would come to war again against them.

44.20 The arsenal left behind by the Lamanites must have been enormous; swords, cimeters, and bows for thousands of warriors. Of course, the Lamanites had entered into a covenant that obviated the need for weapons of any kind. One wonders if the soldiers were allowed to keep any hunting tools for their trek back to their own lands and how one would distinguish one sort from another.

44.20.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.20.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

44.21 Tens of thousands of combatants must have lost their lives in and around the headwaters of the river Sidon. The vast majority, of course, would have been Lamanites.

44.21.29—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

44.21.33—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

44.22 The disposal of the dead was an immediate concern. The bodies would not be left to be mangled by the beasts in the wilderness, nor would they be piled up as the inhabitants of Ammonihah had been. No doubt there was some difficulty associated with digging graves in that part of the land of Zarahemla.

44.22.7—*they*—The antecedent for this pronoun is probably both the Nephites and the Lamanites, but certainly the Lamanites saw to the disposal of the carcasses of their comrades in arms by committing them to the depths of the sea by way of the river Sidon.

44.22.14—*waters*—Even at the headwaters of the Sidon, the current must have been great. Thousands of bodies were cast into the river and were washed to the ocean, apparently without any major obstruction. The sight must have been an awful one for those living downstream, during the hours and perhaps days that the dead floated by.

44.22.16—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

44.23 There were garrisons posted in the land of Jershon and militia established in the land of Manti, distinct from those troops that accompanied Moroni and Lehi to intercept the armies of the Lamanites at the headwaters of the river Sidon. We must assume that those ancillary troops remained where they were even after Moroni and his regular forces dispersed for home.

44.23.6—*Nephites*—In reference to the posterity and followers of Nephi,

20 And it came to pass that Moroni caused that the work of death should cease again among the people. And he took the weapons of war from the Lamanites; and after they had entered into a covenant with him of peace they were suffered to depart into the wilderness.

21 Now the number of their dead was not numbered because of the greatness of the number; yea, the number of their dead was exceedingly great, both on the Nephites and on the Lamanites.

22 And it came to pass that they did cast their dead into the waters of Sidon, and they have gone forth and are buried in the depths of the sea.

23 And the armies of the Nephites, or of Moroni, returned and came to their houses and their lands.

Alma 44:20
EM 2:804

the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

44.23.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

44.24 The ministry of Alma will continue into the next chapter, but as it was recorded in the personal history of Helaman his son. Alma disappears, apparently translated by the Lord, near the end of the eighteenth year of the reign of the judges.

44.24.5—*eighteenth*—The end of the eighteenth year of the reign of the judges transpired sometime during the year 73 BC.

44.24.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

44.24.22—*record*—Beginning with chapter 45, Mormon would draw his detailed accounts from the personal narrative of Helaman, the son of Alma.

44.24.24—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.0 The last verse of chapter 44 marks the end of Mormon's reliance on the personal record of Alma in the composition of his narrative. Alma's disappearance from among the Nephites is recounted in verses 18 and 19 of the present chapter. The record of Alma's eldest son, Helaman, becomes the source text for the rest of the book of Alma, save for a few events that took place after his own passing.

45.0.7—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.0.17—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

45.0.30—*Comprising*—As has been the case with other headnotes, the sentence that begins with this word is absent from the first edition of the Book of Mormon. Its usefulness in the present edition is obvious. The remainder of the book of Alma in the first edition is divided into ten chapters, Chapter XXI through Chapter XXX.

24 And thus ended the eighteenth year of the reign of the judges over the people of Nephi. And thus ended the record of Alma, which was written upon the plates of Nephi.

*{*Chapter XXI}*
(Chapter 45)

The account of the people of Nephi, and their wars and dissensions, in the days of Helaman, according to the record of Helaman, which he kept in his days. Comprising chapters 45 to 62 inclusive.

* p. 349

Alma 45
EM 1:150,
151, 201

{9—1830}

45.1 The Nephites knew that they had escaped annihilation and had they been less spiritually oriented, less devout in their reverence toward God, they would have been destroyed as a people. Either they would have been put to death or they would have been absorbed by the Lamanite culture. The soldiers who had fought with Moroni at the headwaters of the Sidon river knew the extent to which they had been protected from the ravages of a far superior body of men. Thousands of corpses had been cast into the river; thousands of Lamanite combatants had been allowed to return to the land of Nephi without their weapons. Even at the end of hostilities, the Lamanites greatly outnumbered the Nephites. Nothing other than divine intervention could have made such a stunning victory possible. Mingled with the joy of having been delivered from Lamanite aggression was the sorrow associated with the loss of so many men, fathers, husbands, and sons. It is interesting that the narrator does not reflect upon the loss of so much life, except to say that there was great gratitude in the hearts of the Nephites for their leaders and for the God of their fathers who had protected them in the face of almost certain destruction.

45.1.11—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.2 A short time before, Alma had discussed the nature of the various sets of plates that had been preserved by the Nephites for the past five centuries (see 37.1–31). Among other things, Alma had testified to his son that the plates would be the means of bringing salvation to the hearts and minds of many generations that yet lay in the future, both among their own posterity, the posterity of their brethren the Lamanites, and eventually unto every nation, kindred, tongue, and people. Alma taught Helaman that the records had already proven to be a blessing to themselves because they gave them the ability to look back upon their ancestors with sympathy and reverence. Helaman was commissioned by his father to look after the records, that they might be preserved to fulfill their destiny. He was also given a charge that he, too, would continue the religious history of his people during his time as the steward of the plates. Alma also suggested that there were certain records, particularly those associated with the Ether's 24 gold plates, that ought not to be made fully public at that time. Alma correctly perceived that they would be more destructive than informative.

45.2.8—*nineteenth*—The nineteenth year of the reign of the judges includes portions of the years 73–72 BC.

45.2.20—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.2.22—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.2.27—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be

1 BEHOLD, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy.

{¶—1830}

2 And it came to pass in the nineteenth year of the reign of the judges over the people of Nephi, that Alma came unto his son Helaman and said unto him: Believest thou the words which I spake unto thee concerning those records which have been kept?

Alma 45:1
MD 276
CR86-O 86
CR01-A 98

Alma 45:2–5
CR83-O 17

found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

45.3 Helaman's acceptance of his father's assessment and counsel had been coupled with his own familiarity with the records that had been put into his possession for safekeeping.

45.3.2—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

45.4 Alma had reviewed with his son his conversion to the Gospel of Jesus Christ, the three-day regeneration of his heart and mind that set the stage for the remainder of his life as a servant of God (see 36.6–24). He had also discussed the direct function of the Liahona that benefited their fathers in the wilderness and its symbolic representation of the word of Jesus Christ (see 37.38–46). Helaman's own personal testimony of the coming of the Lord Jesus Christ into mortality and of his eventual visit to the Nephite peoples was essential to the prophecy which Alma was about to reveal to his son.

45.4.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.4.8–9—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

45.5 Helaman was a young man who was willing to learn the principles of truth wherever he might find them. He had found comfort, knowledge, and wisdom in the writings of the prophets. The cautionary tale of his father's own personal experiences with sin and forgiveness had not be lost on him either. Helaman was a man of great faith.

45.6 Helaman had already agreed to observe all that his father had commanded him regarding the care of the plates and the preservation of the revelations of God that would come to him in the future. Alma, however, wished to entrust a revelation of extraordinary value to his son which no doubt the young man might very well be tempted to share with those who pertained to the Church and Kingdom of God. Alma is determining beforehand that his son would be particularly careful with which Alma was about to share with him.

45.6.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.7 Alma knew what his son's response would be, but it was essential that the young man fully comprehend the importance of keeping his father's prophecy close to the vest, particularly during the extremities which were about to befall the Nephite nation.

45.8 Of Helaman's ecclesiastical ministry we have but little, yet the son of Alma figures largely in the military conflicts that would consume the attention

3 And Helaman said unto him: Yea, I believe.

4 And Alma said again: Believest thou in Jesus Christ, who shall come?

5 And he said: Yea, I believe all the words which thou hast spoken.

6 And Alma said unto him again: Will ye keep my commandments?

7 And he said: Yea, I will keep thy commandments with all my heart.

8 Then Alma said unto him: Blessed art thou; and the Lord shall prosper

Alma 45:4
PM 82

Alma 45:6–8
CR83-O 18
CR85-A 16

of the inhabitants of the land of Zarahemla during the next several years. Helaman would prosper in a spectacular way, particularly in his association with the 2,000 stripling warriors and the liberation of the western territories of the Nephites. No doubt his father's words were a great comfort to him during those troubled times.

45.8.2—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.9 We cannot know for certain why Alma asked his son to write down the words of his prophecy, rather than do it himself. It was certainly not the result of illiteracy. We could suggest old age, a loss of facility to engrave characters on the metal plates, but it is likely that Alma was motivated by the spirit of the Lord to call upon his son in this matter, that Helaman might be a direct beneficiary of his father's vision of the future rather than a simple guardian of sealed plates.

45.10 What an extraordinary statement! Lehi and Nephi had been told that there would come a time when the righteousness of their posterity would wane, and their Christian faith would cease to flourish upon the promised land for a time. They were never told precisely when, as far as we know. Alma and the faithful Nephites could read the writings of their fathers and were no doubt aware that the birth of the Lord Jesus Christ would take place within the next seventy years or so. The time when the last vestige of his influence among the inhabitants of the land would disappear would take place after his visit to them. With Alma's revelation, the time of that ominous end was fixed.

45.10.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

45.10.25—*in*—We can wrestle with this word forever as to whether we should understand the preposition as meaning "in" or "within". In the end it means precisely what it says. Anyone familiar with the history of the Nephites from the days of Alma to the days of Moroni and Moroni knows exactly what is meant.

45.10.26–28—*four hundred years*—The final battle between the Lamanites and the Nephites around the Hill Cumorah would transpire about the year AD 385. Moroni would write his last entry upon his father's plates about the year AD 421. We need not quibble about the exactness of Alma's prophecy; it is exact.

45.10.33–34—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

45.11 We discover that the Nephites lived for about 170 years after the visit of the Savior in complete harmony and love, almost, if not exactly, as a Zion people (see 4 *NE-C 1.15–18*). In about the two hundred and first year after the signs of the birth of Christ had been given, a degree of pride began to enter into the hearts of the people of the Kingdom of God (see 4 *NE-C 1.24*). During the following generation, great evils began to be manifested in the hearts of those who rejected the apostles of Christ (see 4 *NE-C 1.34–35*). The generation in which this happened, however, did not "dwindle" in unbelief, they "rebelled"; their children, the following generation, dwindled in unbelief (see 4 *NE-C 1.38*).

45.11.7—*wars*—The first war mentioned by name after the visit of the Savior to the Nephites began about the year 322, when Mormon was

thee in this land.

9 But behold, I have somewhat to prophesy unto thee; but what I prophesy unto thee ye shall not make known; yea, what I prophesy unto thee shall not be made known, even until the prophecy is fulfilled; therefore write the words which I shall say.

10 And these are the words: Behold, I perceive that this very people, the Nephites, according to the spirit of revelation which is in me, in four hundred years from the time that Jesus Christ shall manifest himself unto them, shall dwindle in unbelief.

11 Yea, and then shall they see wars and pestilences, yea, famines and bloodshed, even until the people of Nephi shall become extinct—

Alma 45:9–14
EM 2:584
EM 3:1163

Alma 45:10–14
EM 1:156

about 11 years old (see *MM-C 1.6–8*). Many more would follow until the final consummation at the Hill Cumorah.

45.11.9—*pestilences*—Such afflictions are not mentioned by name in the text of the Book of Mormon after the visit of the Lord Jesus Christ, but certainly the diseases associated with social upheaval, apostasy, and constant warfare would have provided plenty of opportunity for general infirmities and contagions of all kinds.

45.11.11—*famines*—Again, like pestilences, famines are not mentioned by name in the text of the Book of Mormon after the Zion-like period of happiness ended among the Nephites. We cannot help but suppose, however, that a people driven from one place to another by their enemies would not have sufficient time in any one location to effectively cultivate the land. No doubt many of the combatants and their families perished for want of food.

45.11.13—*bloodshed*—The shedding of blood is the fundamental theme of the Nephite nation for the final sixty years of its existence.

45.11.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.12 The rejection of the Gospel of Jesus Christ brings about a loss of the Spirit of God in the lives of the children of men. They are no longer enlightened by the love of God but are filled with the spirit of this lost and fallen world. Sexual immorality and other debasing sins soon follow as the divine nature is forsaken and the natural man is embraced.

45.12.51–52—*fourth generation*—Within two hundred years after the birth of Christ, all but a few of the second generation after the visit of Christ had passed away (see *4 NE-C 1.22*). During the lifetimes of the third generation, a great division took place among the people, once again signaling the distinction between Lamanites and Nephites (see *4 NE-C 1.35–36*). In the days of the fourth generation, certainly by the year AD 260, the Nephites had become almost as wicked as the Lamanites (see *4 NE-C 1.41–44*). By the year AD 300 there was essentially no spiritual distinction to be made between the Lamanites and the Nephites (see *4 NE-C 1.45*).

45.13 Whether we think of the “Nephites” as a religious body or as a secular body, the prophecy is completely fulfilled. By the year AD 300, the spiritual or religious distinction between Lamanites and Nephites has ceased to exist for most of the inhabitants of the land. By the year AD 385, almost all of the secular Nephites, those who had called themselves Nephites because of their cultural identity, had passed away into the spirit world. Moroni was one of the few remaining “seed of Nephi” who had remained faithful to the Gospel of Jesus Christ. We last hear from him about the year AD 421 when he hides his father’s record in the stone depository at the Hill Cumorah for the final time.

45.13.31—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.14 After the final battle at the Hill Cumorah there were a few Nephite survivors. Moroni, of course, would live alone for another 36 years, from

12 Yea, and this because they shall dwindle in unbelief and fall into the works of darkness, and lasciviousness, and all manner of iniquities; yea, I say unto you, that because they shall sin against so great light and knowledge, yea, I say unto you, that from that day, even the fourth generation shall not all pass away before this great iniquity shall come.

Alma 45:12
MD 445

13 And when that great day cometh, behold, the time very soon cometh that those who are now, or the seed of those who are now numbered among the *people of Nephi, shall no more be numbered among the people of Nephi.

Alma 45:13–14
MD 33, 529
EM 2:805

14 But whosoever remaineth, and is not destroyed in that great and dread-

approximately AD 385 until AD 421 when he seals up his father's record for the last time before the opening of the Dispensation of the Fullness of Times. We do not know exactly how Moroni dies, but we may assume that he was finally tracked down by the Lamanites. When he appears to the Prophet Joseph Smith in September 1823 he is a resurrected personage. Three of the Nephite apostles were given a promise and a blessing that they would continue in their mortal ministry until the return of the Lord in glory at the beginning of the Millennium. Their bodies were "transfigured" from Telesstial bodies to Terrestrial bodies that they might be able to avoid all of the vicissitudes of mortal life without injury or disease. In this they were like unto John the Beloved who received a similar ministry from the Lord Jesus Christ. Moroni tells us there were a few Nephites who escaped to the south, but by the time of his writing, about the year AD 400, all of them had been ferreted out by the Lamanites (see *MM-C 8.2-7*). Thus, by the time Moroni closes his record, all of the Nephites save for himself and the three transfigured disciples have either died or have become Lamanites. The Nephites as a people were no more.

45.14.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

45.15 The patriarchal blessings that Alma bestowed upon his three sons were to protect and preserve them. No doubt the great high priest was fully aware of the great distresses that were about to befall the inhabitants of the land of Zarahemla through which his children were going to pass. The fruitfulness of the land and all of the related blessings would be available only to the righteous. The aggressor Lamanites, the dissident Nephites, and those who sought to destroy the peace of the righteous would not prosper. This was a blessing that had been in place for hundreds of years, reconfirmed by the prophet Alma in his day.

45.15.9—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.15.15—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

45.15.23—*sons*—We know of only two other children of Alma by name, Helaman's younger brothers Shiblon and Corianton.

45.16 Not only was the land blessed unto the righteous, it was cursed unto the wicked, not only for the Nephites and the Lamanites, but unto every soul that would ever live in the Americas. There are no guarantees of prosperity, peace, or safety in this hemisphere except for those who remember the covenants of the faithful, who obey the word of God and worship the Father in the name of His Only Begotten Son. There has been and will be those who dwell in the promised land who mock or neglect their sacred duties as inhabitants. These will pass away into the dust of the earth. The righteous will be supported and defended by the power of God in astonishing manifestations of His power.

ful day, shall be numbered among the Lamanites, and shall become like unto them, all, save it be a few who shall be called the disciples of the Lord; and them shall the Lamanites pursue even until they shall become extinct. And now, because of iniquity, this prophecy shall be fulfilled.

{*9—1830*}

15 And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.

16 And he said: Thus saith the Lord God—Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said so shall it be; for this is the cursing and the blessing of God upon the land, for the Lord cannot look upon sin with the

Alma 45:16
AF 115, 481
JC 461
EM 1:352
EM 3:1089

The vast body of those who merely live their lives uncommitted will be sifted, until they choose to be children of God or devoted to lives of self-indulgence and corruption. Then the wrath of God will be poured out upon the wicked until they are wasted away. The windows of heaven will be opened in behalf of the righteous until the whole earth is filled with the light, truth, and knowledge of the Lord God of Israel.

45.17 We may only speculate about the venue in which these blessings were bestowed. Certainly each of his sons sat under Alma's hands as he poured out his heart's desire for them, a desire inspired of the Spirit of God. The blessing upon the earth itself may have transpired in a more open, elevated region of the land of Zarahemla, a prominence which offered a vista of the promised land. No doubt there were gatherings in which Alma could personally invoke the blessings of heaven and earth upon the faithful. Regardless of the setting, the words of the prophets were effectual and enduring.

45.17.4—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.18 Alma's journey would have taken him south and east, out of the city of Zarahemla. We might suppose that the people of Ammon were still dwelling in the land of Melek, a region of country to which they had been sent just before Zerahemnah and the Zoramites conspired to destroy them and their defenders. If so, then the sons of Mosiah were undoubtedly among them. The territory between Zarahemla and Melek was not a trackless waste; Alma could not possibly have gotten lost on his way. He simply disappeared while journeying through a cultivated and inhabited land. The circumstances surrounding his disappearance gave rise to the speculations regarding his translation.

45.18.3—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

45.18.14—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

45.18.23—*Melek*—The land of Melek lay three days travel south of the land and city of Ammonihah. This would have placed it southwest of the city of Zarahemla. The city of Melek was probably the most southwestern of all the communities of the land of Zarahemla. To its south and west lay the wilderness. On the east would have been the lands through which the river Sidon passed (see 8.3–5). There must have been sufficient open space for pasturage and cultivation for the Lamanite and Zoramite families to maintain themselves.

45.19 That Alma was translated, taken into Heaven without tasting death, is a certainty, notwithstanding the fact that we are not presently aware of the reason why the Lord chose to do so.

45.19.3—*we*—Although we cannot be absolute certain as to the voice of the narrator, whether Mormon or Helaman, yet we cannot doubt that both of them firmly believed that Alma had been taken by the Lord in the same fashion as had been Moses the Lawgiver.

45.19.22—*taken*—As had been Elijah and many others of the faithful servants of the Lord, translated and taken into Heaven for a time that they

least degree of allowance.

17 And now, when Alma had said these words he blessed the church, yea, all those who should stand fast in the faith from that time henceforth.

18 And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.

Alma 45:18–19
AGQ 5:38
MD 515, 805
DNTC 1:403
DNTC 3:422
DS 2:111

19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself;

Alma 45:19
EM 1:35, 40,
378
EM 2:959

might fulfilled the measure of their ministry unto the children of men.

45.19.28—*buried*—The tradition regarding the departure of the prophet Moses is somewhat articulated in the inspired version of Deuteronomy: “So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. For the Lord took him unto his fathers, in a valley in the land of Moab, over against Beth-peor; therefore no man knoweth of his sepulcher unto this day” (*JST*, Deuteronomy 34:5–6). That Moses did not suffer the pangs of death is clarified in subsequent events in the life of the Savior and in this present dispensation.

45.19.37—*Moses*—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

45.20 The emotional outpouring of the Nephites at having been spared utter destruction (see 45.1) was not sufficient to sustain the Nephites indefinitely. Much of the problems they had suffered during the past few years had been the result of doctrinal teachings that allow for a misreading of the scriptures and a descent into conduct unbecoming a disciple of the Lord Jesus Christ. Like Alma, Helaman perceived that the inhabitants of the land of Zarahemla needed spiritual nourishment if they were going to continue as a people. Helaman knew that more than four hundred years would pass away before the Nephites were completely destroyed, but he understood his responsibility toward those of his own generation.

45.20.12—*nineteenth*—This commencement of the nineteenth year transpires sometime during year 73 BC.

45.20.24—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.20.26—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

45.21 We may not know exactly how much of the ecclesiastical structure of the Church had been disrupted by the war with the Lamanites and Zoramites, but we may rest assured that the Zoramite apostasy was not unique. The potential for other such groups arising had not gone away simply because a major party of dissenters had been destroyed. The arguments of the apostates were specious, but appealing to the carnal mind. The saints needed to be strengthened in the faith, infused by the power of the Spirit in their lives that they might not be deceived by the political and religious charlatans which seem to appear on every street corner.

45.21.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the pri-

therefore, for this cause we know nothing concerning his death and burial.

{9—1830}

20 And now it came to pass in the commencement of the nineteenth year of the reign of the judges over the people of Nephi, that Helaman went forth among the people to declare the word unto them.

21 For behold, because of their wars with the Lamanites and the many little dissensions and disturbances which had been among the people, it became expedient that the word of God should be declared among them, yea, and that a regulation should be made throughout the church.

mary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

45.22 As Alma had done several years before, so now Helaman traversed the entire land of Zarahemla setting in order the structure of the Church and testifying of the truths which he knew to be true. The Church would have been counseled to adhere to the principles and ordinances associated with the Law of Moses. They also would have been instructed in the truths which the rituals of the Aaronic Priesthood metaphorically represented. The priests and teachers mentioned here served by virtue of the Melchizedek Priesthood, which the Nephites had received from their fathers, even unto the days of Lehi and his righteous sons.

45.22.2—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

45.22.32—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

45.23 Neither Mormon or Helaman gives us details as to why some of the people of Zarahemla failed to hearken to their words. Certainly pride, the lust for wealth, and the desire to live according to the desires of the natural man would cause the disruption, but one wonders at the rapidity with which some of these Nephites fell from the gratitude and joy that they had so recently experienced. It would appear, however, that it was the selection of some of the priests and teachers that triggered the problems. No doubt there were those among the wealthy and proud who felt that they should be tapped for the ecclesiastical assignments that would have put them before the eyes of the saints. When the humble and virtuous were chosen instead, the rich were incensed and would no longer associate with such “uninspired men” as Helaman and his brethren must have been.

45.23.9—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

45.24 How easily the wealthy are deceived into thinking that they are greater than their poorer brethren! Success and prosperity in one venue does not directly imply success and prosperity in another. Yet those with wealth, education, and fame often presume moral superiority over those they consider less advantaged.

22 Therefore, Helaman and his brethren went forth to establish the church again in all the land, yea, in every city throughout all the land which was possessed by the people of Nephi. And it came to pass that they did appoint priests and teachers throughout all the land, over all the churches.

Alma 45:22
EM 2:584
EM 3:1132
Alma 45:22–23
EM 1:203
EM 2:584

{9—1830}

23 And now it came to pass that after Helaman and his brethren had appointed priests and teachers over the churches that there arose a dissension among them, and they would not give heed to the words of Helaman and his brethren;

* p. 350

24 But they grew proud, being lifted up in their hearts, because of their exceedingly great riches; therefore they grew rich in their own eyes, and would not give heed to their words, to walk uprightly before God.

{Chapter XXI; continued}
(Chapter 46)

{9—1830}

46.1 Pride and wealth constitute a volatile combination that inevitably leads to overt elitism and eventually to various manifestations of open hostility. These separatists were like unto the inhabitants of Ammonihah and the followers of Zoram, two sects that had ended badly. It is odd that Amalickiah and his cohorts did not perceive the pattern that they were falling into. It seems reasonable to assume that the underlying forces generating these dissenters was two-fold. First, there was a deep craving in the hearts and minds of aspiring men to return the Nephite government back to a monarchy where elitist favoritism might prosper. Second, many of these dissenters were anxious to destroy the influence of the Church in the land of Zarahemla, so that their libertine activities might proceed without criticism.

46.1.17—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

46.2 Vicious men cannot abide coexistence with the righteous. The disciples of Jesus Christ have ever been and will always be a bright light shining into the darkened dens of iniquity and corruption. So long as this world continues in its lost and fallen state, sinners will array themselves against the innocent, even to the point of depriving them of means and life by force.

46.3 Nehor had been such a man (see 1.2). We may suppose that Amlici, Korihor, and Zoram also were fine physical specimens; handsome, strong, and glib. Amalickiah was only one in a long line of self-adoring erstwhile tyrants.

46.3.23—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.4 There can be no doubt that the pattern by which Amalickiah and all other kingmen patterned themselves was the example set by King Noah. We may ask ourselves as to how Amalickiah and his ilk could justify their candidacy for the throne of the land of Nephi. Was Amalickiah of the royal house of King Mosiah 1 or of King Benjamin’s extended family? Could Amalickiah have claimed literal descent from the kings of the Mulekites? Or was he merely inexplicably arrogant? The latter seems most likely, inasmuch as his brother Ammoron, claimed to be a descendant of Zoram who had accompanied Nephi from Jerusalem to the promised land, having become a fast friend of the son of Lehi (see 54.23).

46.4.2—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the

1 AND it came to pass that as many as would not hearken to the words of Helaman and his brethren were gathered together against their brethren.

2 And now behold, they were exceedingly wroth, insomuch that they were determined to slay them.

3 Now the leader of those who were wroth against their brethren was a large and a strong man; and his name was Amalickiah.

4 And Amalickiah was desirous to be a king; and those people who were wroth were also desirous that he should be their king; and they were the greater part of them the lower judges of the land, and they were seeking for power.

Alma 46
MD 827
EM 1:150,
151, 165,
201
Alma 46:1,6
EM 2:584

land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.4.33–34—*lower judges*—These were men who were not interested in simply serving their fellow citizens by adjudicating the disputes that came before them. These were sycophants who wished to have unearned ease, wealth, and popularity. It is clear that the lower judges were such because they had not proved themselves worthy to be higher judges. They were lazy and impatient. The power they sought was unrighteous dominion.

46.5 Amalickiah's initial power base was with the unrighteous malcontents of the land of Zarahemla. Amalickiah was not bound by any ethical considerations and was willing to do or say anything that would ultimately promote his own aggrandizement. His followers, because of their own elitist views, were willing to believe anything at all so long as there was a promissory note for future fame, wealth, and power.

46.5.10—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.6 These lesser judges in the land of Zarahemla were undoubtedly members of the Church of Christ. We observed before (see 45.23) that these dissenters were probably disgruntled aspirants of ecclesiastical power who, when they were passed over in favor of more humble and more righteous men, became incensed, indignant at what they considered to be a slight. The pride of the aspirants set them against the leadership of the Church and, in their breach of faith, they gravitated to Amalickiah. For their part, Helaman and the other high priests of the Church were following the promptings of the spirit of God.

46.6.7—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.6.14—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

46.7 In addition to the lower judges, there were many other members of the Church who were persuaded by Amalickiah and his followers to dissent away from the main body of the saints. One wonders at the set of circumstances that would have allowed the Nephites to become susceptible to the wiles of such a deceiver as was Amalickiah. Mormon indicates that one of the products of the many wars and contentions was that the Church was somewhat in disarray, in need of "regulation" (see 45.21). Perhaps we may suppose that in

5 And they had been led by the flatteries of Amalickiah, that if they would support him and establish him to be their king that he would make them rulers over the people.

6 Thus they were led away by Amalickiah to dissensions, notwithstanding the preaching of Helaman and his brethren, yea, notwithstanding their exceedingly great care over the church, for they were high priests over the church.

7 And there were many in the church who believed in the flattering words of Amalickiah, therefore they dissented even from the church; and thus were the affairs of the people of Nephi exceedingly precarious and dangerous, notwithstanding their

Alma 46:6
EM 2:584

the absence of such regulation, the saints had not been as spiritually nourished as they should have been and therefore became lax in their observance of the principles and ordinances of the Gospel of Christ. With the neglect of spiritual things comes a decline in personal spirituality. Emotionally, the inhabitants of the land of Zarahemla were ecstatic regarding their victory over their combined forces of the Zoramites and the Lamanites, but clearly that joy was insufficient to sustain them in their spiritual development, a development that can only come to the hearts and minds of a people through the workings of the Holy Ghost.

46.7.15—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.7.32—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

46.7.47—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

46.8 One forgets the Lord, when one remembers too much about one's self. It seems likely that many of the Nephites began to consider their triumph over the Lamanites as a product of the cleverness and preparation of their military leaders rather than an effect caused by divine intervention. This tell-tale sign revealing a lack of spiritual insight into their own affairs, suggests that their precipitous decline into apostasy was initiated by personal and community conduct that was unbecoming disciples of Christ.

46.9 Amalickiah was as a ravaging wolf in the midst of a flock of sheep that was, to a very high degree, being inattentive to the beckoning of the shepherd.

46.10 We may be sure that Amalickiah did not campaign on the desires of his heart, but he worked upon the spiritual weaknesses of the people, subjecting them one point at a time until he could introduce among them the vilest of sins by which they would then be committed to him, body and soul.

46.10.5—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.10.12–13—*cunning device*—Amalickiah's forte was the hidden agenda.

46.10.31—*wickedly*—We may only surmise the nature of the sins that Amalickiah flattered the people into committing, but given his subsequent conduct among the Lamanites, flagrant immorality would certainly account for some of his popular appeal as a leader of the wicked. Sexual promiscuity is one of the hallmarks of apostates departing from

great victory which they had had over the Lamanites, and their great rejoicings which they had had because of their deliverance by the hand of the Lord.

8 Thus we see how quick the children of men do forget the Lord their God, yea, how quick to do iniquity, and to be led away by the evil one.

9 Yea, and we also see the great wickedness one very wicked man can cause to take place among the children of men.

10 Yea, we see that Amalickiah, because he was a man of cunning device and a man of many flattering words, that he led away the hearts of many people to do wickedly; yea, and to seek to destroy the church of God, and to destroy the foundation of liberty which God had granted unto them, or which blessing God had sent upon the face of the land for the righteous' sake.

Alma 46:8
MD 246

the true Church of Jesus Christ.

46.10.34–35—*to seek*—The subject of this infinitive is the same as the infinitive “to do” in the previous phrase. Amalickiah had persuaded the people to commit sin, to destroy the Church, and to overthrow the established government of the land of Zarahemla.

46.11 Moroni was deeply spiritual man, gifted in many respects in addition to his military genius. Because of his personal righteousness he could perceive the wicked fomentation of a vile and perverse man. Even though Amalickiah proposed the utter destruction of the Church of Christ among the Nephites, there was nothing that Helaman and his brethren could do to legally oppose him so long as he worked his machinations within the boundaries set by the civil law of the people. On the other hand, any movement to destroy the rule of the judges by force, would be considered a treasonous act. This was precisely Moroni’s position on Amalickiah’s political activities. Amalickiah had been too bold, too brazen, and he had provoked the wrong man.

46.11.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

46.11.20—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

46.11.30—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.12 In formulating his Title of Liberty, Moroni clearly articulated that which had inspired the Nephite victory over the combined forces of the Lamanites and the Zoramites possible (see 43.45–46). Each of the elements of the Title of Liberty constitutes part of an integral whole. There is no true peace if there is no one with whom to share that peace; there is no true freedom without moral law and governance; and all of these temporal blessings are meaningless if one does not continually recognize the source from which they spring, the righteousness and love of God the eternal Father and that of His Son, the Lord Jesus Christ.

46.13 The Gospel of Jesus Christ had been preached to the dissenters to no avail. Moroni was prepared, however, to do all that was necessary to protect the political and religious freedoms which God had given to his people.

46.13.3—*fastened*—The head-plate, breastplate, and shields were “fastened”; the armor was “girded”

46.13.6—*head-plate*—This defensive protection first showed up among the Nephites as they resisted the combined armies of the Lamanites and the Zoramites (see 43.38). They were apparently called head shields as well (see 43.19).

46.13.9—*breastplate*—A piece of armor that protects precisely what the word suggests.

46.13.12—*shields*—We are not completely certain what these other shields protected, except that we may assume that some of them were like unto

{9—1830}

11 And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard *of these dissensions, he was angry with Amalickiah.

Alma 46:11–12,
19–20
CR02-O 42
* p. 351

12 And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

Alma 46:12
EM 1:163, 189
EM 4:1547,
1548
Alma 46:12–13
AF 452
EM 2:956
Alma 46:12–13,
20

13 And he fastened on his head-plate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat, (and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land—

EM 2:955
Alma 46:13
MD 541
Alma 46:13–16
MD 132
DNTC 2:112
PM 366
EM 1:270
CR91-O 57
Alma 46:13,21
CR01-A 43

the “arm-shields” mentioned earlier (see 43.19). Perhaps there were protections for the legs, as well, a type of “greaves” that had been known among the Israelites long before Lehi left Jerusalem.

46.13.14—*girded*—The English verb “girded” derives from roots that imply “surrounding oneself with a flexible band”.

46.13.17—*armor*—We may only speculate about this protective clothing that Moroni wore. That it was somewhat flexible and was designed to deflect blows to the upper leg and waist seems certain.

46.13.75—*Christians*—We, of course, do not know precisely what the word was that the non-Christians used in mocking the faithful Nephites. The English translation, however, is more than appropriate, comparable with a similar opprobrium used in Palestine and environs during the first century after the death of Jesus Christ which has also been translated into English as “Christians”.

46.14 The world of lost and fallen men is fond of creating negatively charged nicknames for those who are attempting to honor the God of Heaven. Frequently these epithets have been embraced rather than bristled at, so that the mockery is stilled by the lack of offence taken.

46.14.9—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

46.15 The coming of the Messiah, the Son of the living God, constituted a fundamental article of faith among the Nephites. With the eye of faith they looked forward to the time when the Lamb of God would come into the world of men to bring about a reconciliation between the children of men and their eternal Father in Heaven. That they were ridiculed for their confidence in the atoning sacrifice that was yet to transpire did not trouble them one iota.

46.15.19—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings

14 For thus were all the true believers of Christ, who belonged to the church of God, called by those who did not belong to the church.

15 And those who did belong to the church were faithful; yea, all those who were true believers in Christ took upon them, gladly, the name of Christ, or Christians as they were called, because of their belief in Christ who should come.

Alma 46:15
MD 132
EM 1:270
EM 2:744
CR85-A 102

and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

46.15.29—*Christians*—We, of course, do not know precisely what the word was that the non-Christians used in mocking the faithful Nephites. The English translation, however, is more than appropriate, comparable with a similar opprobrium used in Palestine and environs during the first century after the death of Jesus Christ which has also been translated into English as “Christians”.

46.16 Moroni, too, was one of those who found no shame in being called a Christian, having embraced the Gospel of Jesus Christ wholeheartedly. His earnestness before men was complemented and accentuated by his humility before God.

46.16.6—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

46.16.13—*Christians*—We, of course, do not know precisely what the word was that the non-Christians used in mocking the faithful Nephites. The English translation, however, is more than appropriate, comparable with a similar opprobrium used in Palestine and environs during the first century after the death of Jesus Christ which has also been translated into English as “Christians”.

46.17 Moroni was concerned that there be no incursions on the part of the Lamanites north of the narrow neck of land. Hence, the great defensive network of cities and fortresses that did much to protect the whole land of Zarahemla. Zarahemla was the initial object of Moroni’s blessing, but ultimately, the entire western hemisphere was implied.

46.17.27—*Desolation*—A region located just north of the narrow neck of land in which the abandoned ruins of the Jaredite peoples had been discovered first by the Mulekites when they first landed in this hemisphere (see 22.29–31) and then later by the errant servants of King Limhi when they were seeking the city of Zarahemla (see *MS-C 21.25–26*).

46.17.31—*fine*—In the English language this word means “end” or “finally”. In other words, the description which Moroni applied to the land of Zarahemla, was to eventually serve the entire hemisphere.

46.17.37—*north*—That is to say, the vast expanse of territory that lay north of the narrow neck of land.

46.17.41—*south*—That is to say, the vast expanse of territory that lay south of the narrow neck of land

46.18 In this heartfelt expression, Moroni summarizes the promises that had been made to all of the holy prophets among the Nephites since the days of Father Lehi. So long as the posterity of Nephi honored and served the God of this land, who is Jesus Christ, they would prosper. If they failed to abide by

16 And therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored.

{*¶—1830*}

17 And it came to pass that when he had poured out his soul to God, he named all the land which was south of the land Desolation, yea, and in fine, all the land, both on the north and on the south—A chosen land, and the land of liberty.

Alma 46:17
EM 1:189

18 And he said: Surely God shall not suffer that we, who are despised because we take upon us the name of Christ, shall be trodden down and

the covenants that they had made, they would be swept off the land of their inheritance and another people would be chosen to replace them.

46.18.22—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

46.19 In declaring that all of the western hemisphere was to be a land of liberty and a land of promise, Moroni appears before the people of the land of Zarahemla to invite all freedom-loving saints to join him in the defense of their lands, families, religion, and government. Moroni was a practical philosopher.

46.19.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

46.19.14—*waving*—If there were a bit of a stiff breeze blowing, the banner would have been fairly easy to read. If not, Moroni would have had to march forward at a good pace in order to display the words written upon his rent coat.

46.20 Moroni’s covenant is more political than religious, although a strong case could be made for the latter. In his primary responsibilities, however, Moroni was the chief military leader of his people and not the chief judge or the high priest. We must conclude, therefore, that Moroni is calling out the troops with the intent to put down Amalickiah’s rebellion.

46.21 For every covenant of the Gospel, for every applied principle of salvation, there is an outward token manifested that serves as an outward reminder of the divine commandments that define the covenant. Thus, baptism by immersion serves as the primary token by which a man’s faith in Christ and his sincere repentance from sin is revealed to the whole world. The Nephites who join Moroni in the defense of his nation provide themselves with an outward token as well, rending their coats as Moroni had done. Thus, each of the warriors in the army provided himself with a constant reminder of the

destroyed, until we bring it upon us by our own transgressions.

19 And when Moroni had said these words, he went forth among the people, waving the rent part of his garment in the air, that all might see the writing which he had written upon the rent part, and crying with a loud voice, saying:

20 Behold, whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them.

{*¶*—1830}

21 And it came to pass that when Moroni had proclaimed these words, behold, the people came running together with their armor girded about their loins, rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they

Alma 46:19–20
EM 1:189
Alma 46:19–21,
36
EM 1:164

Alma 46:20
EM 2:761

Alma 46:21–22
EM 1:189
EM 3:1020

oath that he had taken when he joined Moroni's forces. It is worthy of note that the soldiers thought of their military service as a sacred duty to their God, a responsibility incumbent upon them because of their Christian heritage, one that they were willing to lay down their lives for if they were brought to that extremity.

46.21.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

46.21.70—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

46.22 This is a grim-faced assembly and not a boisterous congregation of emotional rabble. Moroni's men knew the history of the Jaredites. The record of Ether had been made public in the days of King Mosiah. The Nephites knew that the Jaredites had been completely annihilated because of their refusal to worship the Lord Jesus Christ in their day and they were determined that their lives were worth sacrificing if their families would remain faithful to the principles of eternal life and salvation, and be preserved in righteousness. Their covenant was a powerful one, filled with awful consequences if they failed to measure up to their own expectations.

46.22.18—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

46.23 We must assume that Moroni understood from the beginning that his token would evoke a deep and abiding historical tradition, that he was well aware of Joseph's coat when he rent his own.

46.23.1—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

46.23.9—*remnant*—Lehi's posterity constituted one small fragment of scattered Israel.

should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them the name of Christ, the Lord should rend them even as they had rent their garments.

22 Now *this was the covenant which they made, and they cast their garments at the feet of Moroni, saying: We covenant with our God, that we shall be destroyed, even as our brethren in the land northward, if we shall fall into transgression; yea, he may cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden under foot, if we shall fall into transgression.

23 Moroni said unto them: Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain.

* p. 351
Alma 46:22
EM 1:163

Alma 46:23–24
EM 2:762

46.23.14—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

46.23.24—*Joseph*—Lehi’s family represented a tiny fragment of the posterity of Manasseh and Ishmael’s family a tiny fragment of Ephraim’s posterity. Even combined as they were in marriage, they constituted an extremely small portion of the whole of the house of Joseph.

46.23.26—*coat*—This, of course, was the coat of many colors which designated Joseph as the firstborn son of Jacob’s family. The coat had been shredded and doused with blood in order to convince Jacob that Joseph had been killed and devoured by wild animals.

46.23.31—*brethren*—Joseph was the eleventh of twelve sons born to Jacob, but the firstborn of Rachel. With the transgression of Reuben, Leah’s eldest, the right of the firstborn came to Joseph. The ten older brothers, to one degree or another, plotted against the life and freedom of Joseph. The easy comparison between Jacob’s older sons and the two eldest sons of Lehi is evoked here.

46.23.62—*prison*—Joseph spent many years in prison as the result of the perfidy of his older brethren and unbridled lust of Potipher’s wife.

46.23.65—*sold*—Several of Joseph’s older brothers recommended selling their brother into slavery by way of the Ishmeelites who were travelling into Egypt, thus sparing his life.

46.24 Jacob’s observations regarding Joseph’s coat and the interpretation given are not to be found in the records prepared by the hand of Moses, at least in their present form. Clearly, Moroni is drawing upon ancient records available to him, no doubt from those preserved upon the Brass Plates.

46.24.11—*Joseph*—Lehi’s family represented a tiny fragment of the posterity of Manasseh and Ishmael’s family a tiny fragment of Ephraim’s posterity. Even combined as they were in marriage, they constituted an extremely small portion of the whole of the house of Joseph.

46.24.19—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

46.24.58—*preserved*—Certainly the posterity of Lehi and Ishmael qualify as a preserved remnant which fulfills, in part, the prophecy made by Jacob.

46.24.78—*perish*—Remnants of the tribe of Ephraim have been found scattered throughout the world outside of the western hemisphere in far greater numbers than the tribe of Manasseh, which seems to be confined primarily to the indigenous inhabitants of the Americas. If Joseph had children by Aseneth, other than Ephraim and Manasseh, or if he had posterity by another wife, their names and history have not

24 Yea, let us preserve our liberty as a remnant of Joseph; yea, let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed. And he said—Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.

Alma 46:24
MD 96
MM 1:363
Alma 46:24–25
EM 1:189

been preserved. If by “perish” Jacob means that there would be portions of Joseph’s posterity that would be completely disassociated from the covenant people without any understanding of their origins, then we may state with confidence that his prophecy has been fulfilled in large measure.

46.25 A goodly number of Joseph’s posterity would remain faithful, identified with the covenants of Abraham, Isaac, and Joseph, for many generations, particularly during the thousand years of Nephite civilization. Hundreds of thousands of saints who pertained to the house of Joseph, perhaps even millions, passed through this life successfully, by adhering to the principles of salvation and exaltation. This has become spectacularly true in these latter days.

46.26 And here ends the direct quote that probably taken from the Brass Plates that cited in the two previous verses.

46.26.8—*Jacob*—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

46.27 The scattering of Israel is generally thought of as one of the effects of the wars fought in the land of Palestine. Many members of the northern tribes of Israel, those who were conquered by the Assyrians about the year 721 BC, were subsequently scattered throughout Europe, as the main body of the Kingdom of Israel travelled toward the “north countries”. Among those who mingled with the original inhabitants of those lands were many of the tribe of Ephraim and were ultimately lost to themselves, forgetting or perhaps forsaking the covenants and traditions of their fathers. Moroni speculates here that there may be similar sorts of disintegration of the “coat” of Joseph when dissenters like the Zoramites, the Amlicites, and others have resorted to the Lamanites. Certainly Amalickiah and his cohorts fell into that category. By association we might extrapolate the eventual destruction of the Nephites at the Hill Cumorah as another aspect of that disintegration suggested by Moroni.

46.27.13—*Joseph*—Lehi’s family represented a tiny fragment of the posterity of Manasseh and Ishmael’s family a tiny fragment of Ephraim’s posterity. Even combined as they were in marriage, they constituted an extremely small portion of the whole of the house of Joseph.

46.27.44—*Christ*—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such

25 Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son, because of that part of his seed which shall be taken unto God.

26 Now behold, this was the language of Jacob.

27 And now who knoweth but what the remnant of the seed of Joseph, which shall perish as his garment, are those who have dissented from us? Yea, and even it shall be ourselves if we do not stand fast in the faith of Christ.

out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

46.28 Moroni's appeal was not regional; it was a general mobilization against the efforts of Amalickiah to overthrow the government of the land of Zarahemla. In prior insurrections, whole cities like Ammonihah had been engaged in the act of rebellion. Most recently, an entire province, that of Antionum, had been subverted by Zoram and his minions. In this instance, Amalickiah had attempted to establish a broad base throughout the land of Zarahemla so that when the eventual revolution came, he would have armed cohorts in every city, town, and village who would rise up and take control of the entire country before any effectual resistance could be raised. Needless to say, Moroni anticipated the strategy and essentially destroyed Amalickiah's element of surprise.

46.28.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

46.28.48—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.29 When the full light of day began to shine on Amalickiah's machinations, his organization began to crumble. Moroni and his men were national heroes and when they began to declaim against Amalickiah and his teachings, many of the people who apparently had been duped by the rhetoric woke up to their precarious situation. Amalickiah no longer had the initiative and was supported by a far less competent armed force. The apostate was no fool. He knew exactly what Moroni was capable of; he was a witness to the decisive victory over the numerically superior armies of the Lamanites and the Zoramites. It is interesting that Amalickiah perceived that he would have a better reception in the land of Zarahemla at the hands of the other dissidents and the Lamanites than he would by capitulating. It is even more interesting that he was right.

46.29.8—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.29.14—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

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28 And now it came to pass that when Moroni had said these words he went forth, and also sent forth in all the parts of the land where there were dissensions, and gathered together all the people who were desirous to maintain their liberty, to stand against Amalickiah and those who had dissented, who were called Amalickiahites.

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29 And it came to pass that when Amalickiah saw that the people of Moroni were more numerous than the Amalickiahites—and he also saw that his people were doubtful concerning the justice of the cause in which they had undertaken—therefore, fearing that he should not gain the point, he took those of his people who would and departed into the land of Nephi.

46.29.64—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

46.30 One of the more positive outcomes of the battle against Zerahemnah was the covenant that tens of thousands of Lamanites had made at the headwaters of the river Sidon that they would never again come against the land of Zarahemla. In one moment, the better part of a generation of Lamanite warriors had been incapacitated. There was nothing to be gained by allowing Amalickiah and his people to migrate to the land of Nephi and much to lose. Amalickiah had a rhetorical gift, perverted and corrupt, but effective. He had managed to convince a goodly number of Nephites to support him over the established government, notwithstanding the fact that that same government has just preserved them from certain destruction and captivity. He was a firebrand that was certain to enflame the Lamanites into renewed hostilities if given the opportunity. That he managed to do so with just a small cadre of followers should astonish us and convince us of Moroni's wisdom in attempting to limit the forces that went with Amalickiah into the wilderness.

46.30.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

46.30.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

46.30.25—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.31 Mormon does not tell the location where Amalickiah and his followers chose to depart from the land of Zarahemla. There were at least three routes that had been taken in the past. The most frequently referred to of the three was located near the headwaters of the river Sidon, above the land of Manti. The sons of Mosiah and the people of Ammon had made their way through the wilderness to emerge at that point. There appears to have been another passage toward the east, through which Alma the elder and his people escaped from the land of Helam. There may have been a third route in the western regions of the wilderness by which the Lamanites who destroyed the city of Ammonihah entered into the land. Given the general appeal of Amalickiah to the inhabitants of the land of Zarahemla, we are hard-pressed to settle upon just one of them.

46.31.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never

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30 Now Moroni thought it was not expedient that the Lamanites should have any more strength; therefore he thought to cut off the people of Amalickiah, or to take them and bring them back, and put Amalickiah to death; yea, for he knew that *he would stir up the Lamanites to anger against them, and cause them to come to battle against them; and this he knew that Amalickiah would do that he might obtain his purposes.

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31 Therefore Moroni thought it was expedient that he should take his armies, who had gathered themselves together, and armed themselves, and entered into a covenant to keep the peace—and it came to pass that he took his army and marched out with his tents into the wilderness, to cut off the course of Amalickiah in the wilderness.

would have made any gains under Moroni's leadership.

46.31.45—*tents*—Moroni apparently expected a long foray in order to bring Amalickiah to justice.

46.31.55—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.32 Moroni's righteous desires were implemented according to the mind and will of the Lord. One wonders if the Nephite chief captain consulted with Helaman before attempting to intercept Amalickiah's troops as he had earlier with Alma in the war against the Zoramites (see 43.23). In any event, according to all of the means that he had available to him, Moroni was successful in discovering Amalickiah's route in the wilderness.

46.32.24—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.33 Amalickiah's flight to the land of Nephi would prove to be just as troublesome as Moroni had anticipated. One wonders how well Amalickiah would have been received had his entire force of arms had escaped with him. How would the Lamanites have know that Amalickiah's army was defecting and not just an invading force?

46.33.7—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.33.26—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

46.33.35—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

46.34 Moroni's military authority was absolute, power that had been granted unto him by the inhabitants of the land of Zarahemla. The Amalickiahites were hostile combatants, prisoners of a civil war if you will, and were thus under Moroni's jurisdiction. No doubt all of Amalickiah's troops were once under the command of Moroni only months before the insurrection. Therefore, each of the soldiers in the rebellion was judged in a military tribunal rather than a civil.

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32 And it came to pass that he did according to his desires, and marched forth into the wilderness, and headed the armies of Amalickiah.

33 And it came to pass that Amalickiah fled with a small number of his men, and the remainder were delivered up into the hands of Moroni and were taken back into the land of Zarahemla.

34 Now, Moroni being a man who was appointed by the chief judges and the voice of the people, therefore he had power according to his will with the armies of the Nephites, to establish and to exercise authority over them.

Alma 46:34
EM 1:164

46.34.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

46.34.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

46.35 The choice of the rebels was simple. If they really believed that Amalickiah’s cause had been just, then they were free to be as truculent as they wished at their trial. Those who decided to pose a threat to the peace and harmony of the government by not swearing allegiance to the freedoms of the Nephites were summarily dismissed. Most of the enemy combatants perceived both the wisdom and the mercy of Moroni.

46.35.10—*Amalickiahites*—The supporters of an apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

46.36 The banner or title of liberty became the outward token of the inward commitment that each of the citizens of the Land of Zarahemla took upon themselves. The religious underpinnings of this approach to political patriotism are self-evident.

46.36.41—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

46.36.44—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

46.36.47—*standard*—The English word “standard” derives from Germanic roots. The meaning of the first element, “stand”, is obvious; the second derives from the Old High German word “*ort*”, meaning a “point or corner”. Literally, then, a standard is a rallying point. Anciently this location was typically identified with a banner or some other object so that those who were to gather knew precisely where to find their particular “*ort*”. Thus, among other meanings assigned to the word, “standard” is easily equated to the title of liberty devised by Moroni. Other related meanings of the word “standard” include “something established by authority, custom, or general assent”, “a measurement of quantity, weight, extent, value, or quality”, “a carefully thought out method for performing a task”, “a structure for or serving as a base for something”.

46.37 It is interesting to note that the uprising of both Zoram and Amalickiah, the subsequent wars and battles, all transpired within the space of two years. Zerahemnah and his Lamanite army entered into the land of Antionum at the behest of the Zoramites at the beginning of the 18th year of the reign of the judges, or about 74 BC (see 43.3). The end of the nineteenth year of the judges would have occurred sometime during the year 72 BC.

35 And it came to pass that whomsoever of the Amalickiahites that would not enter into a covenant to support the cause of freedom, that they might maintain a free government, he caused to be put to death; and there were but few who denied the covenant of freedom.

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36 And it came to pass also, that he caused the title of liberty to be hoisted upon every tower which was in all the land, which was possessed by the Nephites; and thus Moroni planted the standard of liberty among the Nephites.

37 And they began to have peace again in the land; and thus they did maintain peace in the land until nearly the end of the nineteenth year of the reign of the judges.

46.38 The four years of internal peace spoken of in the land of Zarahemla probably took place between the end of the nineteenth year of the reign of the judges, when Amalickiah's rebellion was quelled, and the beginning of the 24th year of the reign of the judges, when the cities of Lehi and Morinaton took umbrage with each other (see 50.25). This period would have encompassed parts of the years 72 BC through 68 BC, the years 71, 70, and 69 BC being completely conflict-free. See also 48.20.

46.38.2—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

46.39 Certainly anyone who died among the people of Ammon would have had that assurance, inasmuch as they had remained faithful to the covenants that they had made with God and with the Nephites. Death holds no fears or regrets for the faithful in Christ.

46.39.42–43—*Jesus Christ*—The author of eternal salvation, both of the body and the spirit through the power of the resurrection and his atoning sacrifice for sin.

46.40 Many students of the Book of Mormon have speculated about the nature of the "fevers" experienced by the Nephites in the land of Zarahemla. Likewise, there has been much written about the plants and roots provided by the Lord to deal with these afflictions. We know nothing of either. Were these fevers the product of viruses or bacterias? Were they transmitted by insects? Were they caused by coming in contact with certain indigenous plants? To merely state that the fevers were related to malaria, the result of mosquito infections, cured by extractions from cinchona bark is interesting, but rather narrow in interpretation. The fact that there were many plants and roots used in the cure of fevers and diseases would imply that there were more than one kind of illness.

46.40.50–54—*to which men were subject*—In the first edition of the Book of Mormon this phrase read, "which was subsequent to man". We may not know precisely how this phrase came into the text, whether by translation, transcription, or typesetting, but in subsequent editions of the Book of Mormon, the meaning of this passage was clarified by the Prophet Joseph Smith himself. One could easily make an argument that the diseases that were sometimes rampant among the Nephites were actually caused by their presence in the land of Zarahemla. In that light, "subsequent to man" would mean "those human diseases that were particularly communicable in that time and place because of the climate". Needless to say, all speculation is laid to rest with the Prophet's emendation.

46.41 Again, there is no sorrow in death for those who are filled with faith in the Lord Jesus Christ. Their expectations of resurrection and the remission of their personal sins comforts them in their every extremity.

46.41.18—*Christ*—Simply put, the name "Christ" is the Greek translation of the Hebrew "Messiah". In both Hebrew and Greek, the terms mean "anointed one". Every prophet of God from the days of Adam has been

38 And Helaman and the high priests did also maintain order in the church; yea, even for the space of four years did they have much peace and rejoicing in the church.

Alma 46:38
EM 2:584

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39 And it came to pass that there were many who died, firmly believing that their souls were redeemed by the Lord Jesus Christ; thus they went out of the world rejoicing.

40 And there were some who died with fevers, which at some seasons of the year were very frequent in the land—but not so much so with fevers, because of the excellent qualities of the many plants and roots which God had prepared to remove the cause of diseases, to which men were subject by the nature of the climate—

Alma 46:40
MD 573
DS 2:315

41 But there were many who died with old age; and those who died in the faith of Christ are happy in him, *as we must needs suppose.

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anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

47.1 Here resumes the history of Amalickiah and his entourage that broke off at 46.33. The king of the Lamanites is still stinging after the tremendous loss of life and the devastating defeat of Zerahemnah's combined force of Lamanites and Zoramites. He no doubt was further peaked by the report that his army had made an oath with Moroni that they would not return to the land of Zarahemla under a banner of war. Amalickiah, being the clever sort that he was, entered into the land of Nephi like a flaming torch into a powder house. He would be the means by which the Lamanite government would be overthrown and the moral integrity of the Lamanites totally subverted.

47.1.9—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.1.37—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

47.1.40—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.1.53—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

47.2 We have no way of knowing what percentage of the Lamanite warriors refused to go to battle because of the oath that Zerahemnah and his men had made with Moroni. There is a possibility that the Lamanite king honored their

{Chapter XXI; continued}
(Chapter 47)

1 NOW we will return in our record to Amalickiah and those who had fled with him into the wilderness; for, behold, he had taken those who went with him, and went up in the land of Nephi among the Lamanites, and did stir up the Lamanites to anger against the people of Nephi, insomuch that the king of the Lamanites sent a proclamation throughout all his land, among all his people, that they should gather themselves together again to go to battle against the Nephites.

Alma 47
PM 368
EM 1:150,
151, 165,
201
Alma 47:1–3
EM 1:191

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2 And it came to pass that when the proclamation had gone forth among them they were exceedingly afraid;

oath and was now calling upon a less experienced body of men to go down against the Nephite armies. The less experienced men would naturally be terrified, knowing that if the best warriors of their nation, who probably had outnumbered the Nephites four to one, could not defeat Moroni and his men, what chance would they have? The more damning scenario for the Lamanites, however, would be if those who gathered at the hill Antipas had been members of that original army, who through the perfidy of Amalickiah would forswear themselves by breaking their oath of peace with Moroni.

47.2.36—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

47.3 It is always astonishing to watch dissident Nephites inveigle themselves into the religious and political lives of the Lamanites. It would be interesting to know if the king of the Lamanites at this time were a direct line descendant of Laman or Lemuel or if he, too, was a product of Nephite apostasy. What could Amalickiah have possibly said to the king that would have persuaded him to entrust his sole remaining military asset to a Nephite?

47.3.19—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.4 We may suppose that the ethnicity of the king of the Lamanites was of no import to Amalickiah and his men. If he were a true Lamanite or a dissident Nephite, Amalickiah's determination to overthrow the leadership of the Lamanites would have progressed unabated.

47.4.8—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.4.33—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.5 Amalickiah's plan to take control of the Lamanite civilization was bold, expansive, and planned in some detail, from the beginning to the end. We do not know how long Amalickiah was among the Lamanites before he knew the course of action he must follow in order to become king, but it is clear that that was his goal from the outset.

47.5.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.5.43—*Onidah*—This is the only instance where Onidah is mentioned in connection with the land of Nephi. In the narrative no geographical information is given with regard to the relative location of the place "Onidah" and the city of Nephi. The only topographical information

yea, they feared to displease the king, and they also feared to go to battle against the Nephites lest they should lose their lives. And it came to pass that they would not, or the more part of them would not, obey the commandments of the king.

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3 And now it came to pass that the king was wroth because of their disobedience; therefore he gave Amalickiah the command of that part of his army which was obedient unto his commands, and commanded him that he should go forth and compel them to arms.

4 Now behold, this was the desire of Amalickiah; for he being a very subtle man to do evil therefore he laid the plan in his heart to dethrone the king of the Lamanites.

5 And now he had got the command of those parts of the Lamanites who were in favor of the king; and he sought to gain favor of those who were not obedient; therefore he went forward to the place which was called Onidah, for thither had all the Lamanites fled; for they discovered the army coming, and, supposing that they were coming to destroy them, therefore they fled to Onidah, to the place of arms.

provided is that there was a valley in Onidah near mount Antipas. Lehonti and his men were encamped on Antipas and Amalickiah's forces established themselves in the valley. The present Onidah should not be confused with the hill Onidah located in the land of Antionum where Alma and his brethren began to teach the poor Zoramites (see 32.4).

47.5.73–75—*place of arms*—Some students of the Book of Mormon have attempted to linguistically associate the place name “Onidah” with the phrase “place of arms”. There does not at present seem to be sufficient evidence to draw that conclusion with certainty.

47.6 This step to disassociate themselves from war with the Nephites, established Lehonti and his men as treasonous and we might easily perceive that as the reason why they expected instant death at the hands of Amalickiah and the armies entrusted to him.

47.6.10—*king*—This is not merely suggest a political or military disagreement. The selection of a king implies a complete rupture in the civil government. If the king of the Lamanites were in reality a dissident Nephite, the choice of Lehonti may have been a reversion to a ethnic Lamanite ruler.

47.6.35—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

47.7 Why the followers of Lehonti chose this particular mount we do not know. Inasmuch as the place of Onidah was also referred to as the “place of arms” we may suppose that there had been a fortress established in that region, perhaps on the mountain itself.

47.7.22—*Antipas*—It is only in connection with this confrontation between the forces of Lehonti and those of Amalickiah that this place name is mentioned. Obviously, this name should not be confused with the martyr of Pergamos in the first century AD or with any of the posterity of Herod the Great.

47.8 Not only were Lehonti and his men in a strategically advantageous position while ensconced on mount Antipas, their numerical advantage would have been daunting as well (see 47.2). It would have been nearly impossible for Amalickiah to have won a military victory; any attempt would have decimated what loyal troops the king of the Lamanites had. Amalickiah was interested in preserving the strength of the Lamanite forces that he might use them against the Nephites in his war to subject the land of Zarahemla to his will.

47.8.5—*Amalickiah's*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.8.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.9 We know little about the valley where Amalickiah encamped his men except to say that it was easily surrounded by Lehonti's forces when the time

6 And they had appointed a man to be a king and a leader over them, being fixed in their minds with a determined resolution that they would not be subjected to go against the Nephites.

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7 And it came to pass that they had gathered themselves together upon the top of the mount which was called Antipas, in preparation to battle.

8 Now it was not Amalickiah's intention to give them battle according to the commandments of the king; but behold, it was his intention to gain favor with the armies of the Lamanites, that he might place himself at their head and dethrone the king and take possession of the kingdom.

9 And behold, it came to pass that he caused his army to pitch their tents

came.

47.9.24—*Antipas*—It is only in connection with this confrontation between the forces of Lehonti and those of Amalickiah that this place name is mentioned. Obviously, this name should not be confused with the martyr of Pergamos in the first century AD or with any of the posterity of Herod the Great.

47.10 Lehonti was justifiably cautious about any suggestion that he should leave his mountain fastness, even though Amalickiah had no intention of taking the man's life overtly.

47.10.14—*secret*—That is to say, none of the king's loyal soldiers knew of the messenger sent to Lehonti's camp.

47.10.19—*Antipas*—It is only in connection with this confrontation between the forces of Lehonti and those of Amalickiah that this place name is mentioned. Obviously, this name should not be confused with the martyr of Pergamos in the first century AD or with any of the posterity of Herod the Great.

47.10.34—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.11 Lehonti was not being coy in all of these exchanges. He knew that he had a death warrant sworn out against him. He was the titular leader of a rebellious people and he would not put himself in harm's way. He anticipated Amalickiah's duplicity, but erred in his timing. He would not expose himself that night by hearkening to Amalickiah's request to descend the mountain, but interestingly enough he would eventually put his life into Amalickiah's hands, blinded by the arrangement by which he may have anticipated being made king over all of the Lamanites. We may only speculate as to how long each of these private forays up the mountain side took. Amalickiah would be persistent and patient as he worked this rather sophisticated aspect of his plan to dominate all of the posterity of father Lehi.

47.11.8—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.11.29—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.12 We are not told to what degree Amalickiah actually entrusted his life to the circumstances of his meeting with Lehonti. No doubt there were provisions made in case Lehonti decided to become hostile or preemptive. No doubt Lehonti and his men were well-armed and cautious as they went out to meet with Amalickiah, anticipating any kind of subterfuge. Amalickiah could not afford a misstep in his negotiations with Lehonti; gaining a degree of confidence with him was vital to all that would transpire afterwards.

47.12.8—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the

in the valley which was near the mount Antipas.

10 And it came to pass that when it was night he sent a secret embassy into the mount Antipas, desiring that the leader of those who were upon the mount, whose name was Lehonti, that he should come down to the foot of the mount, for he desired to speak with him.

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11 And it came to pass that when Lehonti received the message he durst not go down to the foot of the mount. And it came to pass that Amalickiah sent again the second time, desiring him to come down. And it came to pass that Lehonti would not; and he sent again the third time.

12 And it came to pass that when Amalickiah found that he could not get Lehonti to come down off from the mount, he went up into the mount, nearly to Lehonti's camp; and he sent again the fourth time his message unto Lehonti, desiring that he would come down, and that he would bring his guards with him.

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land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.12.15—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.13 Lehonti was also a bit of an opportunist, a character trait that Amalickiah was willing to exploit. Lehonti had a numerical advantage over the forces of the Lamanite king and, with the added element of surprise, the possibility of success was all but guaranteed. We cannot know all of the principles at play in Amalickiah's plan, but it seems reasonable to assume that he knew the men of his army well. No doubt they were unhappy at the prospect of engaging their own brethren, distressed at the odds that were decidedly against them, given the nature of Lehonti's forces and their resort. Given their lack of enthusiasm for the task, Amalickiah correctly surmised that if they were placed in an awkward situation they would willingly and quickly come to terms.

47.13.8—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.13.16—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.13.62–63—*second leader*—This should have been a dead giveaway, but Lehonti bought it.

47.14 One wonders at the lack of guards among the forces of the king who could have alerted the sleeping men that they were about to be accosted. How many of these “lapses” would go unregistered in the minds of the Lamanite soldiers? Apparently a goodly number. Amalickiah had taken the measure of Lehonti and of his own men and was then able to subvert them all without raising suspicions about his own eventual designs.

47.14.7—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.14.18—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.15 We may not be completely certain regarding the political or military ambitions of the king's forces, except to say that they were not enamored of the idea that they might die at the hands of their brethren, who had them surrounded, and who had a far better cause in not wanting to fight in a war of attrition in the land of Zarahemla. It is more than probable that the “loyalist”

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13 And it came to pass that when Lehonti had come down with his guards to Amalickiah, that Amalickiah desired him to come down with his army in the night-time, and surround those men in their camps over whom the king had given him command, and that he would deliver them up into Lehonti's hands, if he would make him (Amalickiah) a second leader over the whole army.

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14 And it came to pass that Lehonti came down with his men and surrounded the men of Amalickiah, so that before they awoke at the dawn of day they were surrounded by the armies of Lehonti.

15 And it came to pass that when they saw that they were surrounded, they plead with Amalickiah that he would suffer them to fall in with their brethren, that they might not be

troops were sympathetic to the arguments of the rebels, insofar as the proposed war against the Nephites was concerned. Needless to say, Amalickiah's "capitulation" to Lehonti was viewed as wise by all parties, a kind of noble largesse by a man who apparently was forfeiting the patronage of the king by so doing.

47.15.17—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.16 Mormon continually reminds us that this tapestry of ruses was designed to bring about the eventual deposing of the king of the Lamanites and his own enthronement, first in the land of Nephi and then in the land of Zarahemla. From all outward appearances, Amalickiah seemed to be a man solely interested in the preservation of life.

47.16.24—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.17 It would appear that this order of succession was followed in a time of military hostility. In other instances, in times of relative peace, one of the sons of the Lamanite king ascended to the throne. Lehonti was considered a king by his people (see 47.6) and to our knowledge there was no genetic relationship between Amalickiah and Lehonti. It seems somewhat extraordinary that Amalickiah would know as much as he does about the customs of the Lamanites.

47.17.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.17.14—*killed*—As opposed to simply dying of natural causes. The death of Lehonti seemed to be natural, but the army was still operating under the terms of military engagement. It seems unlikely that this was the premise and tradition by which Amalickiah would become ruler of all the Lamanites. Amalickiah would employ another strategy, perhaps another time-honored custom, to replace the Lamanite king upon his throne (see 47.32–35).

47.18 It would be interesting to determine precisely how this was done. How could Amalickiah's servant gain such intimate access to Lehonti's person? Apparently the Lamanites at this time continued to honor covenants and treaties with confidence and circumspection. Lehonti and Amalickiah had become allies, unified in their opposition to the king. Once bound together by oath, Lehonti would have had nothing to fear from his erstwhile enemy. Amalickiah, however, was not made of the same stuff as Lehonti. He was willing to swear to anything in order to obtain his goal. He was a liar and a cheat, without moral fiber, devoted to self-interest at the expense of any and all around

destroyed. Now this was the very thing which Amalickiah desired.

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16 And it came to pass that he delivered his men, contrary to the commands of the king. Now this was the thing that Amalickiah desired, that he might accomplish his designs in dethroning the king.

17 Now it was the custom among the Lamanites, if their chief leader was killed, to appoint the second leader to be their chief leader.

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18 And it came to pass that Amalickiah caused that one of his servants should administer poison by degrees to Lehonti, that he died.

Alma 47:18–35
EM 4:1579

him. His craft, his extraordinary skill, was in his ability to veil that lust for power from those who were the objects of his desire.

47.18.7—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.18.20—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.19 The effectiveness of Amalickiah’s dissimulation is manifested in the entire army’s willingness to receive him as their chief leader after Lehonti’s death. No suspicion of any kind was raised in the minds and hearts of those who had once followed Lehonti into exile.

47.19.3—*Lehonti*—The leader of a disident part of the Lamanites in the land of Nephi who would not gather together for war against the Nephites in the land of Zarahemla. He was murdered through the machinations of the Nephites apostate and rebel Amalickiah.

47.19.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.19.9—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.20 Having achieved the first major goal in his plot against the Lamanite government, Amalickiah moved on to the second phase of his machinations.

47.20.6—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.20.22—*Nephi*—The place of Onidah and mount Antipas were apparently located at some distance from the Nephite capital. We cannot at this time be certain as to precisely what Mormon means by the “land of Nephi” in this instance. Was he speaking of all of the territory ruled by the Lamanites or is he referring to the land immediately adjacent to the capital city? In general, the land of Nephi included all of the territory that lay south of the narrow strip of wilderness. The region that lay to the north was generally designated as the “land of Zarahemla”. Within that geographical framework, one would have to conclude that Antipas and Onidah were located within the wilderness, just as the cities of Amulon and Helam had been. If the “land of Nephi” is to be understood as the land directly controlled by the citizens of the city of Nephi, then Onidah and Antipas could have been located anywhere south of the narrow strip of wilderness.

19 Now, when Lehonti was dead, the Lamanites appointed Amalickiah to be their leader and their chief commander.

20 And it came to pass that Amalickiah marched with his armies (for he had gained his desires) to the land of Nephi, to the city of Nephi, which was the chief city.

Alma 47:20
EM 1:177

47.21 The Lamanites were a clever and vicious people, but they were not, for the most part, a duplicitous nation. Amalickiah and his ilk would soon disabuse them of that remaining fragment of civilized conduct. The king went out to meet Amalickiah and his army without fear; the notion of treachery had never crossed his mind. In a very real sense, Amalickiah and his men were as ravening wolves in the midst of a flock of lambs.

47.21.16—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.21.35—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

47.22 Amalickiah sent an embassy toward the king's entourage, a set of "chosen men" who were willing to work the will of their captain. Although we cannot be certain, it is probable that these men had been with Amalickiah from the beginning, that they were dissident Nephites who had been able to escape from Zarahemla. They had hitched their wagon to Amalickiah's star knowing that their rise and fall depended on the success of Amalickiah's conspiracy.

47.22.11—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.23 We do not know at this point when the Lamanites adopted this custom from the Nephites, but it is interesting that something of this nature took place in the days of King Limhi (see *MS-C 20.24–26*). It is clear that the petitioners in this ceremony were to be unarmed, just as the people of Limhi had been without weapons as they sought the compassion of the Lamanites. Thus, no one could have anticipated that the murderous servant of Amalickiah, the very same man who had secretly poisoned Lehonti, would have a dagger with him. We do not know if any of the other men in the embassy were prepared to murder the king of the Lamanites, but it seems clear that the servant of Amalickiah had been selected to be in the forefront of the group so that he could effectively and subtly kill the king.

47.23.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

47.23.35—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

47.24 The act was quick and merciless, a single clandestine stroke that few, if any, observed.

21 And the king came out to meet him with his guards, for he supposed that Amalickiah had fulfilled his commands, and that Amalickiah *had gathered together so great an army to go against the Nephites to battle.

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22 But behold, as the king came out to meet him Amalickiah caused that his servants should go forth to meet the king. And they went and bowed themselves before the king, as if to reverence him because of his greatness.

23 And it came to pass that the king put forth his hand to raise them, as was the custom with the Lamanites, as a token of peace, which custom they had taken from the Nephites.

24 And it came to pass that when he had raised the first from the ground, behold he stabbed the king to the

47.25 The servants of the Lamanite king must have sensed that something was amiss, even if they had not directly witnessed the death-blow. It is also apparent that the servants of the king were also unarmed and when they realized what had happened, feared for their lives as well. Amalickiah must have known that this was part of the custom practiced by the Lamanites and anticipated the flight of the king's servants. Thus, the hue and cry of his own men.

47.25.12—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.26 Even if the servants of the king understood precisely what had transpired before their eyes, they were not given an opportunity to raise the alarm against Amalickiah's servants. The conspirators accused the king's servants of the deed, implying that those who were fleeing what they thought was certain death were actually the perpetrators of the crime. This, of course, did not bode well for the king's servants.

47.27 The main body of the army was at a distance from the scene of the murder and therefore could not be privy to what had actually happened. Those who had originally been under Amalickiah's command were loyalists all, warriors who had not dissented from the proposed foray into the land of Zarahemla. They would be appalled at this overt act of sedition. Lehonti's men were now in the unsavory position of having to decide whether they were happy or sad about the death of the king who had put a warrant out for their execution. They chose, as Amalickiah knew they would, to be among those who "loved" the king, willingly and enthusiastically pursuing the fleeing servants of the king who had been accused of his assassination.

47.27.7—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.28 Any internal divisions that may have persisted among the Lamanite soldiers after the events at Onidah were now swept away as they all set out after the escaping men.

47.29 In an instant, the world of the king's servants came crashing down. They were unjustly accused of regicide and would have no venue in which to render their side of the story. It is interesting that these men knew where to go in order to find protection and peace. As servants to the king, they would have been privy to all of the intelligence that had been gathered about the Anti-Nephi-Lehies, the poor Zoramites, and other oppressed peoples who had found safe haven among the Nephites. Their escape to Zarahemla gave the Nephites some indication as to what Amalickiah was about, a solemn forewarning to be sure.

47.29.30—*Zarahemla*—The land originally settled by the Mulekites that

heart; and he fell to the earth.

25 Now the servants of the king fled; and the servants of Amalickiah raised a cry, saying:

26 Behold, the servants of the king have stabbed him to the heart, and he has fallen and they have fled; behold, come and see.

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27 And it came to pass that Amalickiah commanded that his armies should march forth and see what had happened to the king; and when they had come to the spot, and found the king lying in his gore, Amalickiah pretended to be wroth, and said: Whosoever loved the king, let him go forth, and pursue his servants that they may be slain.

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28 And it came to pass that all they who loved the king, when they heard these words, came forth and pursued after the servants of the king.

29 Now when the servants of the king saw an army pursuing after them, they were frightened again, and fled into the wilderness, and came over into the land of Zarahemla and joined the people of Ammon.

lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

47.29.36—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

47.30 For their part, the loyalist soldiers had looked upon Amalickiah as a trusted ally of the their king. The soldiers that had participated in the separatist movement under Lehonti looked upon Amalickiah as the man who gave them an opportunity to rejoin society without personal injury. The families of all of these men would be favorably disposed toward him as well.

47.30.17—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.31 It is hard to say whether there was any civil unrest as a result of the death of the king. We cannot know if there were any ominous sentiments of the inhabitants of the city when Amalickiah's army entered into the city. Certainly the assumed perfidy of the king's servants must have been disturbing, perhaps even disruptive to the governance of the people. Were there threats made against the families of these men? Were reprisals taken which justified a military presence? We do not know. Needless to say, however, the presence of Amalickiah's army would have curtailed any alternative approach to replacing the king other than what Amalickiah had in mind.

47.31.13—*Nephi*—The capital city of the kingdom overthrown by Amalickiah the Nephite rebel and apostate. It may be similar to the city Lehi-Nephi or Nephi that served as the capital of the colony of Zeniff. It also may be equal to the capital city of Lamoni's father.

47.32 Amalickiah, because of the nature of his military command, held virtual sway over the city of Nephi. His plan to seduce the queen into becoming his consort must have been part of his original plot to overthrow the king. We know little of the moral fiber of the queen, except that she was willing to become Amalickiah's wife to seal his right to the throne by marriage. One wonders if there was a similar arrangement between Ammoron and the queen after Amalickiah was killed by Teancum (see 52.12). Amalickiah did everything within his power to display deference to the widow of the king. He was a silver-tongued devil.

47.32.20—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

30 And the army which pursued after them returned, having pursued after them in vain; and thus Amalickiah, by his fraud, gained the hearts of the people.

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31 And it came to pass on the morrow he entered the city Nephi with his armies, and took possession of the city.

32 And now it came to pass that the queen, when she had heard that the king was slain—for Amalickiah had sent an embassy to the queen informing her that the king had been slain by his servants, that he had pursued them with his army, but it was in vain, and they had made their escape—

Alma 47:32–35
EM 4:1578

47.33 We do not know what motivated the queen's actions here. There is, of course, the distinct possibility that she simply wanted to know what had happened to her husband. She may have been motivated by a deep and abiding desire for self-preservation. The cynic might attribute even darker motives to her.

47.33.12—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.33.18—*spare*—What were the rumors circulating throughout the city that would have given the idea to the queen that Amalickiah had possibly been contemplating the destruction of the city of Nephi? The flight of the servants of the king had certainly raised the possibility that there had been a conspiracy among high officials of the government, a conspiracy that might have even included the queen herself. Thus, Amalickiah's lies and innuendos completely fragmented any opposition that might have opposed his ascent to the throne. Again, he would appear to be a man willing to forgive and forget, a man to be loved because of his largesse. Thus, any and all of his potential enemies were kept continually off-balance.

47.34 The request of the queen was understandable and appropriate. In the absence of the king she probably still held a considerable amount of authority among the people and probably served as an interregnum potentate. Her position as a monarch was tenuous at best, particularly inasmuch as Amalickiah was the commander of all of the military assets of the land. She proceeded with care and, as had many others before her, jumped at the chance to be exonerated from all possible guilt in the matter of her husband's assassination. The testimony of Amalickiah's servants, the actual murderer and those who had accompanied him to the ceremony with the king, was compelling and decisive as far as she was concerned. In none of this, however, is there any explanation given as to why the king's servants should have thought to kill him, particularly in the face of a returning army. The accusation was made, attested to, and the entire affair became a closed issue.

47.34.7—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

47.35 The seduction of the queen of the Lamanites was undoubtedly part of Amalickiah's overall plan from the beginning. His design to command the armies of the Lamanites could not be complete nor absolute without the acquiescence of his rival's widow. It is hard to say whether they were emotionally charmed by each other; it seems likely that they merely became political allies by marriage.

47.35.7—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land

33 Therefore, when the queen had received this message she sent unto Amalickiah, desiring him that he would spare the people of the city; and she also desired him that he should come in unto her; and she also desired him that he should bring witnesses with him to testify concerning the death of the king.

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34 And it came to pass that Amalickiah took the same servant that slew the king, and all them who were with him, and *went in unto the queen, unto the place where she sat; and they all testified unto her that the king was slain by his own servants; and they said also: They have fled; does not this testify against them? And thus they satisfied the queen concerning the death of the king.

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35 And it came to pass that Amalickiah sought the favor of the queen, and took her unto him to wife; and thus by his fraud, and by the assistance of his cunning servants, he obtained the kingdom; yea, he was acknowledged king throughout all the land, among all the people of the Lamanites, who were composed of the Lamanites and the Lemuelites and the Ishmaelites, and all the dissenters of

Alma 47:35
EM 1:191, 192

of Zarahemla, he was slain by the hand of the patriot Teancum.

47.35.59—*Lamanites*—That is to say, those descendants of Lehi who claimed Laman and their primary progenitor.

47.35.62—*Lemuelites*—That is to say, those descendants of Lehi who claimed Lemuel as their primary progenitor.

47.35.65—*Ishmaelites*—That is to say, those who perceived themselves as being direct descendants of the sons of Ishmael who accompanied Lehi's family from Jerusalem to the promised land. King Lamoni was one who had thought of himself in those terms (see 17.21).

47.35.69—*dissenters*—Who were the dissenters from among the Nephites in the days of Nephi? Were there those of his own family who decided to remain with Laman and Lemuel when the rest of the family departed into the wilderness of the land of Nephi? Were there others who later left the mountains of Nephi to rejoin the Lamanites? We do not know. Nephi hints that there may have been those in his day who had hardened their hearts against the truth (see 2 *NE-C 33.2*), but there is no recorded instance of specific dissenters leaving the fastness of the Nephites. Certainly from the days of Jacob on there are explicit accounts of those who fell away into apostasy; the Book of Mormon is replete with examples.

47.35.77—*Nephi*—We should probably assume that Mormon is referring to Nephi the son of Lehi, rather than any of the kings who succeeded him to the throne who were called by the same name (see *JA-C 1.9–12*).

47.35.81–82—*present time*—Mormon may have been framing the chronology of the dissenters by using this phrase in order to indicate the point to which he had arrived in his narrative. There is also the possibility that he is quoting directly from the record of Helaman from whence he is redacting his story.

47.36 Apostasy from the fullness of the Gospel of Jesus Christ is not a pretty picture. There is abject ugliness of soul that is perpetuated for several generations after the initial apostasy. Disagreement with one doctrine often, perhaps invariably, leads to a corruption of morals with regard to other commandments of the Lord. The ardor of Laman, Lemuel, and those who chose to remain with them cooled after a time, as two or three generations passed. They would be stirred up frequently, however, by an influx of those who bore ill-will against their brethren of the Nephites. These dissenters and their posterity would eventually be assimilated into the whole after a few generations, becoming Lamanites every whit, but their corruptions in the meanwhile, proved to be far more extreme than those to which the Lamanites gravitated because of the lusts of the natural man. Thus, for hundreds of years, the Lamanites were in a state of agitation because of the dissenters who came in among them.

47.36.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

47.36.51—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

the Nephites, from the reign of Nephi down to the present time.

36 Now these dissenters, having the same instruction and the same information of the Nephites, yea, having been instructed in the same knowledge of the Lord, nevertheless, it is strange to relate, not long after their dissensions they became more hardened and impenitent, and more wild, wicked and ferocious than the Lamanites—drinking in with the traditions of the Lamanites; giving way to indolence, and all manner of lasciviousness; yea, entirely forgetting the Lord their God.

Alma 47:36
CR89-A 87

{Chapter XXI; continued}
(Chapter 48)

{9—1830}

48.1 When Amalickiah first arrived in the land of Nephi, he soon found a willing ally in the person of the king of the Lamanites. The king was anxious to re-engage the Nephites in battle after the terrible loss under Zerahemnah's leadership. Zerahemnah's army, however, had entered into a covenant with Moroni and his men that they would never again return to the land of Zarahemla with bellicose intent. Lehonti's army, a force which constituted more than half of the Lamanite king's soldiers, may have balked at their sovereign's call to arms because of the oath, or at least because the flower of their military had not prevailed against a considerably inferior numerical opponent. With the murder of Lehonti and the premeditated death of the king of Lamanites, Amalickiah became the chief captain of the land of Nephi. The oath's and fears of the Lamanites had not changed with Amalickiah's ascent to the throne and his marriage to the queen. Hence, Amalickiah resorted to propaganda to motivate the people to rally the troops. We can only imagine at the issues raised. Certainly the people of Ammon would have figured prominently in the daily haranguing. The Zoramites having been deprived of their inheritance when they favored the lifestyle and government of the Lamanites would have been another. Any passable lie would do, so long as the hearts and minds of the Lamanites were enflamed.

48.1.11—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

48.1.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.1.29—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

48.2 At the beginning of the nineteenth year of the reign of the judges, Helaman and his brethren had embarked upon their missionary labors to unify and strengthen the membership of the Church and Kingdom of God among the Nephites (see 45.20). During their rejuvenation efforts, there arose a faction which was determined to overthrow the government and place Amalickiah as the king of the land of Zarahemla (see 46.1–3). The raising of the title of liberty and the military confrontation between Moroni's men and the apostates also took place during the nineteenth year of the reign of the judges. The escape of Amalickiah and his cohort from the land of Zarahemla, his entrance into the land of Nephi, his subversion of the king of the Lamanites, the resolving of the civil disobedience of Lehonti and his men, the assassination of the king of Lamanites, and Amalickiah's ascent to the throne also transpired sometime during the nineteenth year of the reign of the judges. How much of the year was spent in all of these activities? No more than eleven months of the

1 AND now it came to pass that, as soon as Amalickiah had obtained the kingdom he began to inspire the hearts of the Lamanites against the people of Nephi; yea, he did appoint men to speak unto the Lamanites from their towers, against the Nephites.

Alma 48
EM 1:150,
151, 152,
163, 165,
201

2 And thus he did inspire their hearts against the Nephites, inasmuch that in the latter end of the nineteenth year of the reign of the judges, he having accomplished his designs thus far, yea, having been made king over the Lamanites, he sought also to reign over all the land, yea, and all the people who were in the land, the Nephites as well as the Lamanites.

Alma 48:2,21
EM 1:169

nineteenth year (see 49.1). The present review of all of these events brings into perspective as to how effective Amalickiah's preachers from the towers of the land really were. In short order, any opposition to a proposed war with the Nephites melted away. Amalickiah's first and foremost desire was to rule the land of Zarahemla. The deaths of Lehonti and the king of the Lamanites were merely stepping stones in his attempt to have dominion over the Nephites. The fact that he was at the head of a far greater people did not dampen his lust to rule over his brethren among the Nephites.

48.2.10—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

48.2.41—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.3 We may suppose that Amalickiah did not brook any protestations from any of Lamanites who had served under Zerahemnah. In the process of time, Amalickiah and his brother would completely erode away any personal and cultural integrity that the Lamanites had.

48.3.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.3.41—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

48.4 We have estimated that the army led by Zerahemnah outnumbered the Nephite forces four to one at the time they first entered into the land of Antionum and the invitation of the Zoramites. We are compelled to conclude that Amalickiah's army must have been a still greater body of men in order to breath confidence into the hearts of his soldiers.

48.4.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

48.5 The Zoramites had become Lamanites when civil war broke out in the land of Antionum. Alma and his missionary companions had effectively taught many of the Zoramites who, when they were converted back to the Gospel of Jesus Christ, were ejected from the land of their inheritance, finding shelter with the people of Ammon in the land of Jershon. Many of the Zoramites were killed at the battle that transpired on the banks of the river Sidon between the Nephites and the combined armies of the Lamanites. Many more, we must assume, were among those who departed into the wilderness and then into the land of Nephi once the covenant of peace between Moroni and Zerahemnah had been made. Amalickiah easily took advantage of the Zoramites, no matter how any of them may have felt about the oaths they had made after the hostilities ended between the Lamanites and the Nephites. As he had with many other peoples, Amalickiah flattered them into service. Giving the Zoramites positions of prominence in his army helped Amalickiah's cause on several levels.

48.5.10—*Zoramites*—The followers of an apostate named Zoram who

3 Therefore he had accomplished his design, for he had hardened the hearts of the Lamanites and blinded their minds, and stirred them up to anger, insomuch that he had gathered together a numerous host to go to battle against the Nephites.

4 For he was determined, because of the greatness of the number of his people, to overpower the Nephites and to bring them into bondage.

5 And thus he did appoint chief captains of the Zoramites, they being the most acquainted with the strength of the Nephites, and their places of resort, and the weakest parts of their cities; therefore he appointed them to be chief captains over his armies.

Alma 48:5
EM 1:193
EM 4:1629

inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

48.5.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

48.6 Although we cannot conclude decisively how Amalickiah's army travelled in the wilderness, which path they took, yet it seems almost certain that they followed the westernmost trail, inasmuch as their first point of entry was at the site of the city of Ammonihah which lay next to the western spur of the wilderness (see 46.31). As will be seen, Amalickiah did not join the foray into the land of Zarahemla on this occasion (see 49.10).

48.6.18—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

48.7 Here begins an ongoing comparison and contrast between Moroni and the leaders of the Lamanites. Mormon was decidedly taken with the character and overall wisdom of Moroni in both spiritual and temporal matters. We may assume that the four hundred years that chronologically separated the two did nothing to hamper Mormon's admiration for the one whom he considered to be the greatest military genius of the Nephite civilization. As many have noted before, the naming of his faithful son after the Nephite chief captain was not a product of serendipity. Moroni was a minister of holiness as well as an accomplished warrior in the defense of his people.

48.7.8—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

48.7.18—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

48.8 While Amalickiah was exploiting his resources among the Nephite apostates, Moroni was consciously considering the liabilities which those apostates posed as members of the opposing forces of the Lamanites. He knew that every weakness in the infrastructure of the land of Zarahemla would have been common knowledge with Amalickiah and the Zoramites. He therefore anticipated the course of action they would probably take. The subsequent defenses of the former site of the city of Ammonihah and other locations became a prominent part of his preparations. All of these fortifications were raised up during the same nineteenth year of the reign of the judges when Amalickiah was working his wiles upon the Lamanites. Although we probably ought not to accuse Moroni of cynicism, yet it is interesting that he made these preparations in spite of the fact that Zarahemnah's army had made an oath that they would not return to the land of Zarahemla under a banner of war.

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6 And it came to pass that they took their camp, and moved *forth toward the land of Zarahemla in the wilderness.

* p. 358

7 Now it came to pass that while Amalickiah had thus been obtaining power by fraud and deceit, Moroni, on the other hand, had been preparing the minds of the people to be faithful unto the Lord their God.

8 Yea, he had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth round about to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all round about the land.

Alma 48:8
EM 1:181

<p>48.8.10—<i>Nephites</i>—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.</p>		
<p>48.9 Moroni would eventually insist that entire cities be built in particularly vulnerable areas. The city of Moroni on the southeastern coast of the land of Zarahemla, together with the fortress of Nephiah in the wilderness between Moroni and Aaron were only two of the many erected (see 50.9–14).</p>	<p>9 And in their weakest fortifications he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites.</p>	<p>Alma 48:9–10 EM 1:191</p>
<p>48.9.28—<i>Nephites</i>—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.</p>		
<p>48.10 This, of course, was in concert with the significance of the title of liberty which Moroni had made to serve as an ensign for his nation.</p>	<p>10 And thus he was preparing to support their liberty, their lands, their wives, and their children, and their peace, and that they might live unto the Lord their God, and that they might maintain that which was called by their enemies the cause of Christians.</p>	<p>Alma 48:10 MD 132 EM 1:270 EM 4:1548 CR01-O 88</p>
<p>48.10.41—<i>enemies</i>—It was the apostates and their associates that came up with the opprobrium for the members of the Church of Jesus Christ (see 46.13–15).</p>		
<p>48.10.45—<i>Christians</i>—We, of course, do not know precisely what the word was that the non-Christians used in mocking the faithful Nephites. The English translation, however, is more than appropriate, comparable with a similar opprobrium used in Palestine and environs during the first century after the death of Jesus Christ which has also been translated into English as “Christians”.</p>		
<p>48.11 Amalickiah was a strong and mighty man as well (see 46.3), but one that gloried in himself, seeking to gratify the lusts of the natural man which ran rampant in his life. Moroni loved God with all of his heart, might, mind, and strength, and his neighbor as himself. All of this was manifested plainly in his practical efforts to bless and protect the Nephites.</p>	<p>11 And Moroni was a strong and a mighty man; he was a man of a perfect understanding; yea, a man that did not delight in bloodshed; a man whose soul did joy in the liberty and the freedom of his country, and his brethren from bondage and slavery;</p>	<p>Alma 48:11–16 CR02-O 42</p>
<p>48.11.2—<i>Moroni</i>—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.</p>		
<p>48.12 For all of Moroni’s gifts and native talents, the captain of the Nephites was a man of deep and abiding humility and faith. In addition, he was willing to wear out his life in order that others might live in peace and harmony.</p>	<p>12 Yea, a man whose heart did swell with thanksgiving to his God, for the many privileges and blessings which he bestowed upon his people; a man who did labor exceedingly for the welfare and safety of his people.</p>	
<p>48.13 Amalickiah and his ilk knew how to swear oaths as well, but they had no compunction in disavowing any of their commitments if by so doing they would advance their own wealth, power, and personal glory. When the Lamanites fail in their attempt to overrun the land of Ammonihah, Amalickiah is furious, swearing that he would drink Moroni’s blood before all was done. Of course, this oath was just as worthless as all of the others that Amalickiah had made during his life.</p>	<p>13 Yea, and he was a man who was firm in the faith of Christ, and he had sworn with an oath to defend his people, his rights, and his country, and his religion, even to the loss of his blood.</p>	
<p>48.13.14—<i>Christ</i>—Simply put, the name “Christ” is the Greek translation of the Hebrew “Messiah”. In both Hebrew and Greek, the terms mean “anointed one”. Every prophet of God from the days of Adam has been anointed in preparation for their ministry to the world. Every king who has ruled by divine right has also been anointed as part of his ascendancy to the throne and the scepter. The same may be said of every</p>		

priest who has administered the ordinances of the Priesthood, particularly those of the Melchizedek Priesthood, and most specifically in the House of the Lord. Some scholars have suggested that even though certain men have been anointed to be prophets and priests, or kings and priests, or prophets and kings, none but Jesus has been anointed prophet, priest, and king. Of course, these scholars have asserted such out of ignorance, not understanding that all those who are heirs of salvation and exaltation have been anointed prophets, priests, and kings in similitude of their Savior. Jesus is Lord of Lords, King of Kings, the Great High Priest who presides over all priesthood, the prophet who has inspired all prophets in whatever time or place in which they might have lived. He is our Master in all things, but his labors have been designed to bring us all back into the presence of God as he is.

48.13.21—*oath*—Certainly this would have been in concert and in conjunction with the covenant made when the title of liberty was raised up before the people (see 46.22)

48.14 The ethics of warfare were quite clear among the Nephites. The Law of Moses contained strictures against the wanton taking of life and this was reflected in their military affairs. The faithful were never to be the aggressors, but rather, defenders of truth and virtue. Self preservation, the protection of one's life and the lives of those around him, was justifiable, even if the life of an enemy was shed in the process. Yet, even in a defensive battle, there were limits as to what may transpire. This explains in part the willingness of Moroni to spare Zerahemnah and his men at the very moment when they were about to be hewn down by the Nephites (see 43.53–54).

48.14.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

48.15 The governance of their wars was to be founded on the wisdom of God. Mayhem was not to reign supreme once the dogs of war had been unleashed. Whether they went to war or retreated into their places of resort was to be determined by the voice of the Lord through His servants. As the Nephites followed the counsel of the Lord God of Israel, they would invariably prosper; when they took matters into their own hands they would fail miserably. The text of the Book of Mormon is filled with examples of both.

48.16 Mormon records several instances of the military leaders of the Nephites sought the counsel of their God in order to know precisely how to outwit their enemies. Both Moroni and his predecessor, Zoram, actively appealed to Alma for substantive intelligence from God as to how they ought to pursue their objectives (see 16.5–8 and 43.23). As Mormon continually points out, Moroni is not a bloodthirsty man, in sharp contrast to men like Amalickiah and his brother Ammoron.

48.16.36—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

48.17 The greatness of Moroni's soul can be attributed to the fact that her had put off the natural man and had submitted his strong personality to the will of God the Father and that of His Son, the Lord Jesus Christ. Therefore, he was

14 Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood if it were necessary; yea, and they were also taught never to give an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives.

Alma 48:14–15
EM 4:1548
Alma 48:14–16,
23
EM 2:903

15 And this was their faith, that by so doing God would prosper them in the land, or in other words, if they were faithful in keeping the commandments of God that he would prosper them in the land; yea, warn them to flee, or to prepare for war, according to their danger;

Alma 48:15,25
CR85-A 16
CR86-A 34

16 And also, that God would make it known unto them whither they should go to defend themselves against their enemies, and by so doing, the Lord would deliver them; and this was the faith of Moroni, and his heart did glory in it; not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

Alma 48:16
EM 4:1548

17 Yea, verily, verily I say unto you, if all men *had been, and were, and ever would be, like unto Moroni,

Alma 48:17
EM 2:956
* p. 359

an able instrument in the hands of God. Satan only has power over those who seek to gratify their appetites and lustful desires contrary to the commandments of God. Needless to say, the earth is filled with such selfish men and the resultant turmoil is the natural consequence of such men in collision with one another. The weak and the innocent are often swept up in the whirlwinds of contention and many wither spiritually. The Apostle counsels us that we ought to resist Satan and he then will flee from us. Moroni was one who was constant in his determination that the devil would have no power whatsoever over him, that the Spirit of God would always be his constant companion.

48.18 It was an admirable cadre of holy men who guided and directed the affairs of the Nephites during this troubled time. The sons of Mosiah were missionaries without peer in their day. Alma was as adroit a renovator of the human soul as ever preached the Gospel of Jesus Christ to the children of Lehi, his own soul being among the finest examples of the effective power of God at work among the lost and fallen of humanity.

48.18.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

48.18.12—*Mosiah*—The son of king Benjamin and the grandson of Mosiah 1, all three of whom were righteous Nephite kings of the land of Zarahemla. Mosiah 2 was instrumental in converting the kingdom into a judiciary.

48.18.24—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

48.19 Helaman, Shiblon, and Corianton also figure into this august company, even though the latter suffered from grievous transgressions during his early years as a missionary. Alma and his sons, together with the sons of Mosiah effectively represented the covenants of salvation and exaltation among the Nephites; Moroni effectively represented the covenants associated with their government and the principles of self-defense.

48.19.3—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

48.19.16—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

48.20 As was indicated earlier in this commentary, the four years of internal peace spoken of in the land of Zarahemla probably took place between the end of the nineteenth year of the reign of the judges, when Amalickiah's rebellion was quelled, and the beginning of the 24th year of the reign of the judges,

behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men.

18 Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah, yea, and also Alma and his sons, for they were all men of God.

19 Now behold, Helaman and his brethren were no less serviceable unto the people than was Moroni; for they did preach the word of God, and they did baptize unto repentance all men whosoever would hearken unto their words.

20 And thus they went forth, and the people did humble themselves because of their words, insomuch that they were highly favored of the Lord,

Alma 48:17–18
CR00-O 34

Alma 48:19
CR00-A 91

Alma 48:20
CR89-A 6

when the cities of Lehi and Morinatón took umbrage with each other (see 50.25). This period would have encompassed parts of the years 72 BC through 68 BC, the years 71, 70, and 69 BC being completely conflict-free insofar as any civil disturbances are concerned (see also 46.38). This internal peace and harmony was brought about as a direct result of the efforts of Moroni, Helaman, and their brethren to unify and bless the inhabitants of the land of Zarahemla in preparation for impending conflicts with Amalickiah and the Lamanites.

48.21 They had begun the four years of internal peace with the escape Amalickiah and a few of his associates into the land of Nephi. It undoubtedly took a little time to fully re-embrace the remnants of Amalickiah's rebellious army (see 46.34–36).

48.21.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.22 The defeat of Zerahemnah's army took place sometime during the eighteenth year of the reign of the judges, or sometime during the year 74–73 BC (see 43.3–5). This, of course, was in connection with the apostasy and rebellion of the Zoramites in the land of Antionum. The conflict with Amalickiah's army that transpired during the nineteenth year was not specifically a Lamanite battle. The many years of Lamanite incursions to which Mormon is referring here, began with the Amalickiah's invading the land of Ammonihah on the tenth day of the eleventh month of the nineteenth year of the reign of the judges. The wars with the Lamanites would continue almost unabated for the next twelve years, until the thirty-first year of the reign of the judges or about the year 60 BC (see 62.39).

48.22.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.23 The tender attitude of the Nephites toward their enemies, their sentiments of deep sorrow for having sent to many of them into the world of spirits without hope or prospects of salvation, reflects the feelings of Moroni, Helaman, and their brethren in the Church and Kingdom of God. War for them was not a matter of pride or vengeance. It was the means by which they were forced to protect and defend themselves. Needless to say, the art of war has fallen on hard times in this hemisphere.

48.23.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.24 The Anti-Nephi-Lehies had once fallen down before their Lamanite aggressors as an act of faith, a witness to the God of Heaven that they would abide by the covenants which they had made to Him, that they would no more take up the sword to defend themselves. By that means, more than a thousand of the enemy soldiers were brought unto Christ. When the Lamanites were again stirred up against their Christian brethren, the Lord informed

and thus they were free from wars and contentions among themselves, yea, even for the space of four years.

21 But, as I have said, in the latter end of the nineteenth year, yea, notwithstanding their peace amongst themselves, they were compelled reluctantly to contend with their brethren, the Lamanites.

22 Yea, and in fine, their wars never did cease for the space of many years with the Lamanites, notwithstanding their much reluctance.

23 Now, they were sorry to take up arms against the Lamanites, because they did not delight in the shedding of blood; yea, and this was not all—they were sorry to be the means of sending so many of their brethren out of this world into an eternal world, unprepared to meet their God.

24 Nevertheless, they could not suffer to lay down their lives, that their wives and their children should be massacred by the barbarous cruelty of those who were once their brethren, yea, and had dissented from their

Ammon and his brethren that there was no more to be gained by the Anti-Nephi-Lehies exposing themselves to the swords of their oppressors, because there would be no more converts, only death and destruction. At that point, the people of Ammon were persuaded to escape into the land of Nephi to receive an inheritance there, and the protective care of the Nephites. The people of Ammon who had entered into the covenant to never take up arms again were faithful to their oath. The Nephites may have been inspired by the example of the Lamanite converts, but they also knew by experience and revelation that they would find no mercy at the hands of the Lamanites, primarily because they were wholly inspired by Amalickiah and the Zoramites and were without compassion, or even the possibility of compassion.

48.24.51—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

48.25 The best defense of the Nephites was their obedience to the commandments of God, in observing to do all that He had commanded them to do, whether through the Law of Moses or through the teachings of the prophets of God who dwelt among them.

48.25.16—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.0 The next several chapters of the text of the book of Alma present difficulties in the narrative, in part because Mormon is attempting to recount a series of battles that transpired in three separate locations in the land of Zarahemla: the eastern coastline of Zarahemla, the western regions of the land close by the western spur of the wilderness, and those areas that pertained to the more central and northern portions of the land of Zarahemla. In order to facilitate a better understanding of the temporal framework Mormon used in conjunction with the geographic locations of the narrative, two charts will be presented which should help the reader to keep the locations clear and the timeframe fixed. For convenience, those events that transpired in the western regions of the land of Zarahemla are italicized. The second chart appears at the beginning of Alma 56 in conjunction with Helaman’s letter to Moroni about the battles that had been fought in the western front by the Lamanite stripling warriors. In that chart all of the battles throughout all of the land of Zarahemla will be collated chronologically as much as it is possible to do.

Date	Event	Year	Citation	FN Year
92 BC	Sons of Mosiah leave for Nephi	—	Mosiah 28:1	92 BC
91 BC	First year of the reign of the Judges	1	Mosiah 29:44	91 BC
91 BC	Sons of Mosiah begin teaching	1	Alma 17:13	90 BC
81 BC	1005 Anti-Nephi-Lehies slain	10	Alma 24:22	
<i>81 BC</i>	<i>Ammonihah destroyed by Lamanites</i>	<i>11</i>	<i>Alma 16:1</i>	<i>81 BC</i>
77 BC	Anti-Nephi-Lehies leave Nephi	14	Alma 27:14	
77 BC	Alma and Sons of Mosiah meet	15	Alma 17:1	77 BC
74 BC	Mission to Zoramites	17	Alma 35:12	74 BC
73 BC	Alma counsels with sons	18	Alma 36–42	73 BC

church, and had left them and had gone to destroy them by joining the Lamanites.

25 Yea, they could not bear that their brethren should rejoice over the blood of the Nephites, so long as there were any who should keep the commandments of God, for the promise of the Lord was, if they should keep his commandments they should prosper in the land.

{Chapter XXI; continued}
(Chapter 49)

Alma 48:25
CR02-O 42

Alma 49
EM 1:150,
151, 164,
165, 201

73 BC	Zoramites become Lamanites	18	Alma 43:3–4	74 BC
73 BC	Moroni wins battle of Sidon	18	Alma 44:24	73 BC
73 BC	Alma translated	18	Alma 45:17–20	73 BC
73 BC	Helaman begins mission	19	Alma 45:20	73 BC
72 BC	Title of Liberty raised by Moroni	19	Alma 46:12–13	73 BC
72 BC	Amalickiah escapes to Nephi	19	Alma 46:37	72 BC
72 BC	Beginning 4 years of civil peace	19	Alma 48:20	72 BC
72 BC	Amalickiah king of Lamanites	19	Alma 48:2	72 BC
72 BC	Attack on land of Ammonihah	19	Alma 49:1	72 BC
72 BC	Continuing fortifications	20	Alma 50:1	72 BC
71 BC	Moroni, Nephihah, and Lehi built	20	Alma 50:13–14	72 BC
71 BC	Prosperity	21	Alma 50:17	71 BC
69 BC	Continuing peace	22	Alma 50:24	
68 BC	Contention: Lehi and Morianton	24	Alma 50:25	68 BC
67 BC	Contention resolved	24	Alma 50:35–36	67 BC
67 BC	Kingmen against Pahoran	25	Alma 51:1	67 BC
67 BC	Amalickiah invades	25	Alma 51:22	67 BC
66 BC	Amalickiah slain	25	Alma 51:37	66 BC
65 BC	<i>Amoron attacks west</i>	26	<i>Alma 52:11–13</i>	
64 BC	<i>Moroni secures west</i>	27	<i>Alma 52:15</i>	65 BC
64 BC	Council of war	28	Alma 52:19	64 BC
63 BC	Pause in war	28	Alma 53:7	64 BC
63 BC	<i>Sons of Helaman raised</i>	28	<i>Alma 53:22–23</i>	64 BC

As an aside, the occasional differences between the “Date” and the “Footnote Year” are caused in part by the difficulties associated with the beginning of any given Nephite “Year of the Judges” and the calendar system presently in use in this dispensation. It is highly unlikely that the first month in the Nephite judicial calendar corresponded to our January. The differences represent an ongoing reminder of that fact, but also reflect considered and informed opinion as to probable years. Simple mathematics was often the justification for the “Date”, but there were other issues in play as well.

{9—1830}

49.1 The extraordinary value in Mormon’s chronology becomes apparent when we realize that Amalickiah’s rebellion and escape to the land of Nephi also took place during the nineteenth year of the reign of the judges (see 46.37). Thus, the master conspirator inveigled himself into the good graces of the Lamanite king, subverted Lehonti and his army, arranged for the assassination of both Lehonti and the king, curried the favor of the queen so that she agreed to be his consort, and whipped up the reluctant armies of the Lamanites to a bellicose fury that brought about the attack on the former site of the city of Ammonihah, all in less than ten months!

1 AND now it came to pass in the eleventh month of the nineteenth year, on the tenth day of the month, the armies of the Lamanites were seen approaching towards the land of Ammonihah.

Alma 49:1
EM 1:163, 170

49.1.9–10—*eleventh month*—There are no less than eleven instances that Mormon provides his readers with exact dates that include the month. We are not told how many months there were in the Nephite calendar, but there were at least eleven (see 10.6 for a more detailed discussion)

49.1.13–14—*nineteenth year*—The first year of the reign of the judges corresponds to the year 91 BC, although we may only speculate as to the month and day that the Nephite year began. Thus, any given year of the Nephite calendar may include portions of two years of our modern calendar. In general we might say that the nineteenth year of the reign of the judges would correspond to portions of the years 73–72 BC, but in this case, being during the eleventh month of the Nephite year, it would be more accurate to suggest 72 BC.

49.1.17–18—*tenth day*—There are few numbered days given in the text of

the Book of Mormon. We therefore cannot speak with certainty as to how many days were in a Nephite month. If their calendar was similar to the Jewish calendar, which there is every reason to suspect that it was, then there were 12 months with 29 or 30 days in each. In the Jewish system, there is a intercalary month added every two or three years to balance the lunar dating system with the solar year. Of course, this is all pure and unadulterated speculation with regard to the Nephite calendar (but see also 10.6).

49.1.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.1.34—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

49.2 In the eleventh year of the reign of the judges, the city of Ammonihah had been completely destroyed by a Lamanite army frustrated in their attempts to destroy the Anti-Nephi-Lehies in the land of Nephi. Every man, woman, and child of that city perished in the battle. Their bodies were later piled in heaps and covered with a thin layer of soil. The scent of decay, however, was so strong that the city was not immediately rebuilt and the vacant land was referred to as the Desolation of Nehors (see 16.9–11). We do not know at this point whether the city was rebuilt by civilians desiring to repopulate the land or whether Ammonihah was simply established as a redoubt for the armies of Moroni. We also do not know precisely when the fortifications around the city were built. It is probable that they were thrown up after the defection of Amalickiah and his people, inasmuch as the apostates were greatly alarmed at the defenses in place when they emerged from the wilderness.

49.2.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.2.39—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.2.43—*fought*—This is not to say that the Lamanites did not engage in hand-to-hand combat, for we know that they did. The resorts that Moroni had built were to protect his army from any missile weapons that the Lamanites possessed and apparently preferred, especially after the disaster with Zerahemnah and his nearly naked warriors (see 43.20–22)

2 And behold, the city had been rebuilt, and Moroni had stationed an army by the borders of the city, and they had cast up dirt round about to shield them from the arrows and the stones of the Lamanites; for behold, they fought with stones and with arrows.

49.3 The destruction of Ammonihah had been complete, little of its original fortifications had remained after the place had been razed. The Lamanites were confident that they could easily enter into the land of Zarahemla through Ammonihah and that was probably one of Amalickiah's selling points as he encouraged his armies to proceed against the Nephites. For all that Amalickiah and his fellow apostates knew, nothing of any importance had been done to defend that part of the country. Needless to say, the appearance of Moroni's improvements to the place would be unnerving to the Lamanite soldiers who expected an easy victory.

49.3.8—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

49.3.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.4 One wonders as to the time necessary to build a ridge sufficiently high that neither the stones nor the arrows of the Lamanites could have no effect on the defenders. Once again we are presented with a view of Moroni that enhances our esteem of his prescience.

49.4.11—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.4.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.4.57—*entrance*—As will be seen, to assault the entry way was a forlorn hope which cost the lives of hundreds of Lamanites and their captains.

49.5 The chief captains, of course, were Zoramites, men who had inhabited the land of Antionum with their apostate leader Zoram. These men had joined Zarahemnah in the Lamanite attempt to overrun the land of Zarahemla. These captains were among those who had sworn an oath with Moroni that they would never again return to the land of Zarahemla to wage war against the Nephites. So much for the integrity of the pious Zoramites. These Zoramites had fled into the wilderness more than a year before their proposed assault upon the city of Ammonihah (see 44.20–24).

49.5.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.5.20—*Nephites*—In reference to the posterity and followers of Nephi,

3 Behold, I said that the city of Ammonihah had been rebuilt. I say unto you, yea, that it *was in part rebuilt; and because the Lamanites had destroyed it once because of the iniquity of the people, they supposed that it would again become an easy prey for them.

* p. 360

4 But behold, how great was their disappointment; for behold, the Nephites had dug up a ridge of earth round about them, which was so high that the Lamanites could not cast their stones and their arrows at them that they might take effect, neither could they come upon them save it was by their place of entrance.

5 Now at this time the chief captains of the Lamanites were astonished exceedingly, because of the wisdom of the Nephites in preparing their places of security.

the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.6 The Zoramite leaders of the Lamanites were well aware of the reasons why Zerahemnah had failed in his attempt to overthrow the land of Zarahemla. His men had been completely naked except for skins girded about their loins. The men of Moroni were protected by personal armor and thick clothing. Even though the Nephites were outnumbered more than four to one they still prevailed. The Zoramites incorrectly concluded that the main reason for Moroni's success was the manner in which he had armed his men. They therefore determined to narrow the odds by equipping their warriors in a similar fashion. It must have been disturbing to the leadership of the Lamanites to realize that Moroni was always one step ahead of them, anticipating their every move.

49.6.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.7 We may speculate about the manner in which the Lamanites were persuaded by Amalickiah and his minions to return to the land of Zarahemla to give battle. No doubt the shield and skins went a long way in stirring up the courage of the people. Zerahemnah, of course, would have been vilified in the process. Thus, the blood lust of the Lamanites was at high tide when they emerged from the west wilderness.

49.8 Moroni had changed the nature of warfare among the children of Lehi. This was no longer open-field confrontation. The Lamanites could not afford to bypass these resorts built by the Nephites for they correctly surmised that the flank of their army would then be exposed and that in any subsequent battle would take place with their forces completely surrounded, an effect that many of them had experienced at the battle of the river Sidon a year before.

49.8.24—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

49.8.31—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.8.41—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.9 The followers of Amalickiah and Zoram had not seen such redoubts built while they dwelt in the land of Zarahemla.

49.9.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

6 Now the leaders of the Lamanites had supposed, because of the greatness of their numbers, yea, they supposed that they should be privileged to come upon them as they had hitherto done; yea, and they had also prepared themselves with shields, and with breastplates; and they had also prepared themselves with garments of skins, yea, very thick garments to cover their nakedness.

7 And being thus prepared they supposed that they should easily overpower and subject their brethren to the yoke of bondage, or slay and massacre them according to their pleasure.

8 But behold, to their uttermost astonishment, they were prepared for them, in a manner which never had been known among the children of Lehi. Now they were prepared for the Lamanites, to battle after the manner of the instructions of Moroni.

9 And it came to pass that the Lamanites, or the Amalickiahites, were exceedingly astonished at their manner of preparation for war.

49.9.10—*Amalickiahites*—It is clear that some of the men in command of the Lamanite army were those who had escaped with Amalickiah at the time of his original rebellion. These would be in addition to the Zoramites who had been appointed to serve as chief captains as well. There is also the possibility that Mormon now refers to the Zoramites as being disciples of Amalickiah.

49.10 Unlike Moroni, the loss of life on either side of the battle line did not concern Amalickiah so long as he achieved his goals. The leadership of the Lamanite army now had the unsavory task of explaining to the Lamanite soldiers why they had not been told previously about the fortresses of the Nephites. The Zoramites were experiencing an awkward moment that was not going to improve with time.

49.10.4—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

49.10.13—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

49.10.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.10.31—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.10.36—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

49.11 We cannot be absolutely certain why it was that Amalickiah did not descend to the land of Zarahemla at that time to give battle to Moroni. If the army failed in their mission, however, which was always a possibility, the Zoramites would certainly serve as the scapegoats for the defeat. In the meanwhile, Amalickiah was out of harm's way in the city of Nephi, strengthening his position with the people and the queen.

49.11.3—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity

10 Now, if king Amalickiah had come down out of the land of Nephi, at the head of his army, perhaps he would have caused the Lamanites to have attacked the Nephites at the city of Ammonihah; for behold, he did care not for the blood of his people.

11 But behold, Amalickiah did not come down himself to battle. And behold, his chief captains durst not attack the Nephites at the city of Ammonihah, for Moroni had altered the management of affairs among the Nephites, insomuch that the Lamanites were disappointed in their places of retreat and they could not come upon them.

and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

49.11.20—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.11.25—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

49.11.27—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.11.40—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.12 The Lamanites fled back into the northwestern spur of the narrow strip of wilderness and pressed further northward to their secondary objective. This was another western Nephite settlement which also bordered on the wilderness.

49.12.6—*wilderness*—No doubt that part of the wilderness which lay directly west of the city of Ammonihah.

49.12.17—*Noah*—A city located near the city of Ammonihah, although we cannot say with certainty in which direction, though probably to the northwest. Both Ammonihah and Noah were mentioned earlier in connect with original Lamanite attack on the city of Ammonihah (see 16.1–3).

49.12.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.13 All of the border cities, those which fronted on the wilderness, had been substantially rebuilt and fortified by reason of the wisdom and foresight of Moroni. Because of the nature of the narrow strip of wilderness, only certain places within the land of Zarahemla were susceptible to attack by invading Lamanites. These were heavily defended.

49.13.6—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.13.22–23—*round about*—While the phrase may refer specifically to the territory that included the cities of Ammonihah and Noah, it is certain that it also refers to the entire land of Zarahemla. Those cities located

12 Therefore they retreated into the wilderness, and took their camp and marched towards the land of Noah, supposing that to be the next best place for them to come against the Nephites.

13 For they knew not that Moroni had fortified, or had built forts of security, for every city in all the land round about; therefore, they marched forward to the land of Noah with a firm determination; yea, their chief captains *came forward and took an oath that they would destroy the people of that city.

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on the frontier with the wilderness were particularly attended to as Moroni prepared his defenses against the inevitable attacks.

49.13.32—*Noah*—A city located near the city of Ammonihah, although we cannot say with certainty in which direction, though probably to the northwest. Both Ammonihah and Noah were mentioned earlier in connect with original Lamanite attack on the city of Ammonihah (see 16.1–3).

49.13.47—*oath*—The Zoramites were a forsworn people and the Lamanites were foolish in accepting the word of these morally bankrupt men. This second oath would prove to be the complete undoing of these apostates.

49.14 We can be absolutely certain that Moroni anticipated the series of events as they played out, that the proposed attack on Ammonihah would be exchanged for an attack on Noah. It is also probable that the city of Noah had been naturally more vulnerable to attack from the wilderness and Moroni had made provisions which required more fortifications than the city of Ammonihah. The appearance of such fortifications would have been more than daunting to the Lamanites who had just fled from the fortress of Ammonihah. This is not to suggest that Ammonihah had been slighted in any fashion by Moroni and his men. It was still impregnable.

49.14.9—*Noah*—A city located near the city of Ammonihah, although we cannot say with certainty in which direction, though probably to the northwest. Both Ammonihah and Noah were mentioned earlier in connect with original Lamanite attack on the city of Ammonihah (see 16.1–3).

49.14.23—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.14.35—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

49.15 It is patently clear that Moroni was finishing his preparations for the defense of the land of Zarahemla under the inspiration of the Holy Ghost. Had it not been for the perfidy of the kingmen among the Nephites, Amalickiah and his Lamanite army would never had gained any kind of a foothold in the land of Zarahemla.

49.15.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.15.21—*Ammonihah*—From what information that we can glean from the narrative of the Book of Mormon, it seems clear that the city of

14 But behold, to their astonishment, the city of Noah, which had hitherto been a weak place, had now, by the means of Moroni, become strong, yea, even to exceed the strength of the city Ammonihah.

15 And now, behold, this was wisdom in Moroni; for he had supposed that they would be frightened at the city Ammonihah; and as the city of Noah had hitherto been the weakest part of the land, therefore they would march thither to battle; and thus it was according to his desires.

Ammonihah was located in the western regions of the land of Zarahemla, probably adjacent to the western spur of the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. The Lamanite attack that destroyed city some eight years before undoubtedly descended upon Ammonihah from this same western spur of wilderness (see 16.1–3). Ammonihah was located three days journey north of the land of Melek (see 8.3–8). Everything we know about the land of Melek was that it was located in the southwest quadrant of the land of Zarahemla (see 31.6.35).

49.15.27—*Noah*—A city located near the city of Ammonihah, although we cannot say with certainty in which direction, though probably to the northwest. Both Ammonihah and Noah were mentioned earlier in connect with original Lamanite attack on the city of Ammonihah (see 16.1–3).

49.16 Lehi was a fierce warrior who had stood beside Moroni on the battle field for many years. It was Lehi’s constancy on the eastern bank of the river Sidon that completely discouraged the Lamanite forces under the command of Zerahemnah (see 43.53–54).

49.16.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

49.16.6—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

49.16.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.16.38—*Sidon*—The major river of the land of Zarahemla. Although there has been extensive debate about its course, the most likely flowed from the land of Manti, northeast until it emptied into the waters of the sea east near the narrow neck of land, near the city of Bountiful.

49.17 The first contact that Zerahemnah and his men had with the Nephite military was when Lehi and his army attack Zerahemnah’s flank from behind the hill Riplah. The work of death, Mormon states, commenced on both sides, but it was more dreadful for the Lamanites who bore no armor whatsoever. The death of a Lamanite came with almost every stroke (see 43.35–38). Needless to say, the scenes of that initial battle were burned into the memory of all those who survived it, Zoramite and Lamanite alike.

49.17.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.17.15—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

49.18 Whatever may have been the experience of the Zoramites and Lamanites on the banks of the river Sidon the year before, the devastation that took

16 And behold, Moroni had appointed Lehi to be chief captain over the men of that city; and it was that same Lehi who fought with the Lamanites in the valley on the east of the river Sidon.

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17 And now behold it came to pass, that when the Lamanites had found that Lehi commanded the city they were again disappointed, for they feared Lehi exceedingly; nevertheless their chief captains had sworn with an oath to attack the city; therefore, they brought up their armies.

18 Now behold, the Lamanites could not get into their forts of

place at the fortifications of the city of Noah were far more horrifying. Death was being dealt to only one side of the conflict.

49.18.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.18.27—*bank*—We may assume with some certainty that the height of the bank was equal to the depth of the ditch, thus providing an extraordinarily impressive balustrade for the Nephites and an intimidating obstacle for the Lamanites.

49.19 The Lamanites had no other alternative than to attack the narrow entrance to the city. Any forays against the bank resulted in a hail of death from above. Apparently there was sufficient ammunition of stones and arrows to eliminate any threat to the walls of the fortress.

49.19.5—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.20 Not only were the walls themselves protected by archers and men armed with slings, but the entry way was particularly well guarded. The Lamanites not only had to contend with the armed men who stood at the gates to the city who were armed with swords and cimeters, but they also were under attack from above with particularly skilled men with bows and arrows and other men with stones and slings. It was not a prosperous time for the Lamanite combatants.

49.20.47—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.21 The Zoramites, fueled by one frustrating and humiliating defeat after another, set their teeth against the defenders of the city of Noah, even at the cost of their own lives. They are suffering from a bloodlust so intense that they cannot perceive the inevitable destruction of Amalickiah's army. We may assume that if that fact were brought to their attention, they would not care.

49.21.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.21.27—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.22 Direct assault at the entry way could not possibly work, no matter how numerous the Lamanite army was. Only a very few could actually approach the place where the Nephite defenders were. Attempting to sap the walls of the fortress was also a fool's errand, any and all of those who descended into the ditch to persistently work at the bank were eventually slain by the marksmen above. In addition, any mining at the bottom of the ditch would not be profitable in any event since the miners would be twenty or more feet below ground level attempting to remove undisturbed earth and stone. The loss of

security by any other way save by the entrance, because of the highness of the bank which had been thrown up, and the depth of the ditch which had been dug round about, save it were by the entrance.

19 And thus were the Nephites prepared to destroy all such as should attempt to climb up to enter the fort by any other way, by casting over stones and arrows at them.

20 Thus they were prepared, yea, a body of their strongest men, with their swords and their slings, to smite down all who should attempt to come into their place of security by the place of entrance; and thus were they prepared to defend themselves against the Lamanites.

21 And it came to pass that the captains of the Lamanites brought up their armies before the place of entrance, and began to contend with the Nephites, to get into their place of security; but behold, they were driven back from time to time, insomuch that they were slain with an immense slaughter.

22 Now when they found that they could not obtain power over the Nephites by the pass, they began to dig down their banks of earth that they might obtain a pass to their armies, that they might have an equal chance to fight; but behold, in these attempts they were swept off by the

Alma 49:18–22

EM 1:174

Alma 49:24

EM 1:163

life in this enterprise was enormous.

49.22.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.23 A distressing development indeed. The defenses of the city of Noah were so effective that the Lamanites could not make a dent in them. Wave after wave of Lamanites assaulted the ditch, the bank, and the entry way and were repulsed. The corpses clogged the passageway into the city, a dispiriting sight every time fresh troops were sent into the breach. The ditch around the fort was no better, hundreds weltering in their own blood to terrify and discourage the living.

49.23.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.23.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.23.22–23—*chief captains*—That is to say, the Zoramites. The chief captains may have been suffering a madness of sorts that put them into the front lines, but it is far more likely that the Lamanites were hesitant to charge the Nephite position merely at the behest of their leadership. They would follow an advancing officer, however.

49.23.32—*thousand*—In addition to all of the Zoramites. An open conflict would have brought about far more deaths than did the assault on the city fortifications. Any success at all by the Lamanites would require an incessant grinding away at the resources of the defenders and a tremendous loss of life. They could never tell if they were making progress of any kind. Their view of the battle was limited to the piles of their own death. It is hard to imagine a body of men maintain enthusiasm for such a debilitating effort.

49.24 Injuries to the Nephites would have been virtually undetectable by the Lamanites. If a Nephite were injured, he simply withdrew from the fray to receive attention. It would be difficult to imagine any despondency on the part of the Nephites inasmuch as they could see the death and destruction outside the walls and the general safety of all those who were within the walls. Their hearts must have been filled with gratitude to have a leader blessed with wisdom and foresight as was Moroni.

49.24.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.25 With the death of the last Zoramite captain, the Lamanite army lost heart and scurried back to the land of Nephi. One must wonder who was elected spokesmen for the remnant of the army who would be called upon to report the events of the battle to the murderous despot who sat upon the Lamanite throne.

49.25.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

stones and arrows which were thrown at them; and instead of filling up their ditches by pulling down the banks of earth, they were filled up in a measure with their dead and wounded bodies.

23 Thus the Nephites had all pow*er over their enemies; and thus the Lamanites did attempt to destroy the Nephites until their chief captains were all slain; yea, and more than a thousand of the Lamanites were slain; while, on the other hand, there was not a single soul of the Nephites which was slain.

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24 There were about fifty who were wounded, who had been exposed to the arrows of the Lamanites through the pass, but they were shielded by their shields, and their breastplates, and their head-plates, insomuch that their wounds were upon their legs, many of which were very severe.

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25 And it came to pass, that when the Lamanites saw that their chief captains were all slain they fled into the wilderness. And it came to pass that they returned to the land of Nephi, to inform their king, Amalickiah, who was a Nephite by birth,

Alma 49:25
EM 1:164

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

49.25.35—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

49.25.30—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

49.25.34—*Nephite*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.26 Mormon does not record any reprisals that Amalickiah may have taken against members of the returning army, but most certainly there must have been a venting of the spleen on the part of the king that was publically manifested. The vengeance must have been limited, however, inasmuch as the bodies of all of his handpicked Zoramite officers remained on the battlefield around the city of Noah.

49.26.23—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

49.27 Amalickiah's oath would be no more effectual than those made by the Zoramite captains when they departed from the city of Ammonihah and moved northward to engage the inhabitants of the city of Noah. Cursing God and Moroni was like spitting into the wind. Within a year, the king of the Lamanites would be breathing out his last upon the shores of the eastern sea just south of the city of Bountiful without even having crossed swords with Moroni.

49.27.13—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

49.27.232—*blood*—The Lamanites had long since been a blood-drinking people, Jarom having written of the practices many hundreds of years before (see *JM-C 1.6*). Amalickiah may have been merely uttering bravados before his people, but given the opportunity he no doubt would have delighted in the act.

49.28 Imagine the anxiety of the inhabitants of the western settlements of the land of Zarahemla when the vast horde of Lamanite warriors first emerged from the wilderness toward the city of Ammonihah. What would have been the sentiments of the defenders of that city when the numberless host melted away back into the wilderness from which they came? Would the feelings of the defenders of the city of Noah have been any less poignant when the Lamanite army appeared on the horizon? What would have been their reaction

concerning their great loss.

26 And it came to pass that he was exceedingly angry with his people, because he had not obtained his desire over the Nephites; he had not subjected them to the yoke of bondage.

27 Yea, he was exceedingly wroth, and he did curse God, and also Moroni, swearing with an oath that he would drink his blood; and this because Moroni had kept the commandments of God in preparing for the safety of his people.

28 And it came to pass, that on the other hand, the people of Nephi did thank the Lord their God, because of his matchless power in delivering them from the hands of their enemies.

when the leaderless troops fled into the wilderness after the stunning defeat? There may have been some before the battle who perceived the unassailable position in which the Nephites were ensconced, but after the battle, the genius of Moroni in preparing his people to defend themselves against the Lamanites was revealed in glorious victory. They knew too that Moroni was a man like unto themselves, save that in all of his preparations he was led and guided by the spirit of God. If they had not sensed that fact before, they could perceive it now.

49.28.14—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

49.29 The end of the nineteenth year of the reign of the judges corresponds approximately to the year 72 BC.

49.29.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

49.30 The armies of Amalickiah would not return to the land of Zarahemla until the 25th year of the reign of the judges, about the time of the kingmen rebellion against the chief judge Pahoran (see 51.22). By that time, the Nephites had suffered little internal dissention among themselves, except for the debacle between the cities of Lehi and Morianton during the 24th year of the reign of the judges. This period of time no doubt corresponds to the four years of peace spoken of by Mormon earlier in the narrative (see 48.20).

49.30.36—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

49.30.38—*Shiblon*—Although we do not have a detailed accounting of Shiblon’s life, we nonetheless know a great deal about his formal mission among the Zoramites. He was on occasion imprisoned, in bondage for his testimony of Jesus Christ. He was nearly stoned to death. Through all of his suffering, he was patient and loving in all of his dealings with those who would be his enemies. Throughout all of his sufferings he was sustained and strengthened by the power and influence of the spirit of the Lord God of Israel (see 38.3–5). Shiblon became the custodian of the records and holy artifacts of the Nephite people after his brother’s death (see 63.1–2)

49.30.40—*Corianton*—During his mission among the Zoramites, Corianton would succumb to temptation which not only caused his father much personal anguish, but nearly destroyed all that Alma was attempting to do to redeem the apostates. He would eventually repent of all of his wickedness and at the end of his life would be considered as faithful in all of his dealings with God and men as was his brother Shiblon.

49.30.42—*Ammon*—One of the sons of Mosiah who went unto the

29 And thus ended the nineteenth year of the reign of the judges over the people of Nephi.

30 Yea, and there was continual peace among them, and exceedingly great prosperity in the church because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon and his brethren, yea, and by all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth to preach among the people.

Alma 49:30
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Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful. Not to be confused with the descendant of Zarahemla, a Mulekite, who served in the escape of Limhi and his people from the land of Lehi-Nephi.

{Chapter XXII}
(Chapter 50)

{¶—1830}

50.1 Moroni knew that with the defection of Amalickiah that the land of Zarahemla would not enjoy any respite from the man who would be king. The Nephite captain began by fortifying the weakest access points to the Nephite possessions, the places where the Lamanites were certain to perceive as their window of opportunity. The city of Ammonihah was turned into a stronghold as well as the city of Noah. These fortresses did much to destroy the first army that Amalickiah sent against his former brethren. Had the Zoramites and the Lamanites chosen to bypass Noah as they had Ammonihah, they would have discovered that Moroni had established the same sort of bulwarks around all of the cities that were located on the western side of the land of Zarahemla (see 49.13). In the beginning of the 20th year of the reign of the judges, Moroni expanded his project by establishing the banks and pickets around every city in the land of Zarahemla and not just those on the frontiers. After four years of establishing these redoubts, Moroni had made the entire land of Zarahemla almost unassailable. Had it not been for the perfidy of the kingmen causing internal concerns that drew off a portion of the Nephite armies from the borders by the narrow strip of wilderness, Amalickiah would never have achieved as much success as he did and many thousands of Nephites would not have lost their lives.

50.1.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.1.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.1.37—*twentieth*—This commencement of this year of the judges corresponds to approximately the year 72 BC.

50.1.69—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

50.2 The attempted assaults on the cities of Ammonihah and Noah had revealed to the Lamanites the nature of warfare that they were going to have to fight if they ever hoped to overcome the Nephite defenses. No doubt Amalickiah devised several strategies to aid his soldiers in their efforts to thwart the ditches and banks. Moroni, however, anticipated Amalickiah's machinations and complicated the obstacles that the Lamanites would have to overcome. The six or seven-foot high wooden balustrade at the top of the earthen banks served as a great deterrent to anyone attempting to storm the walls of a city. Scaling the piles of earth would be child's play by comparison.

1 AND now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the judges, that they should commence in digging up heaps of *earth round about all the cities, throughout all the land which was possessed by the Nephites.

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EM 1:150,
151, 165,
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2 And upon the top of these ridges of earth he caused that there should be timbers, yea, works of timbers built up to the height of a man, round about the cities.

50.3 We may only speculate about the nature of the pickets that Moroni attached to the tops of the timbers. That they were pointed sticks established at the top of the wooden wall to deter scaling the timbers is certain. Did the sticks point up, further extending the height of the wall or did they point down toward any possible attackers. We do not know, even though the latter seems the more probable.

50.3.14—*frame*—Picturing the nature of the frame poses some difficulty, given that we do not know exactly how the pickets were configured. If the pickets were pointed downward toward any attacker attempting to scale the timbers, then the “frame” would appear to be a rather deadly frill that ran around the top of the timber wall that encircled the city on top of the banks of earth.

50.3.24—*they*—Although the antecedent of this pronoun may very well refer to the pickets, it also probably refers to the timbers. An acceptable argument may be given for the combined effect of the timbers and pickets together as being strong and high.

50.4 Rising above the timbers and the pickets were towers upon which the city defenders could survey the entire forces brought against them. It would be a mighty Lamanite indeed who could effectively cast a stone above the earthen bank, surmounting the timbers and pickets, with such expertise and strength for the missile to arrive with mortal force at the top of the tower. The defenders, however, could strike down any attacker with impunity from the tower. We may suppose with confidence that the towers were spaced such that there were no blind spots in the entire circuit of the city.

50.4.34—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.5 If the first defense configuration had been effective at the city of Noah, giving confidence to the Nephite defenders, how much more would the additional fabrications have encourage Moroni’s soldiers? No one died in the first attack, though several were severely wounded. With the edification of the timbers, pickets, and towers the casualties would be almost nil. Think, too, of the consternation of the Lamanites the first time they came in contact with these embellishments.

50.6 Every city in the land of Zarahemla became a veritable fortress, places to which the inhabitants might resort for protection from their enemies. Thus did Moroni care for the lives and freedom of his people.

50.6.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

50.7 As has been described before, the lands of Zarahemla and Nephi were separated by a narrow strip of wilderness, probably a complicated mountainous region, which defied human passage except at two or three locations. Near the shores of the east and west seas, spurs of that wilderness area stretched northward, curving toward each other like horns. At the place where the two points might have touched each other was the city of Bountiful, the northernmost city of the land of Zarahemla. Immediately north of the city of Bountiful

3 And he caused that upon those works of timbers there should be a frame of pickets built upon the timbers round about; and they were strong and high.

4 And he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them.

5 And they were prepared that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city.

6 Thus Moroni did prepare strongholds against the coming of their enemies, round about every city in all the land.

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7 And it came to pass that Moroni caused that his armies should go forth into the east wilderness; yea, and they went forth and drove all the Lamanites who were in the east wilderness into their own lands, which were south of the land of Zarahemla.

was the narrow neck of land, the isthmus that separated the land of “Lehi” from the land of “Desolation”, or as they are sometimes called, the land northward and the land southward. Apparently the Nephites had not been overly concerned about the Lamanites inhabiting the eastern wilderness inasmuch as they had not been particularly aggressive against the Nephites. With the Lamanite attacks emerging from the wilderness of the western spur to assault the cities of Ammonihah and Noah, Moroni knew that it would merely be a matter of time before Amalickiah and his armies would attempt an invasion from the eastern spur. Hence, Moroni’s preemptive strike into the east wilderness.

50.7.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

50.7.28—*Lamanites*—Lamanites had long since inhabited the wilderness spur on the east. The first who came there were late converts of the sons of Mosiah who had not joined the Anti-Nephi-Lehies in their flight from the land of Nephi to the land of Zarahemla (see 25.6). The second group that migrated to the east wilderness were the remnants of the children of Amulon and his brethren who attempted to usurp authority over the Christian converts who dwelt in the east wilderness (see 25.4–8).

50.7.46—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

50.8 The Lamanites who had dwelt in the east wilderness had been converted to the teachings of Aaron and his brethren which they recalled as they passed through a time of great difficulty after the destruction of the city of Ammonihah and their confrontation with the Nephite armies. They had not received any of the ordinances of salvation. What their spiritual disposition was six years later, we can only hazard a guess. How long could they remain intellectually receptive to the Gospel of Jesus Christ without the benefits of baptism and the Gift of the Holy Ghost? The possessions of the Lamanites in the land of Nephi were extensive, stretching, as we may suppose with great confidence, from the Atlantic to the Pacific Oceans. The narrow strip of wilderness which separated Nephi from Zarahemla was bounded by those same two bodies of water. The eastern spur of wilderness lay along the Atlantic shore north of the narrow strip of wilderness; the western spur was located near the shores of the Pacific Ocean.

50.8.5—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

50.9 The colonization of the east wilderness by the Nephites probably resulted in the building of the cities of Moroni and Lehi mentioned later (see 50.13–15). It is clear from the record that between the cities of Moroni and Lehi, another coastal fortress, Nephihah, was built as a safeguard against any inva-

8 And the land of Nephi did run in a straight course from the east sea to the west.

9 And it came to pass that when Moroni had driven all the Lamanites out of the east wilderness, which was north of the lands of their own pos-

sions that the Lamanites might attempt through the east wilderness (see 51.26). This city should not be confused with a city of the same name built between the cities of Moroni and Aaron as part of the defensive network of fortresses built along the southern frontier of the land of Zarahemla that faced the narrow strip of wilderness (see 50.14).

50.9.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.9.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.9.26–27—*their own*—That is to say, the possessions of the Lamanites, or the land of Nephi.

50.9.40—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

50.10 These armies probably raised up the city of Nephiah, between Moroni and Aaron (see 50.14). No doubt there were many other cities established by the wisdom of Moroni that blocked the various passes that meandered through the narrow strip of wilderness, so that the Lamanites could not use stealth in their attempted invasions of the interior of the land of Zarahemla.

50.11 There was a time, during ministry of the sons of Mosiah to the land of Nephi, that the Lamanites inhabited not only the land of Nephi, but also the spurs of wilderness that nearly surrounded the land of Zarahemla (see 22.27–29). Moroni's tactic here was to eliminate any threat from the spurs of wilderness by colonizing and fortifying them, and to fence the Lamanites in on the south by the chain of fortresses that spanned the southern frontier from east to west. Thus, the Lamanites had to extend any of their supply lines through the wilderness back to the land of Nephi instead of having a staging point in the wilderness close to any Nephite territory.

50.11.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.11.27—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

50.11.35—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

50.11.40—*Nephi*—A mountainous region east of the first settlement

sessions, he caused that the inhabitants who were in the land of Zarahemla and in the land round about should go forth into the east wilderness, even to the borders by the seashore, and possess the land.

10 And he also placed armies on the south, in the borders of their possessions, and caused them to erect fortifications that they might secure their armies and their people from the hands of their enemies.

11 And thus he cut off all the strongholds of the Lamanites in the east wilderness, yea, and also on the west, fortifying the line between the Nephites and the Lamanites, between the land of Zarahemla and the land of Nephi, from the west sea, running by the head of the river Sidon—the Nephites possessing all the land northward, yea, even all the land which was northward of the land Bountiful, according to their pleasure.

established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

50.11.52—*Sidon*—The river Sidon appears to have been a body of water located approximately midway between the sea east and the sea west. Its headwaters originated in the wilderness separating the land of Nephi from the land of Zarahemla and apparently marked one of the few passes through the wilderness. If the city of Manti near these headwaters had not been built prior to this time, it certainly would have been one of the first fortresses that Moroni would have established along the southern frontier of the land of Zarahemla.

50.11.71—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

50.12 As it became clear that Moroni's chief desire was to protect the lives and freedoms of his people, more and more of the able-bodied men of the land of Zarahemla joined the military.

50.12.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.12.18—*works*—That is to say, the nature and strength of the various fortresses which he had built for his armies.

50.12.36—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.12.42–43—*their possessions*—That is to say, the possessions of the Nephites.

50.13 It seems quite clear that the city of Moroni was located in the east wilderness, the spur of territory on the shores of the Atlantic Ocean that was once occupied by the Lamanites (see 50.9). Although Moroni was certainly the inspiration behind the building of the fortress that bore his name, it was a special honor that his people gave him (see 8.7).

50.13.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

50.13.23—*Moroni*—A seaside city built in the southeastern regions of the land of Zarahemla as a bulwark against the deprecations of the Lamanites dwelling in the land of Nephi.

50.13.45—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.14 The city of Moroni was located in the southeast corner of land of Zarahemla, or rather the territory that was controlled by the Nephites. From all that we can tell of the geography, the Nephites built the fortress at the place

12 Thus Moroni, with his armies, which did increase daily because of the assurance of protection which his works did bring forth unto them, did seek to cut off the strength and the power of the Lamanites from off the lands of their pos*sessions, that they should have no power upon the lands of their possession.

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13 And it came to pass that the Nephites began the foundation of a city, and they called the name of the city Moroni; and it was by the east sea; and it was on the south by the line of the possessions of the Lamanites.

14 And they also began a foundation for a city between the city of Moroni and the city of Aaron, joining the

where the eastern spur of wilderness joined the narrow strip of wilderness which separated the land of Nephi from the land of Zarahemla. Sometime before, the Nephites had built a city called Aaron somewhere between the east sea and the headwaters of the river Sidon. We may imagine that it lay due west of the city of Moroni. In order to close the gap between Moroni and Aaron, the Nephites built a third city called Nephihah. These three formed a defensive barrier against any invasion force from the land of Nephi. Again, had it not been for the perfidy of the kingmen and other dissidents, the Lamanites never would have been able to conquer the eastern fortifications established by Moroni. Beyond the city of Aaron many other cities were built at strategic places until the whole frontier with the narrow strip of wilderness, from the east sea to the west sea, was completely defended.

50.14.14—*Moroni*—A seaside city built in the southeastern regions of the land of Zarahemla as a bulwark against the deprecations of the Lamanites dwelling in the land of Nephi.

50.14.19—*Aaron*—A fortress built along the southern border of the land of Zarahemla at the edge of the narrow strip of wilderness. It served to stave off the various forays made by the Lamanites dwelling in the land of Nephi.

50.14.38—*Nephihah*—This fortress located in the southern highlands of the land of Zarahemla should not be confused with another city of the same name that was situated on the shores of the east sea, just to the north of the city of Moroni. We may only guess as to how there came to be two cities with the same name in the same general vicinity.

50.15 We cannot be completely certain as to the strategic significance of each of the cities built during this time, but we may rest assured that Moroni's measures were all intended to protect and preserve the Nephites, together with their religion and their government. Along the shore of the east sea, beginning with the city of Moroni, the Nephites constructed a series of walled cities. Most of these cities were conquered quickly once Amalickiah and his Lamanite army overwhelmed the city of Moroni. Mormon identifies them, from south to north, Moroni, Nephihah, Lehi, Morianton, Omner, Gid, and Mulek (see 51.25–26). So far as we can tell, the next defensive position after Mulek was the city of Bountiful near the narrow neck of land which separated the land of Lehi from the land of Desolation (see 51.28–30).

50.15.24—*Lehi*—A seaside fortress built on the eastern side of the land of Zarahemla between the cities of Moroni and Bountiful.

50.16 The end of the twentieth year of the reign of the judges would have transpired sometime during the year 71 BC according to our current calendar.

50.17 The commencement of the 21st year of the reign of the judges would have taken place sometime during the year 71 BC.

50.17.10—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

50.18 Part of the reason for the tremendous prosperity of the Nephites at this time was that they felt secure in the midst of an almost impenetrable network of fortified cities. The people invested their time and energy in their fields, their flocks, and their other commercial enterprises because they were quite certain that they would eventually benefit from the natural proceeds of their

borders of Aaron and Moroni; and they called the name of the city, or the land, Nephihah.

15 And they also began in that same year to build many cities on the north, one in a particular manner which they called Lehi, which was in the north by the borders of the seashore.

16 And thus ended the twentieth year.

17 And in these prosperous circumstances were the people of Nephi in the commencement of the twenty and first year of the reign of the judges over the people of Nephi.

18 And they did prosper exceedingly, and they became exceedingly rich; yea, and they did multiply and wax strong in the land.

labors. Such was the confidence engendered by the wisdom and effort of Moroni in securing the land of Zarahemla.

50.19 The main reason for the Nephite prosperity was their obedience to the word of the Lord that had been given to them through the servants of God. It is unlikely that such a man as Moroni would have risen to prominence if the Nephites had chosen to be a more truculent people.

50.19.3—*we*—That is to say, the narrator Mormon and his readers.

50.19.45—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

50.20 This particular promise to Lehi is iterated time and again in the records preserved by the Nephites. The earliest recorded articulation of the promise in our possession is included in Lehi's final counsel and blessing to his children (see *2 NE-C 1.17–22*).

50.21 When one contemplates the characters who rose up in rebellion against the constituted government and the Church of Jesus Christ during the first twenty years of the reign of the judges, Mormon's summary here achieves its full force. Nehor, Amlici, the people of Ammonihah, Korihor, Zoram together with his people in the land of Antionum, and Amalickiah and his rebels all brought horror and bloodshed to the land of Zarahemla and to the Nephites. Every one of these disturbers of the peace had apostatized from the truth, refusing to worship the God of the land who was Jesus Christ. In addition, these opponents of the truth were willing to engage in any sin whatsoever if it brought them wealth, power, or self-gratification.

50.21.14—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

50.22 This is not to say that there were no righteous men and women among those who suffered at the hands of the apostates and the Lamanites, for there were many innocent who fell before the forces of the evil one. Yet, there can be no question that the most wicked among the Nephites, if they chose not to repent of their transgressions against the law of God, were summarily dismissed through war. Many of the wicked defected to or were enslaved by the Lamanites and were soon indistinguishable from them. The Nehorites, Amlicites and Zoramites were some of the more prominent in this category. Thousands of others lost their lives in the many battles that transpired between the aggressive Lamanite armies stirred up by the apostates, Amalickiah being one of the most effective in this enterprise.

50.22.44—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50.23 This is a significant statement in light of what we know about the

19 And thus we see how merciful and just are all the dealings of the Lord, to the fulfilling of all his words unto the children of men; yea, we can behold that his words are verified, even at this time, which he spake unto Lehi, saying:

20 Blessed art thou and thy children; and they shall be blessed, inasmuch as they shall keep my commandments they shall prosper in the land. But remember, inasmuch as they will not keep my commandments they shall be cut off from the presence of the Lord.

21 And we see that these promises have been verified to the people of Nephi; for it has been their quarrellings and their contentions, yea, their murderings, and their plunderings, their idolatry, their whoredoms, and their abominations, which were among themselves, which brought upon them their wars and their destructions.

22 And those who were faithful in keeping the commandments of the Lord were delivered at all times, whilst thousands of their wicked brethren have been consigned to bondage, or to perish by the sword, or to dwindle in unbelief, and mingle with the Lamanites.

23 But behold there never was a

Alma 50:19–23
EM 1:200

Alma 50:20
CR85-A 16
CR02-O 42

Alma 50:21
EM 1:163
Alma 50:21–22
EM 1:163

history of the Nephites during the five hundred intervening years from Nephi to Moroni. The land of Zarahemla had been blessed by three truly magnificent kings in the persons of Mosiah 1, Benjamin, and Mosiah 2. Mosiah 1 had brought universal literacy and unity to a people fragmented by war and apostasy. Benjamin had been the means by which the Nephites and Mulekites fully entered into an acceptance of the Gospel of Jesus Christ. Mosiah 2 had willingly surrendered the throne in order that the people might enjoy a political freedom unknown prior to his day. All of these blessings came into full bloom with the nurturing of Moroni and the leadership of the Church. They were at peace with one another, had a respite from the wars and contentions that had plagued them for many years, and they prospered in their efforts to provide for themselves and those around them.

50.23.13—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

50.23.24—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.24 The 22nd year of the reign of the judges corresponds to a period of time that includes portions of the years 70–69 BC. The 23rd year of the reign of the judges includes portions of the years 69–68 BC.

50.25 As was mentioned above (see 49.0), the four-year period of internal peace in the land of Zarahemla probably began about 72 BC. We may not know precisely why Morianton and his people settled where they did, but it is unlikely that it was part of the attempt of Moroni to establish a network of resorts against a possible invasion. The attitude of the inhabitants of the city seems preternaturally hostile toward their brethren among the Nephites, as if they had been separatists like the people of Ammonihah and Antionum.

50.25.12–14—*twenty and fourth*—The commencement of this year would have transpired in 68 BC.

50.25.30—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

50.25.49—*Lehi*—The fortress of Lehi had been built as a direct response to the inevitable assault that Moroni expected from the forces of Amalickiah. The foundations were laid during the twentieth year of the reign of the judges (see 50.15–16). It was located on the shores of the east sea in the northern reaches of the eastern spur of wilderness.

50.25.54—*Morianton*—A city located on the shore of the east sea somewhat north of the fortress of Lehi. It is likely that Morianton was inhabited before Moroni began his defensive network.

50.26 The property claims of the people of Morianton would make sense if they had been the original inhabitants of that part of the land of Zarahemla.

happier time among the people of Nephi, since the days of Nephi, than in the days of Moroni, yea, even at this time, in the twenty and first year of the reign of the judges.

24 And it came to pass that the twenty and second year of the reign of the judges also ended in peace; yea, and also the twenty and third year.

{~~9~~—1830}

25 And it came to pass that in the commencement of the twen*ty and fourth year of the reign of the judges, there would also have been peace among the people of Nephi had it not been for a contention which took place among them concerning the land of Lehi, and the land of Morianton, which joined upon the borders of Lehi; both of which were on the borders by the seashore.

* p. 365

26 For behold, the people who possessed the land of Morianton did

In order to support themselves, the people of the city of Lehi would have begun to establish farms and pastures for their agricultural enterprises. Fish and game rights would have come into question as the city of Lehi was strengthened. The easy militancy of the Moriantonites suggests that they were dwelling on the isolated eastern shores of the land of Zarahemla for political or religious reasons.

50.26.10—*Morianton*—A city located on the shore of the east sea somewhat north of the fortress of Lehi. It is likely that Morianton was inhabited before Moroni began his defensive network.

50.26.19—*Lehi*—The fortress of Lehi had been built as a direct response to the inevitable assault that Moroni expected from the forces of Amalickiah. The foundations were laid during the twentieth year of the reign of the judges (see 50.15–16). It was located on the shores of the east sea in the northern reaches of the eastern spur of wilderness.

50.27 The people of Lehi had come to the northern reaches of the east wilderness at the behest of Moroni. Theirs was a strategically vital position in the defense of the land of Zarahemla. This military role did not seem to impress the people of Morianton, but rather irritated them as an imposition on their own investments in the land.

50.27.10—*Lehi*—The fortress of Lehi had been built as a direct response to the inevitable assault that Moroni expected from the forces of Amalickiah. The foundations were laid during the twentieth year of the reign of the judges (see 50.15–16). It was located on the shores of the east sea in the northern reaches of the eastern spur of wilderness.

50.27.16—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.28 In the early days of the rebellion of Amalickiah, Moroni had demonstrated that he was a man that should not be crossed, especially when it came to the government and the religious liberties of the Nephite people. The chief captain had been authorized by the leadership of the land of Zarahemla to deal directly with any individual or body of men who posed a threat to the safety of the land of Zarahemla, to quell rebellion at its inception (see 46.34–36). Morianton and his people were no doubt a suspicious lot from the very beginning of their settlement along the shores of the east sea, but apparently had not done anything that would warrant action taken against them. Their open hostility against the people of Lehi, however, would not be ignored.

50.28.11—*Morianton*—A city located on the shore of the east sea somewhat north of the fortress of Lehi. It is likely that Morianton was inhabited before Moroni began his defensive network.

50.28.21—*Morianton*—The leader of the people who dwelt in the city of Morianton who sought to establish himself in the lands north of the narrow neck of land. He was thwarted in his desires by Terancum, one of the captains serving with Moroni.

50.28.27—*Lehi*—The fortress of Lehi had been built as a direct response to the inevitable assault that Moroni expected from the forces of Amalickiah. The foundations were laid during the twentieth year of the reign of the judges (see 50.15–16). It was located on the shores of the east sea in the northern reaches of the eastern spur of wilderness.

50.28.34—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending

claim a part of the land of Lehi; therefore there began to be a warm contention between them, insomuch that the people of Morianton took up arms against their brethren, and they were determined by the sword to slay them.

27 But behold, the people who possessed the land of Lehi fled to the camp of Moroni, and appealed unto him for assistance; for behold they were not in the wrong.

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28 And it came to pass that when the people of Morianton, who were led by a man whose name was Morianton, found that the people of Lehi had fled to the camp of Moroni, they were exceedingly fearful lest the army of Moroni should come upon them and destroy them.

off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.29 The separatist and isolationist ideals manifested by Morianton we have seen before in the activities of other apostate groups. Flight to the land of Desolation had appeal because of the vastness of the territory. An attempt to flee to the south would have required them to pass by the great fortresses already in place in the east wilderness and along the southern frontier. The land northward had been briefly surveyed by the men of King Limhi who had been seeking aid from the land of Zarahemla but who had become lost in the wilderness (see *MS-C 8.7-12*). The Nephites held this land in reserve by guarding the narrow neck of land with the city of Bountiful.

50.29.2—*Morianton*—The leader of the people who dwelt in the city of Morinatton who sought to establish himself in the lands north of the narrow neck of land. He was thwarted in his desires by Terancum, one of the captains serving with Moroni.

50.30 If the leader of the people of Morianton exhibited such open unchristian-like conduct, what could be expected of the people he led? The armed conflict between the people of Morianton and the inhabitants of the city of Lehi certainly serves as an example of his malignant influence.

50.30.23—*Morianton*—The leader of the people who dwelt in the city of Morinatton who sought to establish himself in the lands north of the narrow neck of land. He was thwarted in his desires by Terancum, one of the captains serving with Moroni.

50.31 One wonders at what had happened to have Morianton fly into such a rage against one of his servants. A vile temper was probably not the only vice to which Morianton was addicted. We do not know exactly how far the girl had to travel, but it is likely that Moroni was encamped near the city of Bountiful (see 50.32). North and west of the city of Morianton. Along the shores of the east sea lay the cities of Omner, Gid, and Mulek before one arrived at the city of Bountiful and the narrow passage leading to the land of Desolation.

50.31.16—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.32 The threat to Nephite national security would exist if the people who inhabited the land north of the narrow neck of land were somewhat sympathetic to the leadership of the Lamanites dwelling in the land of Nephi to the south. Since the antagonism among the Lamanites was being engendered by those with a similar temperament as that which Morianton and his people exhibited, the concern was substantial.

50.32.10—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

50.32.11-12—*or rather*—This aside may serve as a marker for another scribal error that could not be corrected because of the possibility of defacing writing on the opposite side of the plate Mormon was writing upon.

50.32.13—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending

29 Therefore, Morianton put it into their hearts that they should flee to the land which was northward, which was covered with large bodies of water, and take possession of the land which was northward.

30 And behold, they would have carried this plan into effect, (which would have been a cause to have been lamented) but behold, Morianton being a man of much passion, therefore he was angry with one of his maid servants, and he fell upon her and beat her much.

31 And it came to pass that she fled, and came over to the camp of Moroni, and told Moroni all things concerning the matter, and also concerning their intentions to flee into the land northward.

32 Now behold, the people who were in the land Bountiful, or rather Moroni, feared that they would hearken to the words of Morianton and unite with his people, and thus he would obtain possession of those parts of the land, which would lay a foundation for serious consequences among the people of Nephi, yea, which consequences would lead to the overthrow of their liberty.

Alma 50:30
MD 556
Alma 50:30-31
EM 4:1579

off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.32.16—*they*—That is to say, the people of the city of Bountiful might hearken to the voice of Morianton and allow his people to pass into the land of Desolation. The set of circumstances that would have suggested such a unity between Bountiful and Morianton is not articulated by our narrator.

50.32.23—*Morianton*—The leader of the people who dwelt in the city of Morianton who sought to establish himself in the lands north of the narrow neck of land. He was thwarted in his desires by Terancum, one of the captains serving with Moroni.

50.32.53—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

50.33 The text would seem to indicate that Morianton and his people had already departed from their city in order to effect their exodus to the land of Desolation. Since we cannot be certain as to where Moroni's camp was at the time, we cannot really speculate as to the tactic used to intercept the people of Morianton.

50.33.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

50.33.14—*Morianton*—A city located on the shore of the east sea somewhat north of the fortress of Lehi. It is likely that Morianton was inhabited before Moroni began his defensive network.

50.34 The narrow neck of land was defined by the shores of the west and east seas, forming the narrow isthmus of land north of the city of Bountiful. We are not told much more about the geography of the area, nor are we given any idea as to what the topography was like. It is probable, however, that travel through the narrow neck of land was quite constricted, affording Moroni's army ample opportunity to bar Morianton's way into the land northward.

50.34.22—*Desolation*—A region located just north of the narrow neck of land in which the abandoned ruins of the Jaredite peoples had been discovered first by the Mulekites when they first landed in this hemisphere (see 22.29–31) and then later by the errant servants of King Limhi when they were seeking the city of Zarahemla (see *MS-C 21.25–26*).

50.35 The people of Morianton were extraordinarily wicked and determined, much like the Zoramites of Antionum and the inhabitants of the city of Ammonihah. Morianton was a man like unto Amalickiah and Zoram and we should probably assume that much of his personality followed the pattern of those two wicked men.

50.35.15—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

33 Therefore Moroni sent an army, with their camp, to head the people of Morianton, to stop their flight into the land northward.

34 And it came to pass that they did not head them until they had come to the borders of the land Desolation; and there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east.

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35 And it came to pass that the army which was sent by Mo*roni, which was led by a man whose name was Teancum, did meet the people of Morianton; and so stubborn were the people of Morianton, (being inspired by his wickedness and his flattering words) that a battle commenced between them, in the which Teancum did slay Morianton and defeat his

Alma 50:34
DS 3:232

* p. 366

50.35.23—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

50.35.29—*Morianton*—The leader of the people who dwelt in the city of Morinatton who sought to establish himself in the lands north of the narrow neck of land. He was thwarted in his desires by Terancum, one of the captains serving with Moroni.

50.35.79–81—*twenty and fourth*—The end of the 24th year of the reign of the judges transpired sometime during the year 67 BC. Inasmuch as the conflict between Lehi and Morianton had begun at the commencement of the 24th year, a full year was required to resolve the issues between the two cities.

50.35.93—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

50.36 Can we not admire a man who after the heat of battle, during which so much of the security and peace of the Nephites hung in the balance, will accept the word of a formerly apostate people to behave themselves in the same circumstance which caused their uprising? Moroni was a great man, filled with hope and integrity, qualities which he inspired in all those around him, even those who deemed themselves to be his enemies.

50.36.7—*Morianton*—The leader of the people who dwelt in the city of Morinatton who sought to establish himself in the lands north of the narrow neck of land. He was thwarted in his desires by Terancum, one of the captains serving with Moroni.

50.36.25—*Morianton*—A city located on the shore of the east sea somewhat north of the fortress of Lehi. It is likely that Morianton was inhabited before Moroni began his defensive network.

50.36.28—*union*—That is to say, they no longer contended about the formerly disputed lands. The cities of Morianton and Lehi probably remained distinct.

50.36.37—*Lehi*—The fortress of Lehi had been built as a direct response to the inevitable assault that Moroni expected from the forces of Amalickiah. The foundations were laid during the twentieth year of the reign of the judges (see 50.15–16). It was located on the shores of the east sea in the northern reaches of the eastern spur of wilderness.

50.37 Nephiah had become the second chief judge when Alma had given up the judgment seat in favor of his ministry as the high priest of the Church of Jesus Christ in the land of Zarahemla. Nephiah assumed the judgment seat at the beginning of the ninth year of the reign of the judges and continued until the twenty-fourth year, a service of more than fifteen years. He is seldom mentioned by proper name in the text of the book of Alma, but is frequently referred to by title.

50.37.15—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His poster-

ity, and took them prisoners, and returned to the camp of Moroni. And thus ended the twenty and fourth year of the reign of the judges over the people of Nephi.

36 And thus were the people of Morianton brought back. And upon their covenanting to keep the peace they were restored to the land of Morianton, and a union took place between them and the people of Lehi; and they were also restored to their lands.

Alma 50:36
EM 1:164

{9—1830}

37 And it came to pass that in the same year that the people of Nephi had peace restored unto them, that Nephiah, the second chief judge, died, having filled the judgment-seat with perfect uprightness before God.

ity and the posterity of those who followed his example are generally known as Nephites.

50.37.22—*Nephihah*—The second chief judge in the land of Zarahemla, the first being Alma the younger. This is the only character in the narrative of the Book of Mormon that bears this name. There are at least two cities that were identified by this name. We do not know whether either of them were named for the second chief judge of the Nephites.

50.38 At the point when Alma was aware that his ministry among the Nephites was drawing to a close, he counseled with each of his sons, encouraging them in their ministry. In Alma 37, Alma charges his son Helaman with the responsibility to be the steward over all of the sacred artifacts of the Nephite people. He tells his son nothing of the refusal of Nephihah to take responsibility for the plates. Mormon does not record Nephihah's rationale for not accepting the responsibility for the records, but it no doubt was similar to Mosiah's refusal to judge the apostates in the Church in the days of Alma's father (see *MS-C 26.8-12*). In Nephihah's mind there was a clear division of labor between the chief judge and the high priest with regard to the sacred artifacts of the people.

50.38.5—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

50.38.35—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

50.39 The role of the chief judge was a secular office, primarily concerned with the temporal welfare and security of the people of the land of Zarahemla through the observance and enforcement of the civil laws that had originally been established by the Nephite kings. The installation of the chief judge was accompanied by great formality which included an ordinance of the priesthood, probably performed by the high priest of the Church. His duties were varied and specific.

50.39.10—*Nephihah*—The second chief judge in the land of Zarahemla, the first being Alma the younger. This is the only character in the narrative of the Book of Mormon that bears this name. There are at least two cities that were identified by this name. We do not know whether either of them were named for the second chief judge of the Nephites.

50.39.41—*judge*—The power to judge righteously derives from living a righteous life. Pahoran was equal to the task.

50.39.45—*keep*—Much of this responsibility fell to the lot of Moroni, but Pahoran himself would be called upon to defend his people by a force of arms with the rebellion of the kingmen.

50.39.56—*grant*—Religious freedom had been established under the laws propounded by the Nephite kings of the land of Zarahemla. Pahoran and all other chief judges were under oath to make certain that the religious liberties of no man were infringed upon.

50.39.70—*support*—While no man was compelled to worship the Lord

38 Nevertheless, he had refused Alma to take possession of those records and those things which were esteemed by Alma and his fathers to be most sacred; therefore Alma had conferred them upon his son, Helaman.

{9-1830}

39 Behold, it came to pass that the son of Nephihah was appointed to fill the judgment-seat, in the stead of his father; yea, he was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace and the freedom of the people, and to grant unto them their sacred privileges to worship the Lord their God, yea, to support and maintain the cause of God all his days, and to bring the wicked to justice according to their crime.

Alma 50:39
EM 3:1020

God of Israel, yet Christianity was the religion of the land in conjunction with the observance of the Law of Moses. Until the basic framework of the government of the land was changed, Christianity would bear sway throughout Zarahemla. There were many attempts to destroy this prominence.

50.39.82—*bring*—Pahoran had responsibility to oversee all of the judicial proceedings in the land of Zarahemla and to deal with the most difficult cases himself.

50.40 The end of the 24th year of the reign of the judges transpired sometime during the year 67 BC. Pahoran would serve about 15 years as chief judge, until the beginning of the 40th year of the reign of the judges (see *HE-C 1.1-2*).

50.40.6—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

50.40.34—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

51.1 The conflict between the people of Lehi and the inhabitants of Morianton was the first internal strife in the land of Zarahemla for four years. The Nephites would suffer the ravages of war for another six years.

51.1.9—*commencement*—The beginning of the 25th year corresponds to sometime during the year 67 BC.

51.1.26—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

51.1.27—*they*—The antecedent here could either be “judges” or the “people of Nephi”. The effect is essentially the same.

51.1.35—*Lehi*—The fortress of Lehi had been built as a direct response to the inevitable assault that Moroni expected from the forces of Amalickiah. The foundations were laid during the twentieth year of the reign of the judges (see 50.15–16). It was located on the shores of the east sea in the northern reaches of the eastern spur of wilderness.

51.1.40—*Morianton*—A city located on the shore of the east sea somewhat north of the fortress of Lehi. It is likely that Morianton was inhabited before Moroni began his defensive network.

51.2 For twenty-five years, every since the founding of the judiciary government in the land of Zarahemla, there had been men and women who had

40 Now behold, his name was Pahoran. And Pahoran did fill the seat of his father, and did commence his reign in the end of the twenty and fourth year, over the people of Nephi.

{Chapter XXIII}
(Chapter 51)

{¶—1830}

1 AND now it came to pass in the commencement of the twenty and fifth year of the reign of the judges over the people of Nephi, they having established peace between the people of Lehi and the people of Morianton concerning their lands, and having commenced the twenty and fifth year in peace;

Alma 51
EM 1:150,
151, 165,
201

2 Nevertheless, they did not long maintain an entire peace in the land,

risen up to one degree or another to overthrow the reign of the judges and return to a monarchy. We may safely assume, however, that there was not a desire to return to the kind of monarchy that flourished with Mosiah 1, Benjamin, and Mosiah 2, but rather the kind of self-serving despotism that King Noah had established in the land of Nephi after the death of his father Zeniff. There also may have been some disgruntled descendants of Mulek and his courtiers who felt that their role in society had been usurped by the posterity of Nephi.

51.2.28—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

51.2.42–43—*particular points*—This is a euphemism for “change the entire framework of governance in the land of Zarahemla”. These were kingmen determined to end the rule of the judges in favor of a despotic king.

51.3 We may not be certain exactly what was said to Pahoran in order to encourage him to change the nature of the law. Amlici had taken his petition to the people of Zarahemla in order to be “elected” king as it were (see 2.5–8). Amalickiah was far more direct, attempting a military coup through a force of arms (see 46.28–30). Both of these men were frustrated in their attempts because of the faithfulness of the people of God. We might suspect that kingmen attempted to seduce Pahoran by offering to him great power and wealth, inasmuch as other judges in the past had been subverted in this fashion (see 46.4–6). Pahoran, however, was impervious to this kind of seduction.

51.3.3—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

5.4 Those in the past who had lifted up their swords against the authorities of the land of Zarahemla eventually had to contend with Moroni. None of these rebels had prospered. The efforts to drive Pahoran from the judgment seat would eventually be successful, however. Sometime during the thirtieth year of the reign of the judges, Pahoran was forced to leave the city of Zarahemla for the city of Gideon (see 61.1–5). Moroni was compelled to join Pahoran’s forces in order to reestablish the constituted government of the land. The defection of the erstwhile king-men had resulted in the dire circumstances of the armies in the west and the loss of the fortress city of Nephiah in the east. Moroni and the free-men would deal harshly with the perpetrators of the rebellion (see 62.7–11).

5.5 Again, we may not know for certain the motivations of the king-men, but it is unlikely that they had an innate love for the institution of the monarchy. They no doubt saw the establishment of a kingdom as a way to establish a social order that would allow them, as power brokers, to engage in all sorts of

*for there began to be a contention among the people concerning the chief judge Pahoran; for behold, there were a part of the people who desired that a few particular points of the law should be altered.

* p. 367

3 But behold, Pahoran would not alter nor suffer the law to be altered; therefore, he did not hearken to those who had sent in their voices with their petitions concerning the altering of the law.

4 Therefore, those who were desirous that the law should be altered were angry with him, and desired that he should no longer be chief judge over the land; therefore there arose a warm dispute concerning the matter, but not unto bloodshed.

{9—1830}

5 And it came to pass that those who were desirous that Pahoran should be dethroned from the judgment-seat were called king-men, for they were

licentious conduct that could not as easily exist in a judiciary. Pahoran was a man of integrity, one who had sworn an oath, had entered into a covenant, to maintain the rights and freedoms of the people of Nephi (see 50.39). The king-men wanted a man on the judgment seat who would forswear himself and turn the reins of government over to them by judicial decree.

51.5.12—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

5.6 The free-men had first taken this particular oath beneath the title of liberty which Moroni had raised up at the time of Amalickiah's rebellion five years before (see 46.19–22). It is interesting to note that all of the Amalickiahites who had been stripped away from their king's army had been compelled to raise the title of liberty over the towers of their cities and to make an oath that they would support the reign of the judges or they would be put to death. The oath should have been sufficient to prevent any resurrection against the government for a generation, but it is clear that Amalickiahites and their ilk did not value the covenant, no doubt asserting that they had been under duress when they had said the words. The wicked manage to twist the facts of any matter to justify their own nefarious conduct.

51.6.7—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

5.7 Amlici and his followers had attempted to establish a kingdom through a popular vote and lost the point. Amalickiah tried to raise up a martial coup against the reign of the judges and was curtailed by Moroni. In this latest instance of civil turmoil, the voice of the people was taken in order to determine if Pahoran, the stalwart defender of the judiciary, should retain his position as chief judge. Again, if Pahoran were deposed, the kingmen hoped to replace him with one of their own number, or at least with someone more sympathetic to their cause. The freemen knew exactly what was about and rallied the support of the people in their reelection of Pahoran. Although the king-men were silenced, they would not be inactive, causing much mischief in the following years.

51.7.50—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

51.8 Amlici had been an elitist, as were all those who sought to establish a

desirous that the law should be altered in a manner to overthrow the free government and to establish a king over the land.

6 And those who were desirous that Pahoran should remain chief judge over the land took upon them the name of freemen; and thus was the division among them, for the freemen had sworn or covenanted to maintain their rights and the privileges of their religion by a free government.

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7 And it came to pass that this matter of their contention was settled by the voice of the people. And it came to pass that the voice of the people came in favor of the freemen, and Pahoran retained the judgment-seat, which caused much rejoicing among the brethren of Pahoran and also many of the people of liberty, who also put the king-men to silence, that they durst not oppose but were obliged to maintain the cause of freedom.

8 Now those who were in favor of

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monarchy among the Nephites. Amalickiah had been determined to be an elitist through military display. His supporters were small-minded men who wished to exercise unrighteous dominion over the land of Zarahemla. Through their positions of authority, they hoped to be able to engage in all kinds of wickedness with impunity. The king-men were no different in their goals; they were men whose disposition was fixed on the natural man, filled with self-adulation and desires for self-gratification.

51.9 When Amalickiah had first come to power in the land of Nephi, his first deed was to send an invasion force against the city of Ammonihah, which he thought was still in ruins. The Lamanite assaults against the fortresses of Ammonihah and Noah had failed miserably and Amalickiah was furious. More than five years would elapse before Amalickiah would raise his second army against the land of Zarahemla, from the latter end of the nineteenth year of the reign of the judges and the twenty-fifth year.

51.9.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

51.9.20—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.9.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.9.38—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

51.9.64—*sworn*—This oath Amalickiah had made when his leaderless and defeated army returned from the cities of Ammonihah and Noah (see 49.26–27).

51.9.70—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.10 Amalickiah was a wicked man, prone to putting into jeopardy all that he worked for on a point of pride.

51.10.13—*rash*—The most precipitous aspect of Amalickiah's oath was that he would have to lead the next military incursion against the Nephites and would have to be in the forefront of the battle in order to be in a position to take the life of Moroni. Only then could he fulfill the terms of his oath. This, of course, most certainly would put his life in jeopardy. This fact, more than any other, provides the reasoning behind the five years of preparation before Amalickiah made his foray against the city of Moroni.

51.10.28—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred

kings were those of high birth, and they sought to be kings; and they were supported by those who sought power and authority over the people.

9 But behold, this was a critical time for such contentions to be among the people of Nephi; for behold, Amalickiah had again stirred up the hearts of the people of the Lamanites against the people of the Nephites, and he was gathering together soldiers from all parts of his land, and arming them, and preparing for war with all diligence; for he had sworn to drink the blood of Moroni.

10 But behold, we shall see that his promise which he made was rash; nevertheless, he did prepare himself and his armies to come to battle against the Nephites.

years before the birth of Christ.

51.11 The battle at the city/fortress of Noah had brought about the death of over a thousand of Amalickiah Lamanite troops and all of his Zoramite captains. Before Amalickiah's usurpation of the throne, many more thousands of the Lamanite warriors had died under the command of Zerahemnah at the battle of the river Sidon (see 44.20–22). Three years before the tremendous losses incurred by Zerahemnah, the Lamanite army that followed after the Anti-Nephi-Lehies were defeated in an almost unimaginable slaughter (28.1–3). Thus, in less than five years, the flower of the Lamanite forces were ushered into the spirit world, many tens of thousands having perished in battle. Although the number of able-bodied men had diminished considerably, Amalickiah assembled a force greater than any that had been leveled at the Nephites before at any one time.

51.11.27—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

51.11.33—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.11.53—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

51.12 We cannot say for certain how long the prodding of Pahoran continued before a general election was held. The contention between the king-men and the freemen began at the commencement of the judicial year. We might suppose that the armies of Amalickiah descended upon the city of Moroni sometime mid-year. As has been noted before, the commencement of the 25th year would have transpired sometime during the year 67 BC. Amalickiah's attack probably transpired at the beginning of what our calendars would call 66 BC. Amalickiah came at the head of his armies for two ostensible reasons: first, it would visibly support the notion that he really wanted to fulfill his oath to drink Moroni's blood; and second; his armies probably would not have left the land of Nephi without him at their head.

51.12.3—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.12.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.12.51—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the

11 Now his armies were not so great as they had hitherto been, because of the many thousands who had been slain by the hand of the Nephites; but notwithstanding their great loss, Amalickiah had gathered together a wonderfully great army, inasmuch that he feared not to come down to the land of Zarahemla.

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12 Yea, even Amalickiah did himself come down, at the head of the Lamanites. And it was in the twenty and fifth year of the reign of the judges; and it was at the same time that they had begun to settle the affairs of their contentions concerning the chief judge, Pahoran.

reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

51.13 Although we cannot speak with certainty, one nonetheless wonders about the political orientation of the king-men. These were undoubtedly men and women who had supported Amalickiah in his bid to become king of the land of Zarahemla. If so, after Amalickiah's flight to the land of Nephi, they would have been compelled to take an oath of fealty to the government of Zarahemla. Notwithstanding that oath, they had taken political action against Pahoran, hoping to remove him from the judgment seat. Their motive for this was to install another chief judge who would change the law of the land such that the monarchy would bear sway among them. The king-men in this instance were not conscientious objectors; they were foresworn rebels and traitors.

51.13.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.14 When one reviews the history of the king-men and their antecedents, back to the time of Amlici and Nehor, it is easy to comprehend and sympathize with Moroni's irritation. The king-men were single-minded in their desire for personal and public moral corruption, a corruption that could only end in the death and misery of the entire Nephite nation. For their fellow men the king-men had no concern, save as objects of manipulation and gratification. Blinded by their lust for power and comfort, the rebels could not perceive all that had been done for them, the patience and mercy that Moroni had demonstrated in receiving them back into polite company. Moroni's lenience was legendary among the Nephites; the rebels must have thought of him as a fool. They would be disabused of this notion.

51.14.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.14.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.15 Moroni's move to compel the king-men to serve in the military was not a despotic one. In this action he was supported by the electorate. Moroni had been appointed by the leadership of the Nephites and by the voice of the people (see 46.34). By that authority vested in him, Moroni established the conditions by which the Amalickiahites would be judged, by which they would live or die. Mormon does not tell us whether there was another general polling of the people of Nephi for the petition mentioned here, but certainly the vast majority of the inhabitants of the land of Zarahemla were in accord with Moroni's proposal. It is worthy of note that Moroni did not take action

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13 And it came to pass that when the men who were called king-men had heard that the Lamanites were coming down to battle against them, they were glad in their hearts; and they refused to take up arms, for they were so wroth with the chief judge, and also with the people of liberty, that they would not take up arms to defend their country.

14 And it came to pass that when Moroni saw this, and also saw that the Lamanites were coming into the borders of the land, he was exceedingly wroth because of the stubbornness of those people whom he had labored with so much diligence to preserve; yea, he was exceedingly wroth; his soul was filled with anger against them.

15 And it came to pass that he sent a petition, with the voice of the people, unto the governor of the land, desiring that he should read it, and give him (Moroni) power to compel those dissenters to defend their country or to put them to death.

until Pahoran was in complete accordance with the petition.

51.15.32—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.16 Again, a review of the history of the Nephites reveals that the Lamanites probably would not have been as great a threat, and perhaps not a threat at all, had it not been for the dissenters from among the people of God. Moroni was not ignorant of the lessons of history.

51.17 It would appear that many of the king-men were located in one place, inasmuch as Moroni sent his army against them. This congregation of the rebels should not surprise us inasmuch as most of the elitists in the history of the Nephites manifested their separatists sentiments by establishing their own colonies. Hence, the cities of Ammonihah and Morianton, and the land of Antionum.

51.17.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.17.24—*nobility*—We cannot be absolutely certain from whence came their notion of nobility. Mormon states that they considered themselves to be of "high-birth" (see 51.8). Were they remnants of the Mulekite court, the Jewish courtiers who first settled in the land of Zarahemla? Were they descendants or close companions of those who had derived their sense of superiority from Zeniff, Noah, or Limhi, the erstwhile kings of the land of Nephi? Were any of these king-men part of the extended family of the righteous kings of the land of Zarahemla? King Mosiah 2 worried that there was sufficient factionalism in the land in his day that appointing some other man as king rather than his son Aaron would have caused deep civil strife (see *MS-C 29, 1-7*).

51.18 The king-men were not shy about their antagonism against the freemen and there were sufficient numbers of the king-men that they thought themselves able to fend off Moroni's attack. Their courage no doubt came from the fact that they knew that Amalickiah was at the borders of the land of Zarahemla. Needless to say, as dead men, the rebels had neither pride or nobility.

51.18.40—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.19 The loss of four thousand able-bodied men in this brief civil disturbance would have been considered a tremendous waste of Nephite manpower. Mormon does not tell us how many freemen lost their lives in this battle, but

16 For it was his first care to put an end to such contentions and dissensions among the people; for behold, this had been hitherto a cause of all their destruction. And it came to pass that it was granted according to the voice of the people.

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17 And it came to pass that Moroni commanded that his army should go against those king-men, to pull down their pride and their nobility and level them with the earth, or they should take up arms and support the cause of liberty.

18 And it came to pass that the armies did march forth against them; and they did pull down their pride and their nobility, insomuch that as they did lift their weapons of war to fight against the men of Moroni they were hewn down and leveled to the earth.

19 And it came to pass that there were four thousand of those dissenters who were hewn down by the sword;

is seems unlikely that Moroni's men escaped unscathed. The incarceration of the rebel leaders was precipitated by the fact that Amalickiah was quickly advancing on the southern frontier of the land of Zarahemla. They would remain in prison for six years, after which they would be tried, convicted, and executed according to the law of the land (see 62.8–10).

51.20 Note that there is no mention of a second oath of allegiance, although "yielding" to the standard of liberty might be construed as a renewal of fealty to the government of the land of Zarahemla. As combatants, those men who had once been king-men would not have the leisure to discuss politics with the Amalickiahites in the heat of battle. They would defend themselves properly or they would die by the edge of the sword.

51.20.31–33—*title of liberty*—The importance of having the title of liberty raised upon every tower above every cities was in itself a sign of unity. But we may also suppose that the king-men sought to signal the people of Amalickiah that when a city did not bear any such banner, the city and all of its resources would be available to the enemy without resistance.

51.21 The king-men ceased to exist as an organization. Their leaders were in prison, most of their fellowship had been conscripted into Moroni's army, and the few who remained free in society had lost all credibility with the people. That the potential for further disturbances still existed among the people was clearly perceived by Moroni and he suggested such in his letter to Pahoran (see 60.16–18). Even though they are not specifically called "king-men", it is clear that those who drove Pahoran from the judgment seat of Zarahemla were those who felt deep sympathies with the royalist movement (see 61.2–8).

51.21.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.22 The ending of civil strife among the Nephites was paramount to the defense of the land of Zarahemla. We cannot know at this point from whence Moroni drew his men in order to overthrow the king-men, but it is unlikely that the city of Moroni was undefended by any means. The numerical advantage of the Lamanites, however, soon overwhelmed the city's defenses beginning a series of military collapses along the shore of the east sea. The loss of Nephiah, Lehi, Morianton, Omner, Gid, and Mulek probably happened as quickly as it did because these cities had been the sources, among others, of the warriors that Moroni had raised against the king-men.

51.22.7—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

51.22.36—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.22.46—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the

and those of their leaders who were not slain in battle were taken and cast into prison, for there was no time for their trials at this period.

20 And the remainder of those dissenters, rather than be smitten down to the earth by the sword, yielded to the standard of liberty, and were compelled to hoist the title of liberty upon their towers, and in their cities, and to take up arms in defence of their *country.

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21 And thus Moroni put an end to those king-men, that there were not any known by the appellation of king-men; and thus he put an end to the stubbornness and the pride of those people who professed the blood of nobility; but they were brought down to humble themselves like unto their brethren, and to fight valiantly for their freedom from bondage.

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22 Behold, it came to pass that while Moroni was thus breaking down the wars and contentions among his own people, and subjecting them to peace and civilization, and making regulations to prepare for war against the Lamanites, behold, the Lamanites had come into the land of Moroni, which was in the borders by the seashore.

east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

51.23 Again, we may not know precisely why this major resort was not sufficiently defended against the Lamanite invasion, but given the internal political circumstances and the length of the southern frontier with the narrow strip of wilderness we can easily imagine that Moroni's resources were spread thin. Had the king-men behaved themselves, it is highly unlikely that Amalickiah would have accomplished his designs against the city of Moroni.

51.23.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

51.23.17—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

51.23.19—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.24 Those Nephites who had been driven from the city of Moroni raised the alarm against the Lamanites. The highland city of Nephihah was strengthened by many of the fleeing defenders. Others forewarned the coastal cities of Nephihah and Lehi, but to no avail.

51.24.10—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

51.24.16—*Nephihah*—We cannot be certain as to which of the two cities Mormon is referring here, whether that community located on the seashore or the fortress located in the highlands between Moroni and Aaron. The fugitives could have gone to either or both. It is likely, however, given the subsequent narrative, that the defenders fled to the city of Nephihah that lay to the west rather than the one that lay to the north.

51.24.25—*Lehi*—This fortress was another city located on the eastern seashore, north of the coastal city of Nephihah and south of the city of Morianton.

51.24.38—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.25 Amalickiah had taken the city of Moroni by surprise. He would not be able to do so with the mountain fastness of Nephihah. He determined to continue northward through the eastern spur of wilderness until he took possession of the land of Bountiful and the narrow neck of land.

51.25.7—*Amalickiah*—An apostate from among the Nephites of the worst

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23 And it came to pass that the Nephites were not sufficiently strong in the city of Moroni; therefore Amalickiah did drive them, slaying many. And it came to pass that Amalickiah took possession of the city, yea, possession of all their fortifications.

24 And those who fled out of the city of Moroni came to the city of Nephihah; and also the people of the city of Lehi gathered themselves together, and made preparations and were ready to receive the Lamanites to battle.

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25 But it came to pass that Amalickiah would not suffer the Lamanites to go against the city of Nephihah to battle, but kept them down by the seashore, leaving men in every city to

dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.25.19—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

51.25.32–33—*every city*—As each of the coastal cities was overwhelmed, Amalickiah left a garrison to maintain it.

51.26 Amalickiah kept his Lamanite army on the shores of the eastern sea and by so doing took all of the Nephite strongholds from Moroni to Mulek in quick succession. As will be remembered, the eastern coastline curved north and west until it reached the narrow neck of land and the city of Bountiful which guarded the passage into the land of Desolation. It may be assumed that each conquered city lay to the north and west of the previously captured one, following the curve of the coastline.

51.26.14—*Nephihah*—This, of course, is the coastal city and not the fortress of the same name that was built between the city of Moroni and Aaron as part of the defensive bulwark along the southern border of the land of Zarahemla. No specific account of the recapture of the city of Omner is given in the narrative of the Book of Mormon, but we may assume that it was accomplished by Lehi and Teancum as they moved southward from the city of Gid to join the victorious army of Moroni which had just recaptured the mountain fortress of Nephihah (see 62.30–32).

51.26.19—*Lehi*—A fortress built by Moroni that lay in the northern reaches of the eastern spur of the wilderness. It was a coastal city that lay between Nephihah and Morianton. This city would later be recaptured without loss of life, the Lamanites fleeing at the sight of Moroni's vast Nephite army (see 62.30–31).

51.26.24—*Morianton*—Another coastal city that lay between Lehi on the south and Omner on the north. Moroni was preparing to recapture this city when the letter from Helaman caused him to divert his attention to the rebels in the city of Zarahemla (see 55.33–35). No specific account of the recapture of the city of Morianton is given in the narrative of the Book of Mormon, but we may assume that it was accomplished by Lehi and Teancum as they moved southward from the city of Gid to join the victorious army of Moroni which had just recaptured the mountain fortress of Nephihah (see 62.30–32).

51.26.29—*Omner*—A coastal city that lay north of the city of Morianton and south of the city of Gid. No specific account of the recapture of the city of Omner is given in the narrative of the Book of Mormon, but we may assume that it was accomplished by Lehi and Teancum as they moved southward from the city of Gid to join the victorious army of Moroni which had just recaptured the mountain fortress of Nephihah (see 62.30–32).

51.26.34—*Gid*—A coastal city that lay north of the city of Omner and south of the city of Mulek. The city was retaken by Moroni's forces by aiding the guards to attain a drunken stupor and by arming every Nephite man, woman, and child being held prisoner within the walls as the Lamanites slept (see 55.6–23).

51.26.39—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful. This city was recaptured by having

maintain and defend it.

26 And thus he went on, taking possession of many cities, the city of Nephihah, and the city of Lehi, and the city of Morianton, and the city of Omner, and the city of Gid, and the city of Mulek, all of which were on the east borders by the seashore.

Teancum lead away the large army garrisoned there (see 52.20–40). This tactic was similar to one used by Helaman by which the cities of Antiparah and Manti were recaptured (see 56.30–57, 57.1–4, and 58.15–21).

51.27 The situation could have been nothing less than galling for the Nephites to witness the loss of so many cities fortified in a fashion which they knew was all but impregnable. The Lamanites must have felt smug.

51.27.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.27.11—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.27.32—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

51.28 Amalickiah knew precisely what he was about. By taking possession of the land of Bountiful and the narrow neck of land, he would have the Nephites almost completely surrounded. Had he achieved his goal, he no doubt would have sent large numbers of Lamanites into the land northward in order to take possession of the land of Desolation. In a relatively short period of time Amalickiah could have worked his will with any of the remaining Nephite forces.

51.28.15—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

51.28.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

51.29 Teancum understood the consequences of any failure on his part to stop Amalickiah's thrust towards the city of Bountiful.

51.29.11—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

51.29.15—*Morianton*—The particularly vicious man who led his people from a confrontation with the inhabitants of the land of Lehi toward the narrow neck of land (see 50.25–35).

51.30 Teancum was an experienced commander and it is unlikely that he

27 And thus had the Lamanites obtained, by the cunning of Amalickiah, so many cities, by their numberless hosts, all of which were strongly fortified after the manner of the fortifications of Moroni; all of which afforded strongholds for the Lamanites.

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28 And it came to pass that they marched to the borders of the land Bountiful, driving the Nephites before them and slaying many.

29 But it came to pass that they were met by Teancum, who had slain Morianton and had headed his people in his flight.

30 And it came to pass that he

changed the successful strategy that had given him the victory over Morianton. Moroni's lieutenant knew precisely how to array his forces in order to confuse and destroy Amalickiah's army.

51.30.9—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.30.28—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

51.31 For the first time since entering into the land of Zarahemla, Amalickiah and his troops were confronted with seasoned warriors, proven on the open battlefield. The vast majority of Amalickiah's veteran soldiers had been squandered in various forays which had netted the Lamanites nothing. His soldiers were enthusiastic, flush with their successes, but they were without much real battle experience. Meeting Teancum and his men must have constituted a very rude awakening indeed.

51.31.12—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

51.31.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.32 The Lamanites were woefully outmatched by Teancum and his men, even though they enjoyed a numerical advantage. When Zerahemnah brought his armies against Moroni, first in the land of Jershon and then latter at the headwaters of the river Sidon, the rationale given for the tremendous loss in life was attributed to the fact that the Nephites were heavily protected by their shields and clothing while the Lamanites were nearly naked. In the first assault made by the Lamanites under Amalickiah's rule, the fiction for the devastating loss was explained by the nature of the fortifications that Moroni had built around each of the exposed cities. Amalickiah may have been momentarily encouraged by his sequential victories along the coast, but any self-aggrandizement that he may have felt wilted under the grim reality of Teancum's veteran army. By the end of the day, Teancum's forces still stood as an impregnable wall between Amalickiah and the city of Bountiful.

51.32.28—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

headed Amalickiah also, as he was marching forth with his numerous army that he might take possession of the land Bountiful, and also the land northward.

31 But behold he met with a disappointment by being repulsed by Teancum and his men, for they were great warriors; for every man of Teancum did exceed the Lamanites in their strength and in their skill of war, insomuch that they did gain advantage over the Lamanites.

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32 And it came to pass that they did harass them, insomuch that they did slay them even until it was dark. And it came to pass that Teancum and his men did pitch their tents in the borders of the land Bountiful; and Amalickiah did pitch his tents in the borders on the beach by the seashore, and after this manner were they driven.

51.32.42—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

51.32.44—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.33 Teancum correctly surmised that by taking the life of Amalickiah that much of the Lamanite army's bravado, what remained of it, would melt away. Even though Ammoron, Amalickiah's brother, would rise to the occasion, the Lamanite juggernaut simply no longer had the will to win after their commander was removed from the military equation. As has been suggested before, it is unlikely that the Lamanites would have descended to the land of Zarahemla at all had not Amalickiah led them. The fact that Amalickiah's rash oath had evaporated away without a direct confrontation with Moroni must have dealt a psychological blow to the Lamanite soldiers, from which they never really recovered.

51.33.12—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

51.33.29—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

51.34 One wonders at the ability of Teancum and his servant to find the tent of Amalickiah with such indisputable ease. If the truth were known, we would undoubtedly discover that Amalickiah, in his vanity, clearly marked the place where he slept each night, fearing nothing that the Nephites could do. His own arrogance was his undoing. The exhaustion of having fought with hardened warriors throughout the day must have overcome any guards Amalickiah may have posted during the night.

51.34.7—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

51.35 Teancum understood exactly what he had accomplished. He comprehended the profound effect that the death of the Lamanite king would have

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33 And it came to pass that when the night had come, Teancum and his servant stole forth and went out by night, and went into the camp of Amalickiah; and behold, sleep had overpowered them because of their much fatigue, which was caused by the labors and heat of the day.

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34 And it came to pass that Teancum stole privily into the tent of the king, and put a javelin to his heart; and he did cause the death of the king immediately that he did not awake his servants.

35 And he returned again privily to his own camp, and behold, his men

on the army. They would awake to find that they were leaderless and that the Nephite warriors who had soundly withstood them the day before were poised to attack.

51.36 Teancum's Nephite soldiers also understood that which their captain had achieved. They were prepared to press their advantage.

51.36.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

51.37 The end of the twenty-fifth year of the reign of the judges corresponds to sometime during the first part of the year 66 BC. Less than six years had passed since Amalickiah had come to power among the Lamanites. His two assaults upon the Nephites had ended in disaster for him.

52.1 Again, we are somewhat constrained in our understanding of how the Nephites reckoned their calendar year. That they made a sharp distinction between one year and another is clearly illustrated here. As to when during our calendar year the Nephites would mark the beginning of their year has been the subject of speculation almost since the Book of Mormon was first published. Resorting to subsequent Lamanite methods of marking time may be somewhat indicative, but are hardly definitive.

52.1-9-11—*twenty and sixth*—From the context of the narrative, we should probably assume that the death of Amalickiah took place on the last day of the Nephite year. In the morning of the first day of the Nephite year, the Lamanites awoke to find their king dead. This would correspond to sometime during the year 66 BC.

51.1.23—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

52.1.27—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.1.40—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

52.1.52—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27-29), including the death of Amalickiah himself (see 51.33-34). Teancum would also

were asleep, and he awoke them and told them all the things that he had done.

36 And he caused that his armies should stand in readiness, lest the Lamanites had awakened and should come upon them.

37 And thus endeth the twenty and fifth year of the reign of the judges over the people of Nephi; and thus endeth the days of Amalickiah.

{Chapter XXIV}
(Chapter 52)

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1 AND now, it came to pass in the twenty and sixth year of the reign of the judges over the people of Nephi, behold, when the Lamanites awoke on the first morning of the first month, behold, they found Amalickiah was dead in his own tent; and they also saw that Teancum was ready to give them battle on that day.

Alma 51:37
EM 1:169

Alma 52
EM 1:150,
151, 165,
201
Alma 52:1
EM 1:163, 169
Alma 52:1-2
EM 1:164

prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.2 The Lamanites knew that their king had been struck down by a javelin, but could not know at that moment by whose hand Amalickiah had died. That they suspected that one of the Nephites had been the assassin is clearly articulated by Ammoron in his letter to Moroni a few years later (see 54.15–16).

52.2.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.2.21—*northward*—That is to say, the land of Desolation that lay beyond the city of Bountiful and the narrow neck of land.

52.2.23—*retreated*—To the south along the eastern shoreline of the land of Zarahemla.

52.2.32—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.3 This the first time that the brother of Amalickiah is mentioned by name in the text of the Book of Mormon. It is certain, however, that Ammoron accompanied his brother from the very beginnings of his aspirations to be king of the land of Zarahemla. Ammoron would have also been one of the few who escaped into the land of Nephi with Amalickiah and one who helped plot the overthrow of first Lehonti and then the king of the Lamanites himself.

52.3.10—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

52.3.12—*appointed*—It was the custom of the Lamanites to have a successor to the chief leader of their armies in place before any battle was enjoined (see 47.18). No doubt Ammoron had been selected prior to the departure of the army for the land of Zarahemla. This fact must have facilitated his later interview with the queen of the Lamanites (see 52.12).

52.3.21—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

52.4 We cannot know for certain that Ammoron had been encamped with his brother the night that Amalickiah was killed, but it is probable that he was. In any case, Ammoron thought it imperative that he communicate the death of his brother to the Lamanites in the land of Nephi and specifically to the queen, whose support he would need if he wished to assume the throne. His command to the garrisons in each of the captured cities would have happened as he returned to the land of Nephi to settle affairs there.

52.5 All of the cities that had been captured by the Lamanites had been fortified according to the wisdom of Moroni. Each had been ditched and walled about with timbers and towers on top of the earthen walls. The cities had but one entrance which was easily defended by a few strong men. These defenses were proven works and Teancum knew better than to attempt a traditional

2 And now, when the Lamanites saw this they were affrighted; and they abandoned their design in marching into the land northward, and retreated with all their army into the city of Mulek, and sought protection in their fortifications.

3 And it came to pass that the brother of Amalickiah was appointed king over the people; and his name was Ammoron; thus king Ammoron, the brother of king Amalickiah, was appointed to reign in his stead.

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4 And it came to pass that he did command that his people *should maintain those cities, which they had taken by the shedding of blood; for they had not taken any cities save they had lost much blood.

5 And now, Teancum saw that the Lamanites were determined to maintain those cities which they had taken, and those parts of the land which they had obtained possession of; and also

Alma 52:3
EM 1:192

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assault until Moroni returned with the army that had been sent to quell the rebellion of the king-men (see 51.13–20).

52.5.3—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.5.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.6 Teancum knew that it was merely a matter of time before the Lamanites would make an attempt to break through his lines in order to take the city of Bountiful and eventually take control of the narrow neck of land. While he waited for instructions from Moroni, Teancum had his men build a network of defensive positions similar to those that had been established for the Nephite cities, which the Lamanites could not dare bypass if they wished to achieve their ultimate goals. Thus, a kind of military stalemate was achieved. Moroni’s return to the eastern seashore of the land of Zarahemla would be delayed by an incursion of Lamanites by the west sea (see 52.11), an incursion instigated by Ammoron once he returned to the land of Nephi.

52.7 Once the rebellion of the king-men had been settled by Moroni and Pahoran, the chief captain of the Nephites could afford to send reinforcements to Teancum and his army that was holding the Lamanites at bay in the city of Mulek.

52.7.14—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

52.8 The difficulty in retaining the Lamanite prisoners of war was that, at the time, Teancum had no place to incarcerate them. The plans for an exchange of prisoners were already fomenting in Moroni’s mind, although Ammoron would be the first to recommend the trade three years later (see 54.1). By that time, the city of Mulek had been retaken by Moroni’s men, together with the largest contingent of the Lamanite army, and a suitable fortress/prison established in the city of Bountiful.

52.8.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

52.8.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

seeing the enormity of their number, Teancum thought it was not expedient that he should attempt to attack them in their forts.

6 But he kept his men round about, as if making preparations for war; yea, and truly he was preparing to defend himself against them, by casting up walls round about and preparing places of resort.

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7 And it came to pass that he kept thus preparing for war until Moroni had sent a large number of men to strengthen his army.

8 And Moroni also sent orders unto him that he should retain all the prisoners who fell into his hands; for as the Lamanites had taken many prisoners, that he should retain all the prisoners of the Lamanites as a ransom for those whom the Lamanites had taken.

52.9 The defense of the city of Bountiful was paramount in Moroni's plan to protect the Nephites. The Lamanites controlled most of the eastern shoreline of the land of Zarahemla and were beginning to make inroads on the western coast as well. Had the Lamanites taken the city of Bountiful and control of the narrow neck of land, the northern resorts of the Nephites would have been compromised and they would have been completely surrounded within the land of Zarahemla, their military flanks exposed to the Lamanites. The narrow neck of land had always been seen by the Nephites as their last route of escape. They could not afford to lose access to that narrow passage.

52.9.14—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

52.9.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.10 It was clear that Ammoron's approach was to open up a second front on the shores of the west sea so that the Nephites military forces would be divided. This, of course, was a two-edged sword inasmuch as Ammoron would be dividing his forces as well. As it turns out, the Lamanite assault was even more complex. Ammoron had sent a third army into the southwest part of the land of Zarahemla. This third force had also been quite successful, in that the cities of Manti, Zeezrom, Cumeni, and Antiparah had been taken and the Nephite armies under the command of Antipus were barely holding out in the city of Judea (56.13–15). Helaman and the 2,000 stripling warriors become part of the force that eventually drive the Lamanites from that part of the land of Zarahemla. In the east, Teancum did his best to curtail any advance toward the city of Bountiful contemplated by the Lamanites. Two years would pass before Teancum and Moroni could make any attempt to remove the Lamanite army from the city of Mulek (see 52.18–19).

52.10.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.10.31—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.11 During the twenty and fifth year of the reign of the judges, Moroni had been compelled by circumstances in the city of Zarahemla to leave the eastern front with a portion of his army that he might be able to put down the rebellion of the king-men. While Moroni was attending to this task, Amalickiah and his army swept along the eastern coast taking most of the cities there until he was stopped cold by Teancum and his men near the city of Bountiful at the end of the 25th year. Ammoron took command of the Lamanite armies at the very beginning of the 26th year and upon returning to the land of Nephi had raised up a large body of men to attack the land north of the western spur of wilderness. How long it took to mount this foray we may only guess, but since Moroni and his men had already been deployed to the city of Zarahemla to put down the king-men during the 25th year, it seemed wisdom to take that

9 And he also sent orders unto him that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side.

Alma 52:9
DS 3:232

10 And Moroni also sent unto him, desiring him that he would be faithful in maintaining that quarter of the land, and that he would seek every opportunity to scourge the Lamanites in that quarter, as much as was in his power, that perhaps he might take again by stratagem or some other way those cities which had been taken out of their hands; and that he also would fortify and strengthen the cities round about, which had not fallen into the hands of the Lamanites.

11 And he also said unto him, I would come unto you, but behold, the Lamanites are upon us in the borders of the land by the west sea; and behold, I go against them, therefore I cannot come unto you.

armed force to the northwest part of the land of Zarahemla to defeat Ammoron's men during the early part of the 26th year. The attack on Manti and other cities in the southwestern part of the land, must have transpired about the same time, possibly instigated by Amalickiah, but more likely by Ammoron.

52.11.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.11.27–28—*west sea*—It will be remembered that on either side of the land of Zarahemla, on the east and on the west, there were spurs of wilderness that stretched northward from the wilderness that separated the land of Nephi from the land of Zarahemla. The eastern spur had been annexed by the Nephites and several cities built there. Several notable cities of the Nephites had been built next to the western spur on the east side; Ammonihah and Noah were two of these. It seems reasonable to assume that the Nephites fortified the southern reaches of the western wilderness in the same way they had the eastern side, building fortress cities between the city of Manti and the sea west. It appears that several of these cities had been taken by Ammoron's men and were being held back from further deprecations by the armies of Antipus at the city of Judea. We may assume then that Ammoron's main force had skirted the western sea shore on the east side of the wilderness spur until they were met and defeated by Moroni's men at the northern extremity of the western wilderness. Thus, Moroni would know little or nothing of what had happened further to the south on the western front after the 26th year until he received Helaman's letter at the beginning of the 30th year of the reign of the judges (see 56.1).

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52.12 Ammoron's return to the land of Nephi was certainly a ploy on his part to make certain that the dynasty established by his brother continued with himself as king. We may only speculate about the formalities and informalities that transpired during Ammoron's resort to the land of Nephi. Ammoron played upon the sentiments of any and all of the Lamanites who may have had reservations about the wisdom of attacking the land of Zarahemla. He could report that they had captured almost the entire eastern seaboard of the land of Zarahemla. He proposed an attack on the western seaboard with himself at the head of the army. Even the most dense among the Lamanites could perceive the likelihood of success if this invasion were successful. We cannot be certain that the attacks on the city of Manti and other fortresses were conceived at this time, but it is likely that they were.

52.12.4—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

52.12.12—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

52.12.41—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

12 Now, the king (Ammoron) had departed out of the land of Zarahemla, and had made known unto the queen concerning the death of his brother, and had gathered together a large number of men, and had marched forth against the Nephites on the borders by the west sea.

52.13 Ammoron's commands to his lieutenants on the eastern front were essentially the same as those given by Moroni to Teancum: keep the enemy preoccupied where you are so that none of their troops can be spared to battle elsewhere. It would seem that Teancum was more effective at accomplishing that which Moroni had asked him to do than were Ammoron's lieutenants.

52.13.9—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

52.14 The end of the twenty-sixth year of the reign of the judges corresponds to sometime during the year 65 BC.

52.14.5—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

52.14.8–9—*dangerous circumstances*—Although the open threat of the king-men had been quelled by Pahoran and Moroni earlier in the year, and Ammoron's attempt to take the western shoreline of the land of Zarahemla had been thwarted, yet the entire eastern sea coast was in Lamanite hands as well as several fortresses in the southwest corner of the Nephite territory.

52.15 The Lamanite army that had managed to invade the land of Zarahemla up to the northern extremity of the western spur of wilderness had been defeated by Moroni and his army. The defense against the incursions in the southwest, however, were put into the hands of Antipus. Moroni then felt that he could reinforce Teancum in his efforts to regain the cities that had been taken by Amalickiah and his army.

52.15.9–11—*twenty and seventh*—This Nephite year corresponds to portions of the years 65 and 64 BC.

52.15.20—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.15.25—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.15.49—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

52.16 Any hesitancy that Teancum may have had prior to receiving this order from Moroni was swept away. Certainly the presence of Moroni and his army would make any assault against the city of Mulek substantially easier, but Teancum did not wait until that eventuality manifested itself. He began making little probing forays toward the defenses of the city of Mulek, but it was clear that Jacob, he who was in command of the garrison at Mulek, would

13 And thus he was endeavoring to harass the Nephites, and to draw away a part of their forces to that part of the land, while he had commanded those whom he had left to possess the cities which he had taken, that they should also harass the Nephites on the borders by the east sea, and should take possession of their lands as *much as it was in their power, according to the power of their armies.

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14 And thus were the Nephites in those dangerous circumstances in the ending of the twenty and sixth year of the reign of the judges over the people of Nephi.

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15 But behold, it came to pass in the twenty and seventh year of the reign of the judges, that Teancum, by the command of Moroni—who had established armies to protect the south and the west borders of the land, and had begun his march towards the land Bountiful, that he might assist Teancum with his men in retaking the cities which they had lost—

16 And it came to pass that Teancum had received orders to make an attack upon the city of Mulek, and retake it if it were possible.

not as yet rise to the bait.

52.16.7—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoran, even though he would forfeit his own life in the process (see 62.34–36).

52.16.19—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.17 Teancum was a man like unto his commander in chief. He would not place his men in harm’s way if victory could not be realized through the military strategy available to him. He recognized the importance of retaking the city of Mulek, but he could not see how it could be done without a considerable loss of life on the part of the Nephites. Moroni was anxious to reclaim the cities lost to the Lamanites but he was not a bloodthirsty tyrant like Amalickiah had been. Thus, he had given the commanders of the various portions of his army discretionary powers by which they could implement his orders as soon as it was feasible. Every scenario that Teancum contemplated resulted in disaster, every feint that he made toward the city of Mulek went unanswered. Teancum knew that at that time he did not have sufficient manpower to employ the tactic that would eventually be successful. Thus, he waited until he had the resources to do so.

52.17.7—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoran, even though he would forfeit his own life in the process (see 62.34–36).

52.17.18—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.17.27—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.17.57—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

52.17.64—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

52.18 The rebellion of the king-men against Pahoran, the subjection of the rebels by Moroni to the title of liberty, the excursion to the west sea, the establishment of the armies of the southwest, and Moroni’s return to the land of Bountiful consumed the better part of two years.

52.18.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending

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17 And it came to pass that Teancum made preparations to make an attack upon the city of Mulek, and march forth with his army against the Lamanites; but he saw that it was impossible that he could overpower them while they were in their fortifications; therefore he abandoned his designs and returned again to the city Bountiful, to wait for the coming of Moroni, that he might receive strength to his army.

Alma 52:17–23
EM 1:177

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18 And it came to pass that Moroni did arrive with his army at the land of Bountiful, in the latter end of the twenty and seventh year of the reign of the judges over the people of Nephi.

Alma 52:19
EM 1:164

off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.18.17—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

52.18.24–26—*twenty and seventh*—The latter end of the 27th year of the reign of the judges would correspond to sometime during the year 64 BC.

52.18.38—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

52.19 The Lamanites had been in control of the Nephites cities on the eastern coast for more than two years. The internal turmoil of the government and other difficulties had not allowed the Nephite army to even make a serious attempt to recover any of the fortresses. With Moroni's main force gathered together again in the land of Bountiful, they were in a position to entertain any recommendation that might bring about the taking of Mulek and the other cities.

52.19.4—*commencement*—The beginning of the 28th year of the reign of the judges corresponds to sometime during the year 64 BC.

52.19.11—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.19.13—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.19.32—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.19.47—*flatter*—The flattery could be personal, and the initial attempt was just that with regard to the Lamanite commander in charge of Mulek. The flattery, however, could not overcome the innate fear that Jacob felt in contemplating any sort of battle with Nephite forces. He no doubt had been present at the battle of the river Sidon during which the Lamanites and Zoramites fared poorly, even though their forces at times were numerically as much as four to one against the Nephites.

52.19.66—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.20 We must assume that the couriers between the opposing forces enjoyed some immunity, otherwise there could have been no communication at all between the Lamanites and the Nephites. It was in the interest of both sides to

19 And in the commencement of the twenty and eighth year, Moroni and Teancum and many of the chief captains held a council of war—what they should do to cause the Lamanites to come out against them to battle; or that they might by some means flatter them out of their strongholds, that they might gain advantage over them and take again the city of Mulek.

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20 And it came to pass they sent embassies to the army of the Lamanites, which protected the city of

allow the messengers access to the leadership of the armies. Again, Jacob's reticence was based on experience and justifiable caution, rather than cowardice. His soldiers no doubt comprehended the distinction.

52.20.14—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.20.20—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.20.27—*Jacob*—We know little about this apostate Nephite except that he once dwelt in the land of Antionum with his leader Zoram.

52.20.36—*plains*—We are not given much direct topographical information about the various lands inhabited by the descendants of Lehi, but this is one of those rare instances.

52.20.39–40—*two cities*—Certainly in reference to the cities of Mulek and Bountiful.

52.20.47—*Zoramite*—A follower of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

52.21 Moroni knew his own defenses, that there was nothing short of an enormous loss of life that would bring about a successful assault against the city of Mulek. Jacob, on the other hand, could not be persuaded to leave the safety of the city; in his mind, to do so would be foolishness, primarily because Moroni and his men were far more adroit at open warfare than were his Lamanite soldiers. Also, Teancum had used the time wisely by raising up resorts for his men all around the city of Mulek. The plan settled on would be used effectively in other parts of the land of Zarahemla about the same time.

52.21.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.21.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.22 It is unlikely that Moroni had revealed the overall strength of his combined army. Jacob may have had some intelligence regarding Teancum's forces, but little more than that.

52.22.5—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.22.18—*seashore*—The city of Mulek was a coastal town located on the shores of the sea east, a body of water which we know of as the Atlantic Ocean today. All eyes were focused on Teancum's men, east of the city.

Mulek, to their leader, whose name was Jacob, desiring him that he would come out with his armies to meet them upon the plains between the two cities. But behold, Jacob, who was a Zoramite, would not come out with his army to meet them upon the plains.

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21 And it came to pass that Moroni, having no hopes of meeting them upon fair grounds, therefore, he resolved upon a plan that he might decoy the Lamanites out of their strongholds.

22 Therefore he caused that Teancum should take a small number of men and march down near the seashore; and Moroni and his army, by night, marched in the wilderness, on the west of the city Mulek; and thus, on the morrow, when the guards *of the Lamanites had discovered Teancum, they ran and told it unto Jacob, their leader.

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52.22.20—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

52.22.29—*wilderness*—We are hard-pressed to know exactly what the terrain west of the city of Mulek was like. “Wilderness” may simply refer to an uninhabited, uncultivated part of the land. Obviously, however, the topography of the area allowed Moroni to hide his men from the watchmen on the towers in the city of Mulek. In almost every other use of the word “wilderness” in the Book of Mormon, it has been easy to perceive that region as being somewhat mountainous. Should we assume so here? Was Mulek built at the northernmost point of the eastern spur of wilderness? We cannot know for certain. We previously suggested that Lehi was built at the tip of that spur (see 50.14–15). We were informed that between the cities of Bountiful and Mulek there was a rather flat area, a plain, which could have served as an open battlefield (see 52.20). If our geography be correct, this plain would have been located northwest of Mulek. It would be safe to say that the region that lay due west of Mulek was not a plain or the ensconcing or Moroni’s army would not have been effective.

52.22.36—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.22.47—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.22.57—*Jacob*—We know little about this apostate Nephite except that he once dwelt in the land of Antionum with his leader Zoram.

52.23 It is difficult to imagine what persuaded Jacob to send his army out of the city of Mulek after Teancum when other attempts at direct conflict had failed. He may have assumed that Teancum’s move toward the south was to establish fortifications what would have hindered any resupplying of the city of Mulek from the other captured cities. The southeastern coastline of Zarahemla constituted the supply line for Jacob and his men. Since the army billeted in Mulek was the largest of all the continents in Zarahemla, their material needs would have been enormous. They would not have been able to withstand a siege. Additionally, the size of Teancum’s body of men was small enough to be overwhelmed by Jacob’s forces and by destroying this group, the overall strength of the defenders of the city of Bountiful and the narrow neck of land would be reduced. Harassing and wearing down the defenses which lay between them and the land of Desolation were part of Jacob’s standing orders from Ammoron. The feint to the south followed by the “desperate” turn back northward were sufficient to convince Jacob that he now had the psychological advantage as well.

52.23.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.23.16—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut

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23 And it came to pass that the armies of the Lamanites did march forth against Teancum, supposing by their numbers to overpower Teancum because of the smallness of his numbers. And as Teancum saw the armies of the Lamanites coming out against him he began to retreat down by the seashore, northward.

near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.24 The soldiers guarding the city of Mulek had been idle for two years, and the last time they had engaged in battle they were repelled in their northward advance. We may assume that the Lamanites were enthusiastic participants in this foray, that they looked forward to a quick and bloody battle in the which they could take glory and courage for their ultimate goal to press through to the northern land of Desolation. The overwhelming of the guard left at the city of Mulek would have been relatively easy. The Lamanites apparently had only a few defenders at the entryway to the city. The surprise attack by Moroni’s men would have been disconcerting.

52.24.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.24.26—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

52.24.40—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

52.25 There would have been Lamanites who would have instantly perceived the futility of resisting Moroni’s men. They were outnumbered and without hope of immediate reinforcements. Any Zoramites, however, would have held out until they were struck down. As had been the case in the past, the defenders would have been given the opportunity to surrender the city rather than suffer death.

52.26 The city of Mulek would no longer serve as a haven for Jacob and his men, even though they may have been counting on it. The Lamanites were caught out in the open with no place to go. Once they realized that fact, they would have grievous doubts about the possibility of their success in battle against Moroni and his men.

52.26.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

52.26.10—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.26.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

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24 And it came to pass that when the Lamanites saw that he began to flee, they took courage and pursued them with vigor. And while Teancum was thus leading away the Lamanites who were pursuing them in vain, behold, Moroni commanded that a part of his army who were with him should march forth into the city, and take possession of it.

25 And thus they did, and slew all those who had been left to protect the city, yea, all those who would not yield up their weapons of war.

26 And thus Moroni had obtained possession of the city Mulek with a part of his army, while he marched with the remainder to meet the Lamanites when they should return from the pursuit of Teancum.

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.26.35—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoran, even though he would forfeit his own life in the process (see 62.34–36).

52.27 We may assume that at some point Teancum’s men left the sea shore and fled across the plain that separated the cities of Mulek and Bountiful. The two bodies of combats would have been easily perceived by Lehi and his men who were garrisoned in the city of Bountiful.

52.27.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.27.11—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoran, even though he would forfeit his own life in the process (see 62.34–36).

52.27.18—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

52.27.25—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

52.28 Although Lehi’s contribution to the Nephite army was not much numerically, his person bore considerable weight. The captains of the Lamanites were Zoramites, men who had faced the determined valor and inestimable military skill of Lehi at the headwaters of the river Sidon several years before with Zerahemnah and his men. Jacob knew that he was no match for Lehi and that sentiment filled the hearts of all of the Lamanites in the army, which army considerably outnumbered the combined forces of Lehi and Teancum. Jacob and his men did not wish to engage in a “fair” fight, even in the best of circumstances. Retreating back to the city of Mulek seemed to be the only wise course of action.

52.28.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.28.14—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

52.28.34—*Mulek*—A coastal city that lay north of the city of Gid and

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27 And it came to pass that the Lamanites did pursue Teancum until they came near the city Bountiful, and then they were met by Lehi and a small army, which had been left to protect the city Bountiful.

28 And now behold, when the chief captains of the Lamanites had beheld Lehi with his army coming against them, they fled in much confusion, lest perhaps they should not obtain the city Mulek before Lehi should overtake them; for they were wearied because of their march, and the men of Lehi were fresh.

Alma 52:28
EM 1:164

south of the city of Bountiful.

52.29 The army of the Lamanites was in complete disarray, each soldier thinking only of getting back to the safety of the city of Mulek. They knew nothing of the terror which awaited them in their flight.

52.29.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.29.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.29.22—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

52.30 Lehi's hesitancy was a practical one. The Lamanites far exceeded the number of his own men. To engage them prematurely would have detracted from the rampant fear of the Lamanites.

52.30.2—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

52.30.13—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.31 Moroni's men would have been almost as tired as the Lamanites, inasmuch as they had travelled the same distance from the city of Mulek. But they were a sizable gathering of mighty warriors who could not be intimidated by the Lamanites. They were a formidable barrier against their return trip to what they thought would have been safety. In order to break through Moroni's wall of soldiers, the Lamanites would have needed to turn their backs on the fresh troops of Lehi. The similarity between their present situation and the battle at the river Sidon could not have been lost on the Zoramites, the men who constituted the leadership of the Lamanite army.

52.31.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.31.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

52.31.23—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.31.31—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of

29 Now the Lamanites did not know that Moroni had been in their rear with his army; and all they feared was Lehi and his men.

30 Now Lehi was not desirous to overtake them till they should meet Moroni and his army.

31 And it came to pass that before the Lamanites had retreated far they were surrounded by the Nephites, by the men of Moroni on one hand, and the men of Lehi on the other, all of whom were fresh and full of strength; but the Lamanites were wearied because of their long march.

Nephite military before Moroni took command (see 16.5.25).

52.32 The destruction of the Lamanites began in earnest, just as it had at the headwaters of the river Sidon. Certain death lay before them unless they surrendered, and that with a covenant of nonaggression, if the terms were to be the same.

52.32.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.33 The Zoramites all seemed to be particularly oriented in this fashion. When Amalickiah first sent his armies against the Nephites, the attack on the city of Noah became a bloodbath. The assault on the city continued until all of the chief captains of the Lamanites were killed (see 49.21–23). The chief captains appointed by Amalickiah at that time were all Zoramites (see 48.5).

52.33.7—*Jacob*—We know little about this apostate Nephite except that he once dwelt in the land of Antionum with his leader Zoram.

52.33.14—*Zoramite*—A follower of an apostate named Zoram who inhabited the land of Antionum, who eventually rebelled against the judiciary of the land of Zarahemla and conspired with the Lamanites to destroy the government of the Nephites.

52.33.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.33.31—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.34 The strength of Moroni and his men was in part a result of their experience as warriors. Jacob's men had been cooped up for two year in the city of Mulek. Even if there had been daily routines followed to keep up their muscle tone and their battle skills honed, nothing they did within the city walls could have equaled the fact that during those same two years Moroni's men had been fighting vigorously against the enemies of the Nephites. They were simply a better force. Add to that the strength that came to them individually because of their personal righteousness, the power that came to them because their cause was just, and the faith and prayers of their righteous families who depended upon them supporting them spiritually, and the Lamanites could not hope to succeed in their confrontation with the Nephites.

52.34.1—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.34.9—*Jacob*—We know little about this apostate Nephite except that he once dwelt in the land of Antionum with his leader Zoram.

52.34.24—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

52.34.42—*Lamanites*—Specifically the posterity of the eldest son of Lehi

32 And Moroni commanded his men that they should fall upon them until they had given up their weapons of war.

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33 And it came to pass that Jacob, being their leader, being also a Zoramite, and having an unconquerable spirit, he led the Lamanites forth to battle with exceeding fury against Moroni.

34 Moroni being in their course of march, therefore Jacob *was determined to slay them and cut his way through to the city of Mulek. But behold, Moroni and his men were more powerful; therefore they did not give way before the Lamanites.

* p. 374

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.35 Jacob and the other chief captains must have been in the front line opposing Moroni and his men, whipping their Lamanite soldiers forward against the Nephites who barred their way back to the city of Mulek. The Lamanites were frantic and the Nephites were determined. The loss of life was tremendous.

52.35.25—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.35.29—*Jacob*—We know little about this apostate Nephite except that he once dwelt in the land of Antionum with his leader Zoram.

52.36 At the battle of the river Sidon, Lehi had been given charge of the west bank of the river, charged with the responsibility of not allowing anyone of the Lamanites to escape in that direction. The Lamanites on that occasion feared him because they knew it would be impossible to successfully ford the river and capture that side of the stream. Lehi had no such passive stance to maintain on the plains between Mulek and Bountiful. He pressed forward with his soldiers bringing death on every hand until the Lamanites gave up their weapons of war. As the Lamanite flank continued to fold and the Lamanite front unable to move forward, despair filled the hearts most of the enemy soldiers. All order among the Lamanites collapsed.

52.36.2—*Lehi*—As has been suggested before, it is not improbable that this stalwart captain of the Nephites was the son of the chief captain of Nephite military before Moroni took command (see 16.5.25).

52.36.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.37 The chief captains, most if not all of whom were Zoramites, knew that Moroni was a man of his word. They had watched the destruction that had come upon their own forces under the command of Zerahemnah when the latter had attempted bravado while face to face with Moroni. If they did not surrender their weapons they would be slain every one; if they did surrender they might be allowed to return to the land of Nephi. Moroni, however, would only be lied to once. The Zoramites had broken their oath of peace and had come against the Nephites again. They would henceforth be kept as prisoners of war.

52.37.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.38 The Zoramites threw down their weapons of war and many of those under their command did the same.

52.38.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi

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35 And it came to pass that they fought on both hands with exceeding fury; and there were many slain on both sides; yea, and Moroni was wounded and Jacob was killed.

36 And Lehi pressed upon their rear with such fury with his strong men, that the Lamanites in the rear delivered up their weapons of war; and the remainder of them, being much confused, knew not whither to go or to strike.

37 Now Moroni seeing their confusion, he said unto them: If ye will bring forth your weapons of war and deliver them up, behold we will forbear shedding your blood.

38 And it came to pass that when the Lamanites had heard these words, their chief captains, all those who

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

52.38.36—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

52.39 Why there were those among the rank and file of the Lamanite army who would not deliver up their weapons at the command of their chief captains we cannot at present say with certainty. It may have been that many of these Lamanites felt that they had been betrayed by their Zoramite leadership. The Zoramites were, after all, Nephites in origin. For whatever reason, they were no longer willing to follow the commands of their erstwhile captains.

52.39.44—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

52.40 Considerably less than half of Jacob's command had lost their lives in the battle on the plains of Bountiful, perhaps no more than a quarter. Thus a considerable number of prisoners of war were in tow after the surrender of the Lamanite army.

53.1 Moroni began a series of tasks for his prisoners, in part simply to get the work done, but also to keep the Lamanites occupied so that they could be more easily watched by his limited army (see 53.5). Note that burial of the dead was the only option available after the battle between the cities of Mulek and Bountiful, apparently because there was no river like unto the Sidon nearby into which the bodies could be cast (see 3.3 and 44.21–22). We are therefore required to ask ourselves where the river Sidon emptied into the sea. Some scholars have suggested that the Sidon emptied into the sea west, far from the site of this battle. It is highly unlikely, however, that this is the case. The river Sidon lay to the east of the city of Zarahemla (see 2.15 and 6.7). While it is possible that the Sidon could have followed a dogleg to the west after passing east of Zarahemla, thus producing a natural barrier between Zarahemla and the narrow neck of land, it is far more likely that the river continued northeast from Zarahemla, passing the city of Bountiful on the west. The river, as large as it was, must have had a limited number of fords and no doubt cities were built at strategic places to protect the inheritances of the Nephites. Bountiful may have been one of those cities.

53.1.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.1.35—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred

were not slain, came forth and threw down their weapons of war at the feet of Moroni, and also commanded their men that they should do the same.

39 But behold, there were many that would not; and those who would not deliver up their swords were taken and bound, and their weapons of war were taken from them, and they were compelled to march with their brethren forth into the land Bountiful.

40 And now the number of prisoners who were taken exceeded more than the number of those who had been slain, yea, more than those who had been slain on both sides.

{Chapter XXIV; continued}
(Chapter 53)

{¶—1830}

1 AND it came to pass that they did set guards over the prisoners of the Lamanites, and did compel them to go forth and bury their dead, yea, and also the dead of the Nephites who were slain; and Moroni placed men over them to guard them while they should perform their labors.

Alma 53
EM 1:150,
151, 165,
201
CR80-A 90

years before the birth of Christ.

52.1.40—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

53.2 No better man could have been given charge of the city of Mulek after it had been in Lamanite hands for two years. The citizens of the city, whether recently liberated captives or returning exiles, would have felt completely safe under his guidance. Lehi was a man proven in battle whom the Nephites openly loved and the Lamanites openly feared.

53.2.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

53.2.8—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

53.2.10—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zerahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni's army to the city of Mulek (see 52.27–30).

53.2.72—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

53.3 The Lamanites were then set to the task of building their own prison.

53.3.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.3.21—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.3.25–26—*back into*—The army of Teancum had led Jacob's forces out of the city of Mulek into the land of Bountiful. As the Lamanites were confronted by the army of Lehi from the city of Bountiful, they fled back southward toward the land of Mulek. The battle with Moroni's army was fought on the border between the lands claimed by the two cities.

53.3.29—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

53.3.32—*Teancum*—Lehi, who had been in charge of the military defense of Bountiful, was now in command of the land of Mulek.

2 And Moroni went to the city of Mulek with Lehi, and took command of the city and gave it unto Lehi. Now behold, this Lehi was a man who had been with Moroni in the more part of all his battles; and he was a man like unto Moroni, and they rejoiced in each other's safety; yea, they were beloved by each other, and also beloved by all the people of Nephi.

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3 And it came to pass that after the Lamanites had finished burying their dead and also the dead of the Nephites, they were marched back into the land Bountiful; and Teancum, by the orders of Moroni, caused that they should commence laboring in digging a ditch round about the land, or the city, Bountiful.

53.3.37—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

53.3.46—*ditch*—One wonders why this defensive bulwark had not been built prior to this. We may easily forgive this apparent lapse, however, when we consider the geographical location of the city of Bountiful, probably the northernmost of all of the Nephite cities and initially, therefore, a city less directly threatened by Lamanite aggression.

53.4 Although the design of the bulwark seems similar to that devised for the other Nephite cities, it actually differed considerably in appearance and function. The city of Ammonihah had a high ridge of dirt piled up around it, made twice as high for an attacking army because of the ditch created by the excavation of the dirt (see 49.1–9). The city of Noah was defended in a similar fashion (see 49.15–23). After the initial attack made by Amalickiah’s forces in the west, Moroni caused that additions be made to the construction of the defenses by building a timber wall along the top of the ridge with accompanying pickets and towers (see 50.1–4). In the city of Bountiful, however, a wall of timbers was built on the inside of the ditch, against which the dirt from the ditch was piled. This interior wall constituted the prison wall for the Lamanite captives. We may assume that a timber wall was also placed on top of the ridge, together with pickets and towers, which would allow the Nephites to guard the Lamanites within the city and also defend the city from any external hostility.

53.4.39—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.4.49—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

53.5 The rest of the fortress/prison is not described, but we may assume that any modifications that might have been necessary in order to house the Lamanite prisoners of war would have been accomplished by the prisoners themselves. In any event, with such a facility a minimum of guards was required.

53.5.21—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.5.39—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

53.6 Moroni affected three tremendous accomplishments in short order due to his wisdom and the courage of his men, coupled with the strength and confidence inspired by the power and influence of the spirit of God.

53.6.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

4 And he caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up *dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding height.

Alma 53:4–5
CR01-A 55
Alma 53:4,7
CR01-A 55
* p. 375

5 And this city became an exceeding stronghold ever after; and in this city they did guard the prisoners of the Lamanites; yea, even within a wall which they had caused them to build with their own hands. Now Moroni was compelled to cause the Lamanites to labor, because it was easy to guard them while at their labor; and he desired all his forces when he should make an attack upon the Lamanites.

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6 And it came to pass that Moroni had thus gained a victory over one of the greatest of the armies of the Lamanites, and had obtained posses-

hemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

53.6.17—*greatest*—The army that had been ensconced in the city of Mulek in Jacob's charge was comprised of Amalickiah's elite forces with which the king of the Lamanites had tried to break through the Nephite lines to take the narrow neck of land that led into the land of Desolation. The Lamanite army had become unnerved at the death of Amalickiah at the hand of Teancum and had fled back to the city of Mulek where they had waited for further instructions of Ammoron. The other coastal cities that Amalickiah had taken in his thrust along the eastern part the land of Zarahemla were maintained by garrisons established by Amalickiah, but were small when compared with the contingent that had been located at Mulek.

53.6.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.6.32—*Mulek*—A coastal city that lay north of the city of Gid and south of the city of Bountiful.

53.6.38—*strongest*—Primary because it was first a Nephite stronghold built according to the design provided by Moroni.

53.6.47—*Nephi*—This appears to be a singular gaff on the part of Mormon as he composed the text of the book of Alma. The land of Nephi is generally thought of as lying south of the narrow strip of wilderness that separated the lands of Zarahemla and Nephi. The coastal city of Mulek is generally thought of as lying eastward in the land of Zarahemla, just south of the city of Bountiful, which in turn was located in the northern reaches of the possessions of the Nephites near the narrow neck of land that separated the lands of Zarahemla and Desolation.. The conundrum might be resolved in a couple of ways. First, the coastal areas of east wilderness, in which the Nephites had built their defensive fortresses, Mulek among them, may have once been considered part of the holdings of the Lamanites; that is to say, an aspect of the land of Nephi which the Lamanites had overrun some two hundred years before. Secondly, Mormon also might have thought of the conquered lands taken by Amalickiah as temporarily part of the Lamanite lands, or as belonging to the lands then pertaining to the land of Nephi. In any event, we are presently not in a position to definitively resolve the question as to why Mormon considered the city of Mulek as being part of the land of Nephi.

53.6.55—*stronghold*—That is to say, the city of Bountiful.

53.7 Although there was a pause in the war on the eastern coast of the land of Zarahemla, Helaman and his armies were still doing battle in the western regions, taking back the city of Antiparah during the same time frame (see 57.3–5). After the great battles fought by the sea west and the shock of Amalickiah's advance along the east coast, Moroni and his men needed time to regroup, rearm, and deploy troops where needed. The refitting of the city of Bountiful required time. In the midst of the conflict, the able-bodied men being called upon to defend their country, the women and children were left with arduous tasks; the maintenance of flock and herds, the care of farms and other commercial enterprises, coupled with the stress of not knowing whether

sion of the city of Mulek, which was one of the strongest holds of the Lamanites in the land of Nephi; and thus he had also built a stronghold to retain his prisoners.

7 And it came to pass that he did no more attempt a battle with the Lamanites in that year, but he did employ his men in preparing for war, yea, and in making fortifications to guard against the Lamanites, yea, and also delivering their women and their children from famine and affliction, and providing food for their armies.

their husbands and fathers would ever return from the war with the Lamanites. Moroni spent some time consoling the inhabitants of the land and in supporting the women and children in their labors.

53.7.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.7.18–19—*that year*—That is to say, during the rest of the twenty-eighth year of the reign of the judges (see 52.19), or a period of time that included portions of the years 64 and 63 BC.

53.8 These political dissidents are not mentioned elsewhere, but it certainly explains how the Lamanites were able to quickly overwhelm the defenders of the four cities taken in the southwest of the land of Zarahemla.

53.8.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.8.15–17—*west sea, south*—Moroni, during the twenty-sixth year of the reign of the judges, had fended off an attack made by the Lamanites on the west sea sent by Amalickiah's bother, Ammoron, after the former had been killed by Teancum (see 52.11–14). If we have assumed correctly, this attack was on the north end of the western spur of wilderness that ran between the sea west and the more inhabited portions of the land of Zarahemla. The quelling of that attack and the return of Moroni to the eastern front took more than a year (see 52.1–18). About the same time that Moroni was dealing with Ammoron's forces who were attempting to access the narrow neck of land on the northwest, intrigues in the southwest eventually brought about the loss of the cities of Manti, Zeezrom, Cumeni, and Antiparah to the Lamanite army (see 56.13–15). It was in the midst of this tragic betrayal during the twenty-sixth year of the reign of the judges that the sons of Helaman were raised up and brought forward to defend that part of the land of Zarahemla.

53.8.23—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

53.8.31—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.9 The object of Ammoron's attack on the sea west was to divide Moroni's forces, to sap away defenders from the eastern front (see 52.12–14)

53.9.22–23—*dangerous circumstances*—The desperate situation that the northwestern attack had caused was repeated in the south (see 52.14).

53.10 Mormon briefly turns his narrative attention to the western front of the war with the Lamanites for a second time. The first involved Moroni's foray

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8 And now it came to pass that the armies of the Lamanites, on the west sea, south, while in the absence of Moroni on account of some intrigue amongst the Nephites, which caused dissensions amongst them, had gained some ground over the Nephites, yea, insomuch that they had obtained possession of a number of their cities in that part of the land.

9 And thus because of iniquity amongst themselves, yea, because of dissensions and intrigue among themselves they were placed in the most dangerous circumstances.

{9—1830}

10 And now behold, I have somewhat to say concerning the people of

Alma 53:10–22
EM 2:584

into the northwestern regions of the land of Zarahemla to defeat a Lamanite army sent by Ammoron (see 52.11–12). The southwestern campaign will be addressed in some detail as a result of Mormon including Helaman’s letter to Moroni (see 56–58).

53.10.4—*I*—This is the voice of the narrator, the prophet/historian Mormon.

53.10.13—*Ammon*—One of the four sons of Mosiah who were instrumental in bringing thousands of Lamanites, including King Lamoni and his father, into the Church and Kingdom of God on the earth. While still in residence in the land of Nephi, these converts changed their collective name to Anti-Nephi-Lehies (see 23.17). Later, once they had been admitted into the land of Zarahemla, the Nephites thereafter referred to them as the people of Ammon (see 27.26). The Anti-Nephi-Lehies had entered into a solemn covenant with the Lord God of Israel that they would never again take up arms and as a token of that covenant, buried their weapons of war and allowed their brethren of the Lamanites to come in among them and strike them down by the edge of the sword.

53.10.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

53.10.51—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

53.10.60—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.11 The first Lamanite attack against the Anti-Nephi-Lehies in the land of Nephi had resulted in the death of over a thousand righteous men, women, and children. More than a thousand of the Lamanite soldiers were so affected by the scene that they, too, threw down their weapons of war and joined the people of God with the same oath and covenant. The remaining men of the army resorted to the city of Ammonihah and completely destroy that apostate community. At a later time, the dissident Nephites who had become Lamanites, stirred the Lamanites once again against their brethren in the land of Ishmael and environs. The sons of Mosiah, blessed by direct revelation from God, persuaded the Anti-Nephi-Lehies to flee from the land of Nephi rather than be destroyed by the Lamanites. They were welcomed into the land of Zarahemla and given an inheritance in the land of Jershon, a region in the eastern territories of the land of Zarahemla, north of the land of Antionum wherein dwelt Zoram and his apostate followers. When Zerahemnah and his Lamanite army were admitted into the land of Antionum by the Zoramites, the people of Ammon were removed to the land of Melek in the southwestern region of the land of Zarahemla for safekeeping (see 35.15).

53.11.66—*Ammon*—One of the four sons of Mosiah who were instrumental in bringing thousands of Lamanites, including King Lamoni and his father, into the Church and Kingdom of God on the earth. While still in residence in the land of Nephi, these converts changed their collective name to Anti-Nephi-Lehies (see 23.17). Later, once they

Ammon, who, in the beginning, were Lamanites; but by Ammon and his brethren, or rather by the power and word of God, they had been converted unto the Lord; and they had been brought down into the land of Zarahemla, and had ever since been protected by the Nephites.

Alma 53:10–23
CR86-A 55

11 And because of their oath they had been kept from taking up arms against their brethren; for they had taken an oath that they never would shed blood more; and according to their oath they would have perished; yea, they would have suffered themselves to have fallen into the hands of their brethren, had it *not been for the pity and the exceeding love which Ammon and his brethren had had for them.

* p. 376

had been admitted into the land of Zarahemla, the Nephites thereafter referred to them as the people of Ammon (see 27.26). The Anti-Nephi-Lehies had entered into a solemn covenant with the Lord God of Israel that they would never again take up arms and as a token of that covenant, buried their weapons of war and allowed their brethren of the Lamanites to come in among them and strike them down by the edge of the sword.

53.12 The people of Ammon constituted a primary target for the Lamanites and their dissident Nephite co-conspirators. The Nephites, because of their faith in the Gospel of the Lord Jesus Christ, would not allow the people of Ammon to endanger their eternal welfare.

53.12.13—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

53.12.22—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.13 The danger to the Nephite peoples was real. Amalickiah and his forces had swept down the eastern seaboard of the land of Zarahemla taking a number of fortified cities and nearly capturing the city of Bountiful which controlled access to the narrow neck of land and the land of Desolation. The attack of Ammoron's troops in the northern regions bordering on the west sea had undoubtedly been deeply disturbing to the Anti-Nephi-Lehies, inasmuch as this was a battle field far closer to their homes in the land of Melek. The turning point, however, that almost caused the people of Ammon to forsake their covenant of nonviolence, came with the incursion of the Lamanite army into the southwest region of the land of Zarahemla. The cities of Manti, Zeezrom, Cumeni, and Antiparah overlooked territories that bordered on the land of Melek (see 8.3–6). The war was at the doors of the people of Ammon and there was nowhere else they could easily relocate and enjoy adequate protection. Therefore, they thought to defend themselves by joining the fray in spite of their oath.

53.13.20—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.14 We cannot be certain as to who joined Helaman in persuading the people of Ammon to not take up arms against the Lamanites. We do not know, for example, if any of the sons of Mosiah still lived. Neither can we be certain that Amulek and Zeezrom still labored in the land of Melek at this time (see 31.6). The people of Ammon were a humble and faithful people, however, and would have responded well to any man filled with the spirit of God as was Helaman.

53.14.20—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be

12 And for this cause they were brought down into the land of Zarahemla; and they ever had been protected by the Nephites.

{¶—1830}

13 But it came to pass that when they saw the danger, and the many afflictions and tribulations which the Nephites bore for them, they were moved with compassion and were desirous to take up arms in the defence of their country.

14 But behold, as they were about to take their weapons of war, they were overpowered by the persuasions of Helaman and his brethren, for they were about to break the oath which they had made.

Alma 53:13
EM 1:195
CR02-O 46

found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

53.15 The Lamanite converts had been a great support to the Nephites in providing food, clothing, and other materials while the battles were being fought. They did so willingly as a matter of loyalty, duty, and gratitude. It was extremely painful for them, however, to watch their friends and neighbors fall in their defense.

54.15.2—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

53.15.34–35—*dangerous circumstances*—This phrase is used in the narrative to refer to the frequent internal apostasies that occurred in the land of Zarahemla (see 46.7) and on occasions when the Nephites seemed to be besieged on all sides (see 52.14 and 53.9). It is clear that the people of Ammon perceived both in the region where they dwelt.

53.16 While we cannot state with exactness the day or the hour that the converts of the sons of Mosiah entered into their covenant to no longer bear arms, we can estimate that it took place sometime during the tenth year of the reign of the judges. The attack on the city of Ammonihah took place in the eleventh year of the reign of the judges, on the fifth day of the second month (see 16.1). The destruction of Ammonihah transpired as a direct result of the miserable slaughter of the Anti-Nephi-Lehies a short time before, a one-sided battle in which the Lamanite Christians would not defend themselves because of the oath they had taken shortly before hostilities commenced. We cannot be absolutely certain how old the youngest of the Lamanites were who took upon themselves the oath, but we might state with some assurance that they would have been no younger than the age of accountability, or eight years of age. The army of stripling warriors was raised during the twenty-sixth year of the reign of the judges (see 56.7–9), some sixteen years after the oath was made by the people of Ammon. Therefore, the oldest of these two thousand young men would have been no more than 24 years of age. As to how young any of the stripling warriors might have been, we may only speculate. According to tradition, an Israelite boy became a man at age thirteen. In the book of Numbers, a man was able to go to war if he had attained twenty years of age. We may properly conclude that most of the soldiers in Helaman's army were between twenty and twenty-four years of age, but that some of them may have been as young as thirteen.

53.16.55—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.17 The similarity between the oath of these stripling warriors and that taken by those who responded to Moron's title of liberty should not be lost on the reader (see 46.19–22).

53.17.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

15 And Helaman feared lest by so doing they should lose their souls; therefore all those who had entered into this covenant were compelled to behold their brethren wade through their afflictions, in their dangerous circumstances at this time.

16 But behold, it came to pass they had many sons, who had not entered into a covenant that they would not take their weapons of war to defend themselves against their enemies; therefore they did assemble themselves together at this time, as many as were able to take up arms, and they called themselves Nephites.

Alma 53:16–17
CR02-O 46
Alma 53:17
EM 1:163

17 And they entered into a covenant to fight for the liberty of the Nephites, yea, to protect the land unto the laying down of their lives; yea, even they covenanted that they never would give up their liberty, but

53.18 Sixty more of the sons of the people of Ammon would join their brethren later during the war (see 57.6). Again, we only speculate as to the number of families that were represented by the stripling warriors. If we hold to the 20–24 years of age limitation, it would seem unlikely that any more than three young men would come from any one family, in which case, we may speculate that no less than seven hundred mothers faithfully instructed their boys in the principles of righteousness such that they did not fear battle or death.

53.19 No doubt these young men had served with their parents in providing food and clothing for the Nephite armies. They were, for the most part, farmers and herdsmen. The choice of the high priest of the Church of Christ to be their commander was certainly motivated by their faith in God and His servants.

53.19.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

53.19.38—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

53.20 The stripling warriors had been industrious from the time of their childhood, primarily because the people of Ammon were a zealous and industrious people (see 27.26–30). They had been raised in a society of covenant-makers and covenant-keepers, fathers and mothers who loved God, truth, and light.

53.21 There was no hypocrisy among the Lamanite converts to the Church of Jesus Christ. They humbly and faithfully attended to all of their commitments to God and to their fellow men. They did not complain about their responsibility to deliver up most of their produce in grain and cattle to the armies of the Nephites. They were grateful for their lives and utilized their time wisely. Their sons knew no other way of life.

53.22 Helaman knew precisely where the military threat lay, just as the two thousand stripling warriors. They knew they were entering into the thick of things, even though they had never participated in an armed conflict of any kind. They were not ignorant, merely inexperienced. Helaman would arrive in time to help Antipus defend the city of Judea (see 56.15). Again, the two thousand would be instrumental in reclaiming the cities of Antiparah, Cumeni, Zeezrom, and Manti from the control of the Lamanite armies.

they would fight in all cases to protect the Nephites and themselves from bondage.

{¶—1830}

18 Now behold, there were two thousand of those young men, who entered into this covenant and took their weapons of war to defend their country.

19 And now behold, as they never had hitherto been a disadvantage to the Nephites, they became now at this period of time also a great support; for they took their weapons of war, and they would that Helaman should be their leader.

20 And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

21 Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him.

{¶—1830}

22 And now it came to pass that Helaman did march at the head of his two thousand stripling soldiers, to the support of the people in the borders of the land on the south by the *west sea.

Alma 53:20–21
CR97-O 101
CR02-O 46
Alma 53:20
CR82-O 34
CR88-A 40
CR90-O 101
CR98-A 61
CR02-O 47, 48
Alma 53:21
CR02-O 48

Alma 53:22
EM 1:195
EM 2:584
CR82-O 34
* p. 377

53.22.8—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

53.22.34—*south*—As opposed to the west sea on the north where Moroni fought off the army of Ammoron (see 52.11).

53.22.37–38—*west sea*—No doubt in reference to the body of water which we now call the Pacific Ocean.

53.23 The end of the 28th year of the reign of the judges corresponds to sometime during the first half of the year 63 BC. It should be noted that notwithstanding that the account given here appears to suggest that the raising of the 2,000 stripling warriors took place during the 28th year of the reign of the judges, they were actually organized and led off to the city of Judea during the 26th year (see 56.3–15). Thus, verses 10–22 constitute an aside, given to foreshadow how the southwestern quarter of the land of Zarahemla would be delivered from the “dangerous circumstances” into which the intrigues and dissensions of the inhabitants of land had placed the Nephites (see 53.8–9)

53.23.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

23 And thus ended the twenty and eighth year of the reign of the judges over the people of Nephi.

{Chapter XXV}
(Chapter 54)

{9—1830}

54.1 A short time before, probably during the latter end of the twenty-eighth year of the reign of the judges, Ammoron had proposed to Helaman that he would abandon the defenses of Antiparah in exchange for the prisoners of war that Helaman and the Nephites had taken. Helaman suggested an exchange of prisoners which Ammoron was unwilling to do (see 57.1–5). The Nephites retook Antiparah without a fight. In this instance near the city of Gid, it appears that Ammoron was willing to exchange prisoners because he had just lost his largest contingent of soldiers with the fall of the city of Mulek. Ammoron must have been somewhat disappointed that Moroni did not immediately agree to his terms, but added his own conditions. Ammoron seems to be somewhat inept at the art of negotiation.

54.1.9–11—*twenty and ninth*—This period of time included portions of the years 63 and 62 BC.

54.1.17—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

54.1.20—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

1 AND now it came to pass in the commencement of the twenty and ninth year of the judges, that Ammoron sent unto Moroni desiring that he would exchange prisoners.

Alma 54
EM 1:150,
151, 165,
201

54.2 The practical advantages for an exchange of prisoners benefited both sides. The Nephites were burdened with the task of feeding all of their prisoners of war; the same could be said of the Lamanites and their prisoners. Both sides would have welcomed the reinforcements to their respective armies. Moroni's addendum to the Lamanite king's suggestion apparently galled Ammoron. Ammoron wanted to exchange noncombatants for combatants, the Nephite women and children for Lamanite warriors. Mormon demanded that a soldier and his entire family be exchanged for a Lamanite soldier. Moroni's reply was essentially that if Ammoron thought of the Nephite women and children as combatants, he would turn them into combatants (see 54.11–12) which is precisely what he did during the taking of the city of Gid (see 55.15–23).

54.2.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

54.2.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

54.3 We may only speculate as to why the Lamanites willingly took the women and children of the Nephites in tow once a city had been conquered. The later practice of the Gadianton robbers to carry off women and children into the wilderness was particularly diabolical in its day (see *HE-C 11.32–34*). The Lamanites soldiers who followed Amalickiah and Ammoron may not have been quite as vicious as those apostate Nephites had become.

54.3.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

54.3.24—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

54.3.45—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

54.4 One wonders at the articles of war by which emissaries were allowed to pass through enemy lines in order to deliver messages from one encampment to another. Was the immunity mutual, both sides receiving correspondence without injury to the respective messengers?

54.4.13—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

54.4.22—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

2 And it came to pass that Moroni felt to rejoice exceedingly at this request, for he desired the provisions which were imparted for the support of the Lamanite prisoners for the support of his own people; and he also desired his own people for the strengthening of his army.

3 Now the Lamanites had taken many women and children, and there was not a woman nor a child among all the prisoners of Moroni, or the prisoners whom Moroni had taken; therefore Moroni resolved upon a stratagem to obtain as many prisoners of the Nephites from the Lamanites as it were possible.

4 Therefore he wrote an epistle, and sent it by the servant of Ammoron, the same who had brought an epistle to Moroni. Now these are the words which he wrote unto Ammoron, saying:

Alma 54:4
MD 230

54.5 In a previous letter to Ammoron, Moroni had been quite definitive in his criticism of Amalickiah's incursion into the land of Zarahemla and of Ammoron's continuing assaults on the western boundaries of the country. We are not privy as to the nature of his communications.

54.5.2—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

54.5.5—*written*—Notwithstanding the fact that Mormon has chosen not to include them in his present narrative, it is clear that Moroni and Ammoron had exchanged letters at least once before during the war.

54.5.13—*ye*—A plural pronoun which was intended to refer to Amalickiah and the Lamanites.

54.5.20—*rather*—Amalickiah had initiated the war, and Moroni here clarifies that point. He makes a subtle distinction between that which Amalickiah had begun and that which Ammoron was pursuing, leaving the door open for Ammoron to reconsider his brother's unlawful foray into the land of Zarahemla.

54.6 Amalickiah had been a king-man, desiring that he be placed upon the throne of the land of Zarahemla. We cannot be absolutely certain as to his religious convictions, if he had any at all. If he were aspiring for similar reasons as did Amlici, we might conclude that he was of the profession of Nehor as many of the royalists had been. We are not completely certain if there was any philosophical connection between the followers of Nehor and the followers of Zoram, but the ease with which the Zoramites mingled with the Lamanites would suggest that there might have been some connection between them. Was Amalickiah a follower of Korihor, completely destitute of religious conviction? We cannot answer the question, but whatever his orientation, we may assume that Ammoron was of similar type, given the quibbling of Ammoron at the end of his letter to Moroni (see 54.21–22). In any event, Moroni testifies to Ammoron that the judgment of God would not be delayed, that the wicked apostate would soon find himself unable to bring misery into the lives of the Nephites if he failed to retreat back to the land of Nephi. Of course, Ammoron in his ignorance and arrogance thought that all of this was just plain foolishness and bravado on Moroni's part. It would not be long before Ammoron would join his brother in spirit prison.

54.6.32–34—*your own lands*—Actually, the land of Nephi was settled by Nephi and his family when they first separated from Laman and Lemuel. It had become the possession of the Lamanites through conquest; it had become the home of the apostate Nephites through subterfuge.

54.6.46—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

54.7 One wonders at the nature of the possible text of Moroni's letter if Ammoron would have been capable of hearkening to the words of the Nephite captain. We might consider the candor of Moroni's letter to Pahoran (see 60.1–36).

54.7.13—*hearkening*—"Hearkening" not only implies auditory processing and comprehension, it also includes obedience to that which has been said. Ammoron's pride and arrogance hindered him from following any counsel that might be served up by any Nephite, much less Moroni.

5 Behold, Ammoron, I have written unto you somewhat concerning this war which ye have waged against my people, or rather which thy brother hath waged against them, and which ye are still determined to carry on after his death.

6 Behold, I would tell you somewhat concerning the justice of God, and the sword of his almighty wrath, which doth hang over you except ye repent and withdraw your armies into your own lands, or the land of your possessions, which is the land of Nephi.

7 Yea, I would tell you these things if ye were capable of hearkening unto them; yea, I would tell you concerning that awful hell that awaits to receive such murderers as thou and thy brother have been, except ye repent and withdraw your murderous purposes, and return with your armies

Alma 54:5–14
EM 1:183

54.7.24—*hell*—Certainly in reference to that area of the spirit world in which Ammoron and his brother would spend a great deal of time. Depending on the full nature of the spiritual rebellion that the brothers engaged in in their apostasy from the Nephites, a rather bleak eternity may have faced them as well.

54.8 It is conceivable that Amalickiah and Ammoron had sinned against great light and knowledge, perhaps sufficient to qualify them as sons of perdition. Moroni does not hold out much hope for the brothers.

54.9 If Ammoron thought to attempt an assault on the city of Mulek or the land of Bountiful, Moroni and his men were prepared to do battle with them and to destroy them in battle. Moroni had every confidence that no matter where Ammoron attempted to gain ground against the Nephites he would fail.

54.9.18—*ye*—The plural pronoun certainly refers to Ammoron and his ilk who had deliberately put aside the religion and traditions of their righteous forefathers. The genetic Lamanites would suffer during the conflict, but the apostate Nephites had been weighed in the balance and had been found wanting.

54.10 Moroni was not boasting or indulging himself in vain-glorifying of any kind. He was speaking the mind and will of the Lord God of Israel as it had been revealed unto him.

54.10.18—*soon*—This letter from Moroni to Ammoron had been written at the commencement of the twenty-ninth year of the reign of the judges (see 54.1). By the end of the thirty-first year of the reign of the judges, Ammoron would be dead and all of the Lamanite armies would be driven from the land of Zarahemla. He liberation of all Nephite land transpired in less than two years from the writing of the letter.

54.11 No doubt Ammoron had hoped to gain the military advantage numerically by bartering with the lives of the Nephite women and children. Moroni had far more prisoners of war who were soldiers than those that Ammoron held captive of the Nephite garrisons who had fallen when the coastal cities were overwhelmed.

54.11.24–26—*child of hell*—This same phrase was used by Amulek in his reply to Zeezrom's attempted bribe while Amulek and Alma were preaching to the inhabitants of the city of Ammonihah (see 11.21–24). Those who have succumbed to the natural man, becoming carnal, sensual, and devilish, have subjected themselves to the power and influence of the devil. Rather than responding to the call of the Spirit of God, such fallen individuals hearken to the voice of the wicked one and become his children. What little knowledge of the things of God that they once enjoyed is lost in their apostasy.

54.11.48—*ye*—That is to say, Ammoron and the Lamanite garrisons of the various cities then in their control. The plurality of the pronoun demands this interpretation.

54.12 The retaking of the city of Gid transpired almost without bloodshed because Moroni did exactly what he had threatened to do. He armed every man, woman, and child within the walls of the city of Gid and waited until the Lamanites awoke in the morning to the horror of having nowhere to turn.

to your own lands.

8 But as ye have once rejected these things, and have fought against the people of the Lord, even so I may expect you will do it again.

{*9—1830*}

9 And now behold, we are prepared to receive you; yea, and except you withdraw your purposes, behold, ye will pull down the wrath of that God whom you have rejected upon you, even to your utter destruction.

10 But, as the Lord liveth, our armies shall come upon you except ye withdraw, and ye shall *soon be visited with death, for we will retain our cities and our lands; yea, and we will maintain our religion and the cause of our God.

11 But behold, it supposeth me that I talk to you concerning these things in vain; or it supposeth me that thou art a child of hell; therefore I will close my epistle by telling you that I will not exchange prisoners, save it be on conditions that ye will deliver up a man and his wife and his children, for one prisoner; if this be the case that ye will do it, I will exchange.

12 And behold, if ye do not this, I will come against you with my armies; yea, even I will arm my women and my children, and I will come against

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Alma 54:12
EM 4:1578

It was unnecessary to follow the Lamanites back into the land of Nephi inasmuch as the objects of Moroni's anger and the perpetrators of the aggressions, Amalickiah and Ammoron, had both been killed.

54.12.12—*you*—Although one could make a case for a continuation of the plurality of the pronoun “you”, it is most likely that Moroni is speaking directly to Ammoron. As to why Moroni uses both “thou” and “you” while addressing Ammoron in this letter we may only speculate. No doubt there are nuances in the language of the Nephites which are similar to those that exist in modern languages that employ both second and third-person pronouns. Our supposition about the singularity of “you” is based in part on the fact that Moroni did not follow the retreating Lamanites back to the land of Nephi as he said he would. If only Ammoron were included in the threat, the foray into the wilderness became unnecessary.

54.12.48–49—*first inheritance*—That is to say, the land of Nephi that had been settled by the faithful members of the Church of Christ nearly five hundred years before, under the direction of Nephi the son of Lehi (see 2 NE-C 5.5–11).

54.13 The Lamanites were also given fair warning that they ought not to continue their aggressions against the Nephites, for they could not succeed and would most likely lose those possessions which they already had.

54.13.6—*anger*—Perhaps we ought not to quibble at the state of Moroni's emotions or those of the Nephites. Their sentiments are understandable, given the tribulations through which they had passed as the result of the perfidy and treason of the apostates who followed Amalickiah and Ammoron into the land of Nephi

54.13.11—*ye*—Again Moroni resorts to the second-person plural pronoun which implies the aggregate of Ammoron and the Lamanites under his command.

54.14 Note that Moroni declares himself to be “a” leader of the Nephites and not “the” leader of the Nephites. Moroni was the military commander of the Nephite forces, but Pahoran was the chief judge.

54.14.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

54.14.18—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

54.15 As was suggested above (see 54.13.6), there is not much to be gained by quibbling about the emotional states of the various parties engaged in battle during the conflict mounted by the Lamanites in the land of Zarahemla. War is a vicious, unnerving affair. It is possible for a man to maintain his moral equilibrium during a time of battle, Moroni being one of the finest examples that we have in the scriptures. Given the fundamental character differences between Moroni and Ammoron, could we not suppose that their expressions of anger would take different forms when their ire was raised? Certainly we would expect Ammoron to act more like Morianton (see 50.28–31). Moroni's anger derived from a completely different world view, his expressions of that anger governed by a discipline of heart and mind that few military men ever achieve. It is unfortunate that this one word, “anger”, has been used to

you, and I will follow you even into your own land, which is the land of our first inheritance; yea, and it shall be blood for blood, yea, life for life; and I will give you battle even until you are destroyed from off the face of the earth.

13 Behold, I am in my anger, and also my people; ye have sought to murder us, and we have only sought to defend ourselves. But behold, if ye seek to destroy us more we will seek to destroy you; yea, and we will seek our land, the land of our first inheritance.

14 Now I close my epistle. I am Moroni; I am a leader of the people of the Nephites.

Alma 54:14
EM 1:191

{9—1830}

15 Now it came to pass that Ammoron, when he had received this epistle, was angry; and he wrote another epistle unto Moroni, and these are the words which he wrote, saying:

describe the sentiments felt by Moroni and Ammoron, for they were not the same.

54.15.7—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

54.15.22—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

54.16 Ammoron does not take advantage of Moroni's offer to leave the land of Zarahemla, but is determined to pursue his brother's plan of Nephite subjugation.

54.16.3—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

54.16.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

54.16.14—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

54.16.18—*murdered*—This is a strong accusation. Was Amalickiah actually "murdered" by Teancum? Has every man who has ever died at the hands of another been "murdered"? Noah Webster defines the noun murder as "the act of unlawfully killing a human being with premeditated malice, by a person of a sound mind". The operative caveats in the definition are the words "unlawfully" and "malice". In the first instance, we would have to determine which of all of the parties involved had broken the law of the land of Zarahemla. Could Amalickiah be considered one of the stellar obedient citizens of his native country? On the other hand, had Teancum ever broken either the civil or military code of Zarahemla? In the second instance, Webster defines "malice" as "extreme enmity of heart, or malevolence; a disposition to injure others without cause, from mere personal gratification or from a spirit of revenge; unprovoked malignity or spite". Again, we have to ask ourselves which of all of the parties involved was grip by the spirit of "malice". Teancum's execution of Amalickiah as an defensive act of war falls far short of murder. The conduct of Amalickiah and Ammoron in all of their proceedings in the land of Zarahemla clearly illustrates the precise definition of what constitutes a murderer.

54.17 No doubt much of this same inflammatory rhetoric was used by Amalickiah and Ammoron to stir up the enmity of the Lamanites against the Nephites.

54.17.4—*fathers*—Ammoron is certainly referring to Nephi the son of Lehi, and those who followed his righteous direction in fleeing from the murderous tyranny of Laman and Lemuel.

16 I am Ammoron, the king of the Lamanites; I am the brother of Amalickiah whom ye have murdered. Behold, I will avenge his blood upon you, yea, and I will come upon you with my armies for I fear not your threatenings.

Alma 54:16–24
EM 1:183

17 For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them.

54.17.7–8—*their brethren*—Note that Ammoron speaks of the Lamanites in the third person. He is a self-professed descendant of Zoram, the servant of Laban, who escaped from Jerusalem with the family of Lehi just prior to the destruction of the Kingdom of Judah by the Babylonians (see 54.23).

54.18 At first blush, Ammoron appears to be a selfless altruist. He has purportedly joined the Lamanites because of a deeply felt sense of injustice, that they had been wronged for hundreds of years because they had not been allowed to preside over all of the posterity of Lehi as they should have done. This claim, however, flies in the face of the last teachings of father Lehi himself, who testified that if the older brothers would not adhere to the commandments of the God they would lose the right of the Firstborn, a blessing that would then fall to Nephi (see *2 NE-C 1.17–29*). Ammoron also conveniently ignores the blessing given to his ancestor Zoram, that the only thing that would keep his posterity from enjoying the same blessings as the posterity of Nephi would be their personal iniquity (see *2 NE-C 1.30–32*). Had the Nephites rolled over and allowed the Lamanites to taken possession of the land of Zarahemla, would the altruistic Ammoron have stepped down from his position as king of the Lamanites? Would he have allowed him to whom the government rightly belonged ascend to the throne? This seems unlikely given the manner in which Amalickiah and his brother acquired the kingdom of the Lamanites.

54.19 One need not wonder as to whether Moroni would have voiced any warning of any kind if Amalickiah, Ammoron, and their Lamanite armies had remained in the land of Nephi. Who has been threatening whom here, since the beginning of the conflict?

54.20 For all of his bravado, Ammoron must have been feeling the military pinch of having so many of his warriors penned up in the city of Bountiful. His offer of the city of Antiparah in exchange for Helaman’s prisoners of war in the western battlefield suggests the same hint of desperation (see 57.1).

54.20.39—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

54.21 As we suggested above (see 54.6–8), it is likely that Amalickiah and Ammoron were more closely aligned with the theology of Korihor than with that of any of their other apostates among the Nephites. Ammoron is uttering typical arrogant atheistic prattle. It is meaningless and without any logical merit at all. Ammoron is asserting that since he does not know anything about the existence of God, then no one else can as well. In essence, atheists are asserting that they alone of all intelligent life forms have effectively scoured the universe and have not found God. Ammoron, in fact, is no more of an atheist than Korihor was; he is a wicked and vicious man who has chosen to reject any and all evidences that point to the existence of a divine being. He is, as are all of his ilk, intellectually dishonest in favor of his personal vices.

54.21.40–41—*made us*—Moral relativists use a similar argument, suggesting that the notion of the existence of God has been compromised by the existence of evil. Moroni had certainly defined the conduct of Amalickiah and Ammoron as deriving from moral turpitude. Ammoron replies that if he and his brother were “evil”, was not that evil of divine origin too?

18 And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down their weapons and shall be at war no more.

19 Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.

20 Nevertheless, I will grant to exchange prisoners according to your request, gladly, that I may preserve my food for my men of war; and we will wage a war which shall be eternal, either to the subjecting the Nephites to our authority or to their eternal extinction.

21 And as concerning that God whom ye say we have rejected, behold, we know not such a being; neither do ye; but if it so be that there is such a being, we know not but *that he hath made us as well as you.

* p. 379

54.22 The first item on the agenda of a wicked man is to eliminate from his guilty conscience any anticipation of possible punishment. Atheism is produced only after a long series of self-deceptions that have been created to cover the appearance and the effects of sin.

54.22.33—*hinted*—Another fine example of Ammoron’s penchant for wresting vocabulary. Moroni did not “hint” about Amalickiah’s fate; his was a point-blank declaration (see 54.7).

54.23 One wonders how it was that Amalickiah and Ammoron thought of themselves in royalist terms, inasmuch as Zoram was a servant in the household of Laban.

54.23.3—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

54.23.8—*Zoram*—The servant of Laban who had charge of the treasury wherein lay the Plates of Brass. He became a fast friend to Nephi and devoted disciple of Jesus Christ.

54.23.12—*pressed*—A charged word in English, and no doubt its cognate was similarly charged in the language of the Nephites. While it is true that Nephi, because of his superior physical strength, did constrain Zoram when they first exited the city of Jerusalem with the Brass Plates (see *1 NE-C 4.30–33*), he did so only so as to be able to explain what he and his brothers were about. Zoram of his own free will and choice, probably because of his belief that Jerusalem was going to fall into the hands of the Babylonians as prophesied by Jeremiah and other prophets, went with the sons of Lehi into the wilderness and inherited a place with them in the promised land.

54.23.17—*Jerusalem*—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

54.24 Where once Ammoron once may have been a humble Nephite, now he was a bold Lamanite. The truth of the matter was that the war had absolutely nothing to do with the supposed wrongs perpetrated by the Nephites and the rights of governance that supposedly pertained to the Lamanites. It was always about personal aggrandizement in behalf of Amalickiah and Ammoron.

54.24.8—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

54.24.36—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

22 And if it so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place? But behold these things matter not.

23 I am Ammoron, and a descendant of Zoram, whom your fathers pressed and brought out of Jerusalem.

24 And behold now, I am a bold Lamanite; behold, this war hath been waged to avenge their wrongs, and to maintain and to obtain their rights to the government; and I close my epistle to Moroni.

Alma 54:23
EM 1:193
Alma 54:24
EM 1:191

{Chapter XXV; continued}
(Chapter 55)

{¶—1830}

55.1 Moroni had witnessed the perfidy of Amalickiah and Ammoron since the very beginnings of their rebellion against the constituted authority of the land of Zarahemla. The brothers had mocked all that was sacred and had vilified good men at every opportunity simply because they knew it would anger and distress their opponents. The brothers were filled with corruption and vices of every form, determined to undermine the virtue of all those with whom they came in contact.

55.1.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.1.21—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

55.1.54—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

55.2 Ammoron's vile letter in response to that of Moroni settled the mind of the chief captain of the Nephites. Ammoron was no less wretched an opponent than Amalickiah had been and nothing short of an utter defeat of the Lamanites was going to suffice the occasion. Moroni realized that to exchange prisoners at that time would have only served to extend the duration of the war.

55.2.11—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

55.2.17—*purpose*—In his letter, Moroni had warned Ammoron that if he did not comply with Moroni's demand to depart out of the land of Nephi, he would take decisive action that would ultimately destroy the Lamanite army (see 54.5–12)

55.3 The tactics used against the Lamanite garrison located in the city of Gid would prove fruitful. The chief captains of the city, once they perceived that they were at the mercy of the Nephites, did sue for peace and that quite heartily.

55.3.5—*place*—Moroni knew the arrangement of the affairs of the city of Gid because he had been the architect of the city's defenses. He knew of its obvious strengths and he was also aware of its inherent weaknesses.

55.3.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.3.20—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

1 NOW it came to pass that when Moroni had received this epistle he was more angry, because he knew that Ammoron had a perfect knowledge of his fraud; yea, he knew that Ammoron knew that it was not a just cause that had caused him to wage a war against the people of Nephi.

2 And he said: Behold, I will not exchange prisoners with Ammoron save he will withdraw his purpose, as I have stated in my epistle; for I will not grant unto him that he shall have any more power than what he hath got.

3 Behold, I know the place where the Lamanites do guard my people whom they have taken prisoners; and as Ammoron would not grant unto me mine epistle, behold, I will give unto him according to my words; yea, I will seek death among them until they shall sue for peace.

Alma 55
EM 1:150,
151, 165,
201

Alma 55:3
MD 230

55.3.21–23—*would not grant*—That is to say, Ammoron would not withdraw his purpose to overthrow the government of the land of Zarahemla.

55.4 It is clear that Moroni understood the psychology of the Lamanite soldier and was willing to use that knowledge in bringing about the recapture of the city of Gid. He used the resources available to him in a quick and effective manner, which essentially eliminated any loss of life in the conflict with the garrison.

55.4.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

55.4.37—*Laman*—The eldest of Lehi and Sariah’s sons, and one who was particularly hostile toward the righteous members of the family. He constitutes the founder of that segment of the ancient inhabitants of the Americas, the Lamanites, who were vehement opponents of the Church of Jesus Christ.

55.5 When the servants of the king of Lamanites fled from the scene of the assassination of their master, they join the Nephites in the land of Zarahemla and, or specifically, took up residence with the people of Ammon. It appears that at least one of these servants did not take upon himself the oath of the Anti-Nephi-Lehies, inasmuch as he was serving in the army with Moroni. It is possible, however, that Laman was serving in a noncombative role with the army and in that case might not have considered his participation with the Nephites to be in violation of the covenant.

55.5.13—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.5.28—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

55.6 Employing Laman as an operative within the Lamanite lines was a stroke of genius and an expression of great faith in the loyalty of Laman and his associates. One wonders if the other men, those who accompanied Laman, were also reformed Lamanites or if they were Nephites in disguise.

55.6.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

55.6.5—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.6.11—*his*—It is difficult to determine here to whom the men belonged. If Laman were a combatant or otherwise in charge of a contingent of noncombatants within Moroni’s army, the men who accompanied him

4 And now it came to pass that when Moroni had said these words, he caused that a search should be made among his men, that perhaps he might find a man who was a descendant of Laman among them.

Alma 55:4,8
EM 1:191

{9—1830}

5 And it came to pass that they found one, whose name was Laman; and he was one of the servants of the king who was murdered by Amalickiah.

6 Now Moroni caused that Laman and a small number of his men should go forth unto the guards who were over the Nephites.

may very well have pertained to him. On the other hand, the antecedent of the pronoun could just as well have been Moroni as the overall commander of the Nephite forces.

55.6.23—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.7 Although we cannot know for a certainty, it would appear that almost all of the Nephite prisoners of war had been gathered out of the other coastal cities taken by Amalickiah and were being held in the city of Gid, much in the same way that the Lamanite prisoners of war were all being held in the city of Bountiful. Thus, the taking of Gid would prove to be a tremendous benefit for the Nephite armies.

55.7.3—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.7.10—*Gid*—A coastal city that lay north of the city of Omner and south of the city of Mulek. The city was retaken by Moroni's forces by aiding the guards to attain a drunken stupor and by arming every Nephite man, woman, and child being held prisoner within the walls as the Lamanites slept (see 55.6–23).

55.7.12—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.7.14—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.7.22—*men*—These men were probably converted Lamanites as well.

55.8 Certainly the cover of darkness gave veracity to the story that Laman told that he and his companions had just escaped from the Nephites. Had Laman's fellows been Nephites disguised as Lamanites, the evening shades would have helped in the deception. Laman, as a recent arrival from the land of Nephi, would have had the proper accent and inflections to his speech that would have been easily recognized as being native to the land of Nephi. We cannot, at this point, make any critical remarks regarding the relative quality of the wine of the Lamanites as opposed to that of the Nephites. It is interesting to note, however, that the Lamanite Garrison in Gid had been there more than three years. Any Nephite wine stocks would have long since been depleted by the soldiers. Their supply lines for the fortress stretched back to the land of Nephi and anything that they had in storage would have no doubt been of a lesser vintage. Laman and his friends with their quantity of Nephite wine were welcome guests indeed.

55.8.6—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.8.15—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.8.37—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the

7 Now the Nephites were guarded in the city of Gid; therefore Moroni appointed Laman and caused that a small number of men should go with him.

{9—1830}

8 And when it was evening Laman went to the guards who were over the Nephites, and behold, they saw him coming and they hailed him; but he saith unto them: Fear not; behold, I am a Lamanite. Behold, we have escaped from the Nephites, and they sleep; and behold we have taken of their wine and brought with us.

teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.9 One wonders what the Lamanite soldiers were weary of. There had not been much fighting going on for the better part of three years. Standing about guarding the entrance to the city of Gid may have been hard work, but it is unlikely that the soldiers were tired. They were no doubt in large measure weary of the common fare they were forced to partake every day, with no expectation of anything better.

55.9.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.10 Laman knew the hearts and minds of the Lamanite guards and tantalized them successfully.

55.10.2—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.10.17—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.11 The soldiers reasoned thus: if they waited until the beginning of the battle with the Nephites, they really would not have much opportunity to enjoy the quality of that which Laman had brought to them. They could drink with far more appreciation at that very moment than they would later. Besides, if they drank the Nephite wine then, they would have the Lamanite wine later.

55.11.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.12 There is no indication that the Lamanite guards threatened Laman and his associates in any way. Laman simply perceived when the guards' desire for the Nephite wine was at its most effective height.

55.12.2—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.13 Not only was the wine that Laman and his companions brought Nephite wine, it was apparently the best wine that the Nephites had in their possession. How the wine had been spiked we may only speculate.

55.14 We may only guess as to how much wine Laman and the others carried with them from the Nephite camp to the city of Gid. We may only guess how

9 Now when the Lamanites heard these words they received him with joy; and they said unto him: Give us of your wine, that we may *drink; we are glad that ye have thus taken wine with you for we are weary.

* p. 380

10 But Laman said unto them: Let us keep of our wine till we go against the Nephites to battle. But this saying only made them more desirous to drink of the wine;

11 For, said they: We are weary, therefore let us take of the wine, and by and by we shall receive wine for our rations, which will strengthen us to go against the Nephites.

12 And Laman said unto them: You may do according to your desires.

13 And it came to pass that they did take of the wine freely; and it was pleasant to their taste, therefore they took of it more freely; and it was strong, having been prepared in its strength.

{9—1830}

14 And it came to pass they did drink and were merry, and by and by

many guards were employed to guard the Nephite prisoners within the city of Gid. The largest contingent of the Lamanite army had been captured in the decoying tactic against the city of Mulek. Whatever the ratio of wine to guards, it was sufficient to put them into a stupor until the next morning.

55.15 Their task accomplished, Laman and his companions reported back to Moroni and his men who were prepared to implement the second phase of their plan.

55.15.4—*Laman*—A Lamanite in the ranks of the Nephites who was selected by Moroni to infiltrate the ranks of the Lamanites garrisoned at the city of Gid, an action that brought about the fall of the city to the Nephites.

55.15.23—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.16 One wonders about the defenses of the city of Gid and how they compared with the city of Bountiful, for example. Bountiful had been refitted to serve as a prison with great interior walls. It would appear that something similar had happened at Gid. Moroni's men were able to scale the outer ridge of earth and perhaps the balustrade at the top. It would have been from there that the soldiers would have lowered in vast amounts of armor and weaponry to the men, women, and children being held prisoner there. It probably would have been just as easy to lower in Moroni's men as well, but the plan was to capture the guards, send them to Bountiful, and thereby deprive Ammoron of even more of his soldiers. Driving the Lamanites from the city of Gid would have only strengthened garrisons elsewhere. Moroni knew that when the chief captains perceived their untenable circumstances they would surrender without a fight.

55.16.10—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.16.27—*Gid*—A coastal city that lay north of the city of Omner and south of the city of Mulek. The city was retaken by Moroni's forces by aiding the guards to attain a drunken stupor and by arming every Nephite man, woman, and child being held prisoner within the walls as the Lamanites slept (see 55.6–23).

55.16.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.17 Moroni had testified to Ammoron that this was precisely what he was going to do if the apostate king of the Lamanites did not withdraw his armies back into the land of Nephi (see 54.10–14). The guards were all drunk and the rest of the garrison, what there was of it, must be asleep.

55.17.24—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never

they were all drunken.

15 And now when Laman and his men saw that they were all drunken, and were in a deep sleep, they returned to Moroni and told him all the things that had happened.

16 And now this was according to the design of Moroni. And Moroni had prepared his men with weapons of war; and he went to the city Gid, while the Lamanites were in a deep sleep and drunken, and cast in weapons of war unto the prisoners, insomuch that they were all armed;

17 Yea, even to their women, and all those of their children, as many as were able to use a weapon of war, when Moroni had armed all those prisoners; and all those things were done in a profound silence.

Alma 55:17
EM 4:1578

would have made any gains under Moroni's leadership.

55.18 One wonders as to what the Lamanite garrison did on their off-duty hours. It appears that while the guards at the gates of the city of Gid were being plied with the wine provided by Laman, the rest of the men were sleeping off a drunken stupor of their own. Three years of waiting about for an attack from the Nephites while being holed up with a great number of antagonistic Nephites must have been hard on the nerves.

55.18.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.18.13—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.19 Moroni exemplified his moral sensibilities again and again in his defense of the land of Zarahemla. Even while facing a recalcitrant foe like Zerahemnah, he was willing to accept unconditional surrender once his enemy perceived that destruction was eminent.

55.19.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.19.39—*injustice*—The Lamanites had brought all of their circumstances upon themselves. Had they not attacked the land of Zarahemla, they would not have been within the reach of Moroni's well-armed and well-trained soldiers. Had they not drunken of the "stolen" wine, they would not have been helplessly inebriated. The Lamanites and their captains had so far been the masters of injustice, yet Moroni could not bring himself to return in kind. Taking the lives of the guards would have been efficient, but it was contrary to Moroni's ethics.

55.19.46—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.20 Although it might have been possible that the Lamanites could have stirred themselves to battle in the morning, even though faced with impossible odds, but Moroni was quite certain that the chief captains would rather save their lives than sacrifice them for a lost and unworthy cause, particularly since their great champion, Amalickiah, had already fallen in battle some three years before.

55.20.15—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.21 This act of stepping back a "pace" was Moroni's signature act of invitation to the Lamanites to accept Nephite mercy, one that was immediately recognized by the chief captains of the Lamanites (see 44.1).

55.21.16—*them*—That is to say, the walls.

55.21.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi

18 But had they awakened the Lamanites, behold they were drunken and the Nephites could have slain them.

19 But behold, this was not the desire of Moroni; he did not delight in murder or bloodshed, but he delighted in the saving of his people from destruction; and for this cause he might not bring upon him injustice, he would not fall upon the Lamanites and destroy them in their drunkenness.

20 But he had obtained his desires; for he had armed those prisoners of the Nephites who were within the wall of the city, and had given them power to gain possession of those parts which were within the walls.

21 And then he caused the men who were with him to withdraw a pace from them, and surround the armies

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.22 A disconcerting prospect for a military body suffering from a collective hangover.

55.22.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.22.26—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.23 If the configuration of the Lamanites had continued the same since the early days of the rule of Amalickiah and his brother, the chief captains of the Lamanites were actually Zoramites, dissident Nephites who had joined Zerahemnah in his war against the Nephites. They had been roundly defeated at the battle of the river Sidon. It is to be imagined that Moroni knew who the chief captains were and it is clear that they would have their lives spared, but there would be no liberating covenant-based clemency which would allow them to return to the land of Nephi. They would be held captive in the prison at Bountiful.

55.23.7—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.24 Thus, the armies of the Lamanites were depleted and the armies of the Nephites strengthened. This did not bode well for Ammoron and his men.

55.24.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.24.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.25 We are not told specifically what repairs were made to the defenses of the city of Gid. We may assume, however, that those weaknesses which Moroni took advantage of in his arming of the prisoners of war and in the recapture of the city were eliminated. Were any of the Lamanites ever to return to Ammoron to report what had happened, they would certainly testify that Moroni's strategy could not be duplicated there.

55.25.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.25.31—*Gid*—A coastal city that lay north of the city of Omner and south of the city of Mulek. The city was retaken by Moroni's forces by aiding the guards to attain a drunken stupor and by arming every Nephite man, woman, and child being held prisoner within the walls as

of the Lamanites.

22 Now behold this was done in the night-time, so that when the Lamanites awoke in the morning they beheld that they were surrounded by the Nephites without, and that their prisoners were armed within.

23 And thus they saw that the Nephites had power over them; and in these circumstances they found that it was not expedient that they should fight with the Nephites; therefore their chief captains demanded their weapons of war, and they brought them forth *and cast them at the feet of the Nephites, pleading for mercy.

24 Now behold, this was the desire of Moroni. He took them prisoners of war, and took possession of the city, and caused that all the prisoners should be liberated, who were Nephites; and they did join the army of Moroni, and were a great strength to his army.

{¶—1830}

25 And it came to pass that he did cause the Lamanites, whom he had taken prisoners, that they should commence a labor in strengthening the fortifications round about the city Gid.

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the Lamanites slept (see 55.6–23).

55.26 The city of Bountiful must have been of considerable size. It also must have been near considerable resources so that the prisoners and guards might be easily supplied with daily necessities.

55.26.13—*Gid*—A coastal city that lay north of the city of Omner and south of the city of Mulek. The city was retaken by Moroni’s forces by aiding the guards to attain a drunken stupor and by arming every Nephite man, woman, and child being held prisoner within the walls as the Lamanites slept (see 55.6–23).

55.26.29—*Bountiful*—In reference to the city and surrounding region that was located near to the narrow neck of land that separated the land northward from the land southward.

55.26.34–35—*that city*—That is to say, the city of Bountiful.

55.27 After the initial triumph of Amalickiah and his armies three years before, much had been done to keep the problem from expanding. The north-west seashore had been secured, the city of Bountiful protected and fortified, and the cities of Mulek and Gid retaken.

55.27.12—*intrigues*—It is to be imagined that the prisoners being held in the city of Bountiful were constantly attempting to break out of their jail. Moroni has chosen not to describe in any detail to what lengths the chief captains and other went in order to achieve their liberty. It sufficed him to say that they were unsuccessful.

55.27.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.28 With the retaking of the cities of Mulek and Gid, the fortunes of the Nephites improved considerably. The armies of Helaman would report success, the opponents of Pahoran and the freemen would be humbled, and except for the momentary fall of the city of Nephihah, the counter-insurgency of Moroni’s forces would be completely effective in eliminating the power of the Lamanites over any portion of the land of Zarahemla.

55.28.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.29 The Lamanites tried to out-Moroni Moroni; they were astonishingly inept.

55.29.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.29.8—*encircle*—One wonders how the Lamanites attempted to do this maneuver and under what circumstances.

55.29.21—*prisoners*—That is to say, the Lamanites were taken prisoner and shipped off to the city of Bountiful, thus continuing the loss of manpower for the Lamanite armies

55.30 One wonders at the technique that the Lamanites might have used in order to persuade the Nephites to drink Lamanite wine. It is conceivable that

26 And it came to pass that when he had fortified the city Gid, according to his desires, he caused that his prisoners should be taken to the city Bountiful; and he also guarded that city with an exceedingly strong force.

27 And it came to pass that they did, notwithstanding all the intrigues of the Lamanites, keep and protect all the prisoners whom they had taken, and also maintain all the ground and the advantage which they had retaken.

28 And it came to pass that the Nephites began again to be victorious, and to reclaim their rights and their privileges.

29 Many times did the Lamanites attempt to encircle them about by night, but in these attempts they did lose many prisoners.

30 And many times did they attempt to administer of their wine to

the Lamanites might have purposefully abandoned poisoned or doctored wine as booby traps for the Nephite soldiers.

55.30.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.31 The Nephites could not be readily deceived because they were attempting to live their religion and being filled with the power and influence of the Holy Ghost they were generally forewarned of any attempt to destroy them. This must have disconcerted the Lamanites. Since most of the Lamanite prisoners were being kept within the walls of the city of Bountiful, the question arises as to who the Lamanite prisoners were that the wines were tested on. It may have been that the Lamanites attempted to foist their wines upon the Nephites by sending “defecting” men with the wines, or by allowing the men and wine to be captured. The men accompanying the treated wine would certainly be hesitant to partake of their wares.

55.31.4—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.31.45—*Lamanite*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.32 While it is possible that the Lamanites may have attempted to poison the Nephite supply of wine from time to time, the narrative here is primarily concerned with the Lamanite wines that had been especially prepared to destroy the Nephites.

55.32.2—*they*—That is to say, the Nephites.

55.32.13—*them*—That is to say, the Nephites.

55.32.16—*their*—That is to say, the wine of the Lamanites.

55.32.21—*Lamanite*—Specifically one of the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.32.27—*Nephite*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

55.32.34—*liquors*—That is to say, the liquors of the Lamanites.

55.33 The planning for the recapture of the city of Morianton was made during the latter end of the 29th year of the reign of the judges. Before Moroni could put those plans into effect, the inland city of Nephiah was captured by the Lamanites escaping from their defeat at the hands of Helaman in the land of Manti (see 59.5–11). The retaking of Nephiah and the remaining coastal cities was put off again when Pahoran was driven from the judgment seat. That internal dissension had to be resolved, requiring the raising of the army by Moroni and Pahoran in order to retake the city of Zarahemla (see 62.1–11). The assault against the city of Morianton was again postponed until after the upland city of Nephiah had been secured (see 62.18–25). Details regarding the recapture of the city of Morianton are not forthcoming in Mormon’s narrative. He simply states that after the taking of Nephiah, Moroni joined the rest of his army in the land of Lehi. Inasmuch as Lehi lay south of the city

the Nephites, that they might destroy them with poison or with drunkenness.

31 But behold, the Nephites were not slow to remember the Lord their God in this their time of affliction. They could not be taken in their snares; yea, they would not partake of their wine, save they had first given to some of the Lamanite prisoners.

32 And they were thus cautious that no poison should be administered among them; for if their wine would poison a Lamanite it would also poison a Nephite; and thus they did try all their liquors.

33 And now it came to pass that it was expedient for Moroni to make preparations to attack the city Morianton; for behold, the Lamanites had, by their labors, fortified the city Morianton until it had become an exceeding stronghold.

of Morianton (see 50.15, 50.25, and 50.36), it seems reasonable to assume that the plans that were made for the recapture of Morianton were carried out in Moroni's absence or the city was simply bypassed, placed under siege until the defenders simply surrendered (see 62.30–33). The final battle for the recovery of Nephite lands took place in the latter end of the 31st year of the reign of the judges (see 62.38–39) with the death of Ammoron and the fall of the city of Moroni. Thus, the recapture of the city of Morianton took place sometime during that two years, even though an account of its return to Nephite hands is not provided.

55.33.12—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

55.33.20—*Morianton*—Another coastal city that lay between Lehi on the south and Omner on the north. Moroni was preparing to recapture this city when the letter from Helaman caused him to divert his attention to the rebels in the city of Zarahemla (see 55.33–35). No specific account of the recapture of the city of Morianton is given in the narrative of the Book of Mormon, but we may assume that it was accomplished by Lehi and Teancum as they moved southward from the city of Gid to join the victorious army of Moroni which had just recaptured the mountain fortress of Nephihah (see 62.30–32).

55.33.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

55.34 The supply lines of the Lamanites stretched southward from Morianton, through the Lamanite-occupied lands of Lehi and Moroni, into the narrow strip of wilderness, and eventually into the land of Nephi.

55.35 The twenty-ninth year of the reign of the judges included portions of the years 63 and 62 BC. The end of the 29th year would probably correspond to sometime during the first part of the year 62 BC.

55.35.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

56.0 As was mentioned above, there is some difficulty in following the various battles related by Mormon in his narrative concerning the war fought between Moroni and the Lamanites under the leadership of Amalickiah and Ammoron (see 49.0). The first rendered chart displayed many of the major military events beginning with the first year of the reign of the judges until the invasion of the eastern seaboard of the land of Zarahemla. This present chart overlaps somewhat, but continues the organized material until the last battles fought by Moroni and his men during this particular war. Again, those events in italicized type reflect battles fought in the western front.

34 And they were continually bringing new forces into that city, and also new supplies of provisions.

35 And thus ended the twenty and ninth year of the reign of the judges over the people of Nephi.

*{*Chapter XXVI}*
(Chapter 56)

* p. 382

Alma 56
EM 1:150,
151, 163,
165, 192,
196, 201
EM 2:584
CR86-O 53

<u>Date</u>	<u>Event</u>	<u>Year</u>	<u>Citation</u>	<u>FN Year</u>
91 BC	First year of the reign of the Judges	1	Mosiah 29:44	91 BC
67 BC	Kingmen against Pahoran	25	Alma 51:1	67 BC
67 BC	Amalickiah invades	25	Alma 51:22	67 BC
67 BC	City of Moroni taken	25	Alma 51:22–23	67 BC
67 BC	Nephihah, Lehi, Morinaton taken	25	Alma 51:24–26	67 BC
66 BC	Omner, Gid, Mulek taken	25	Alma 51:26–27	67 BC
66 BC	Amalickiah slain	25	Alma 51:37	66 BC
66 BC	Ammoron becomes king of Lamanites	26	Alma 52.1	66 BC
65 BC	<i>Ammoron attacks near west sea</i>	26	<i>Alma 52:11–13</i>	
65 BC	<i>Sons of Helaman raised</i>	26	<i>Alma 56:9</i>	66 BC
64 BC	<i>Death of Antipus</i>	27	<i>Alma 56:42–51</i>	64 BC
64 BC	<i>Moroni secures land near west sea</i>	27	<i>Alma 52:15</i>	65 BC
64 BC	Council of war	28	Alma 52:19	64 BC
64 BC	The taking of Mulek	28	Alma 52:20–40	64 BC
63 BC	<i>The taking of Antiparah</i>	28	<i>Alma 57:3–5</i>	64 BC
63 BC	Pause in war	28	Alma 53:7	64 BC
63 BC	Ammoron’s proposal	29	Alma 54:1	63 BC
63 BC	<i>The taking of Cumeni</i>	29	<i>Alma 57:6–23</i>	63 BC
62 BC	The taking of Gid	29	Alma 55:2–25	63 BC
62 BC	<i>The taking of Manti</i>	29	<i>Alma 58:13–28</i>	63 BC
62 BC	<i>Helaman writes to Moroni</i>	30	<i>Alma 56:1</i>	62 BC
61 BC	Lamanites take Nephihah	30	Alma 59:5–8	62 BC
61 BC	Moroni writes to Pahoran	30	Alma 60:1	62 BC
61 BC	Pahoran writes to Moroni	30	Alma 61:1	62 BC
61 BC	Moroni overthrows kingmen	30	Alma 62:7–11	62 BC
61 BC	Provisions sent to Helaman	31	Alma 62:12	61 BC
60 BC	The taking of Nephihah	31	Alma 62:18–26	61 BC
60 BC	The taking of Lehi to Moroni	31	Alma 62:31–32	61 BC
60 BC	Ammoron slain; Moroni taken	31	Alma 62:33–39	61 BC
56 BC	Helaman dies at 51 (?)	35	Alma 62:52	57 BC
55 BC	Moroni dies	36	Alma 63:3	56 BC

{9—1830}

56.1 Helaman’s letter to Moroni rehearses the events on the southwestern front of the war between the Nephites and the armies of Ammoron beginning in the 26th year of the reign of the judges and continuing until the close of the 29th year. The account informed Moroni of the retaking of several major cities overrun by Ammoron’s forces, including Antiparah, Cumeni, Zeezrom, and Manti. We do not know precisely when these southwestern cities were captured by the Lamanites, but it seems likely that it was about the same time that Moroni was forced to take a portion of the his army to put down the invasion in the northwestern part of the land of Zarahemla during the 26th year of the reign of the judges (see 52.11–12). When Moroni returned to the eastern front during the 27th year of the reign of the judges, he had already established Antipus as the commander of the armies in the southwest (see 52.15).

56.1.9—*commencement*—The commencement of the thirtieth year of the reign of the judges corresponds to sometime during the latter part of 62 BC.

56.1.22–23—*second day*—This is one of the few exact dates that we have presented in Mormon’s narrative. We are still at a loss as to exactly how many days were in a Nephite month.

56.1.26–27—*first month*—We may only speculate as to why Mormon chose at this particular junction to tells us precisely when Moroni received Helaman’s letter. It may have been that it was one of the few exact dates that Mormon could provide in spite of the fact that more

1 AND now it came to pass in the commencement of the thirtieth year of the reign of the judges, on the second day in the first month, Moroni received an epistle from Helaman, stating the affairs of the people in that quarter of the land.

Alma 56:1
MD 230
EM 1:169

than 400 years had passed away between the actual events and his writing of them.

56.1.28—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

56.1.33—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

56.1.42—*quarter*—That is to say, the southwestern portion of the land of Zarahemla close by the west sea.

56.2 The principles of the Gospel of the Lord Jesus Christ and their mutual love for the saints of God knit the hearts and minds of Helaman and Moroni together. Their involvement in the military affairs of the land of Zarahemla derived from their adherence to truth and their desire to bless those around them in whatever way they could.

56.2.14—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

56.3 The Lamanites had come to include all of those who had refused the leadership of the prophets of God, beginning with Nephi the son of Lehi.

56.3.10—*whom*—In reference to both the two thousand stripling warriors and their fathers. Any children of the people of Ammon born in the land of Zarahemla would have been less than eleven years of age at the time of this war, inasmuch as the Anti-Nephi-Lehies had been originally received into the land of Zarahemla during the fifteenth year of the reign of the judges.

56.3.11—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful.

56.3.13—*down*—The land of Nephi was located at a higher elevation than the land of Zarahemla.

56.3.19—*Nephi*—The land into which Nephi and his followers fled when the antagonism of Laman and Lemuel intensified after the death of Lehi. It was subsequently abandoned by Mosiah 1 and his people when they fled the Lamanites into the land of Zarahemla. It was briefly settled again by Zeniff and his people, when again they were forced to leave during the reign of Zeniff's grandson Limhi.

56.3.29—*Laman*—It is interesting that King Lamoni considered himself to be a direct descendant of Ishmael rather than a Lamanite (see 17.21). Inasmuch as the sons of Lehi all married daughters of Ishmael, the distinction seems a bit rarified. Helaman's reference here is far more generalized and undoubtedly accurate.

2 And these are the words which he wrote, saying: My dearly beloved brother, Moroni, as well in the Lord as in the tribulations of our warfare; behold, my beloved brother, I have somewhat to tell you concerning our warfare in this part of the land.

Alma 56:2–57
EM 1:183
Alma 56:5–9
EM 4:1547

3 Behold, two thousand of the sons of those men whom Ammon brought down out of the land of Nephi—now ye have known that these were descendants of Laman, who was the eldest son of our father Lehi;

56.3.38—*Lehi*—The first prophet of the Lamanites and the Nephites who left the land of Jerusalem about the year 600 BC. Many of his experiences are recorded in the writings of his son, Nephi, engraved upon the Small Plates of Nephi.

56.4 The traditions of the Lamanites were unhesitatingly antithetical to all that the Nephites held dear. Those traditions had been fabricated purposefully to dissuade the descendants of Laman and Lemuel from ever desiring to rejoin their righteous brethren. Their antipathy toward the Nephites was so strong that the Lamanites were generally unreceptive to the principles of salvation. Thus, the success of the sons of Mosiah and their companions was astonishing.

56.5 The 2,000 young men chose Helaman, the high priest of the Church of Christ to be their general. In part this was an expression of their faith in the Gospel of Jesus Christ and the leadership of the Kingdom of God upon the earth. Additionally, these young men had witnessed the efforts of Helaman and his brethren to persuade their fathers to abandon their desire to arm themselves contrary to the oath that they had taken upon themselves many years before. It was clear that Helaman loved their fathers and that they loved him.

56.5.34—*forth*—When the people of Ammon originally settled in the land of Zarahemla, they were given the land of Jershon as their place of inheritance, a region that bordered on the eastern sea (see 27.22). With the arrival of Zerahemnah and the defection of the Zoramites, the Anti-Nephi-Lehies were evacuated to the land of Melek on the west side of the river Sidon during the eighteenth year of the reign of the judges (see 35.13). There is little or no evidence that the people of Ammon ever returned to the land of Jershon. It is likely that they stayed in the land of Melek, from whence the two thousand stripling warriors came. The fact that the land of Melek was located in the southwest quarter of the land of Zarahemla makes this supposition even more likely.

56.6 The Anti-Nephi-Lehies had taken their oath shortly after they had been converted to the Gospel of Jesus Christ. They had been a people whose way of life included indiscriminate taking of life. As part of their determination to abandon their former lifestyle, they forsook all weapons of war, burying them deep in the earth. When their brethren of the Lamanites came upon them, they knelt down before them and willingly died at the hands of their enemies rather than lose the salvation they had gained through the principles and ordinances of the Gospel. Their escape into the land of Zarahemla had been confirmed by revelation and the Nephites took it upon themselves to protect the Lamanite converts at all costs. At this particular moment in the history of the Nephites, the people of Ammon could clearly perceive that the price was going to be extraordinarily high, particularly when the dissidents began their machinations with the armies of Ammoron. This is when they decided that they might risk taking up the sword in their own defense. Helaman and his brethren foresaw the spiritual disaster and strenuously petitioned the people of Ammon to abandon the proposal.

56.7 The 26th year coincided with the ascension of Ammoron to the throne of the Lamanites and his attempt to divide the Nephite forces by sending a large army into the western portions of the land of Zarahemla. Moroni was forced to take a large body of men into the northwest quarter of the land of Zarahemla, by the west sea, in order to defeat the army that was attempting to access the narrow neck of land and the land northward. During this 26th year, the loss of Manti, Zeezrom, Cumeni, and Antiparah was keenly felt. Antipus

4 Now I need not rehearse unto you concerning their traditions or their unbelief, for thou knowest concerning all these things—

5 Therefore it sufficeth me that I tell you that two thousand of these young men have taken their weapons of war, and would that I should be their leader; and we have come forth to defend our country.

6 And now ye also know concerning the covenant which their fathers made, that they would not take up their weapons of war against their brethren to shed blood.

7 But in the twenty and sixth year, when they saw our afflictions and our tribulations for them, they were about to break the covenant which they had made and take up their weapons of war in our defence.

was having great difficult stemming the Lamanite tide in the southwest. Into this breach the sons of Helaman ventured.

56.8 Helaman's argument to the Lamanite converts had been that their righteous faith would be worth more to the defense of the land of Zarahemla than their forsaking of the covenant that they had made to never again take up weapons of war.

56.9 After arriving at the city of Judea, Helaman and his sons would spend several months strengthening the defenses. The strategy that would lead the army out of the city of Antiparah would not take place until the middle of the 27th year. The actual fall of the city of Antiparah would not take place for another eighteen months, near the end of the 28th year of the reign of the judges. The taking of Cumeni would take place during the first half of the 29th year. The recapture of the city of Manti took place during the second half of the 29th year, shortly before Helaman wrote to his friend and captain..

56.9.18–20—*twenty and sixth*—This year of the judges corresponds to portions of the years 66 and 65 BC.

56.9.23—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

56.9.40—*Judea*—Although we cannot be absolutely certain, it seems clear that Judea was one of the fortified cities established by Moroni along the southern border of the land of Zarahemla protecting any accesses from the narrow strip of wilderness. It undoubtedly lay west of the city of Manti, but apparently somewhat north as well, protecting a portion of the northwest spur of the wilderness that formed the western frontier of the land of Zarahemla..

56.9.43—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.10 The great loss of life within the army of Antipus may have happened as the four major fortresses fell into the hands of the Lamanites sent by Ammoron. Had it not been for the treachery of the Lamanite sympathizers who dwelt in those bastions, it is highly unlikely that the garrisons could have been ousted. The loss of life would have been on the Lamanite side. Helaman mourned for the loss of life and for the spiritual depravity of those who betrayed their fellow citizens and defenders.

56.10.21—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

8 But I would not suffer them that they should break this covenant which they had made, supposing that God would strengthen us, insomuch that we should not suffer more because of the fulfilling the oath which they had taken.

9 But behold, here is one thing in which we may have great joy. For behold, in the twenty and sixth year, I, Helaman, did march at the head of these two thousand young men to the city of Judea, to assist Antipus, whom ye had appointed a leader over the people of that part of the land.

10 And I did join my two thousand sons, (for they are worthy to be called sons) to the army of Antipus, in which strength Antipus did rejoice exceedingly; for behold, his army had been reduced by the Lamanites because their forces had slain a vast number of our men, for which cause we have to mourn.

56.10.38—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.11 Helaman perceived those who died in the defense of their country as martyrs to a righteous cause.

56.12 One wonders at this instance of preserving the lives of the chief captains of the garrisons of the four Nephite fortresses. Helaman seems to be a bit ambivalent about their fate, whether they lived or died. Were they taken back to the land of Nephi to be sacrificed? There is no indication that the Lamanites under Amalickiah and Ammoron did that sort of thing. They did, however, delight in using dissident Nephites as their chief captains. Perhaps they were taken back to the land of Nephi so that they could be subverted by the other dissidents that had joined Amalickiah. Another, yet darker, scenario might suggest that the chief captains were somehow involved in the easy capitulation of the fortresses in the first place. Amalickiah had originally appealed to all of the inhabitants of the land of Zarahemla and not just in his own region.

56.12.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.12.36—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

56.13 What a disaster it would have been for the men under the command of traitors to realize that their devotion to their country was being subverted by wicked men and women.

56.13.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.14 We are somewhat confident about the geographical location of a couple of these cities, but we cannot speak with certainty about the others.

56.14.4—*Manti*—The land and city of Manti were located in the southern reaches of the land of Zarahemla near the frontier with the wilderness that separated the land of Zarahemla from the land of Nephi. Although there is no way to determine the facts explicitly at this point, it is quite probable that the land of Manti lay on the east side of the upper reaches of the river Sidon and the land of Minon lay on the west. The land of Manti embraced one of several passes that led through the narrow strip of wilderness up into the land of Nephi. The Lamanite converts of the sons of Mosiah had taken this route in their escape from their militant

11 Nevertheless, we may console ourselves in this point, that they have died in the cause of their country and of their God, yea, and they are happy.

12 And the Lamanites had also retained many prisoners, all of whom are chief captains, for none *other have they spared alive. And we suppose that they are now at this time in the land of Nephi; it is so if they are not slain.

* p. 383

13 And now these are the cities of which the Lamanites have obtained possession by the shedding of the blood of so many of our valiant men;

14 The land of Manti, or the city of Manti, and the city of Zeezrom, and the city of Cumeni, and the city of Antiparah.

brethren (see 17.1). Inasmuch as many of the Nephite cities were named after prominent men among them, it is interesting to note that one of the military officers under the command of Alma during the conflict with the Amlicites also was called Manti. Of his connection to the hill, the land, or the city of Manti we have no record at present. The land of Manti should not be confused with the hill Manti, a prominence near the city of Zarahemla (see 1.15.25).

56.14.14—*Zeezrom*—This is the only time in the text of the Book of Mormon that this city is mentioned by name. That Alma's convert in the city of Ammonihah had a vested interest in this part of the land is attenuated by his apparent labors in the land of Melek among the people of Ammon and their associates (see 31.6). The retaking of Zeezrom is not recounted by Mormon.

56.14.19—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

56.14.24—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

56.15 Helaman and his stripling warriors would spend the rest of the 26th year of the reign of the judges and more than half of the 27th year strengthening the fortifications of the city of Judea before they made their assault on the army stationed at the city of Antiparah.

56.15.16—*Judea*—Although we cannot be absolutely certain, it seems clear that Judea was one of the fortified cities established by Moroni along the southern border of the land of Zarahemla protecting any accesses from the narrow strip of wilderness. It undoubtedly lay west of the city of Manti, but apparently somewhat north as well, protecting a portion of the northwest spur of the wilderness that formed the western frontier of the land of Zarahemla.

56.15.20—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.16 The army of Antipus had been decimated by the forces of Ammoron and had they not labored to fortify Judea and the neighboring cities, much more of the land of the Nephites would have fallen into Lamanite control. In the process, however, they had completely exhausted themselves.

56.17 The implication here is that the loss of the four major cities had been part of a continual retreat, much as that which had transpired on the eastern seaboard. As Teancum and Lehi had held their ground on the plains between Bountiful and Mulek, so also was Antipus determined to hold the line at the city of Judea. The arrival of the Lamanite young men made that determination a reality.

15 And these are the cities which they possessed when I arrived at the city of Judea; and I found Antipus and his men toiling with their might to fortify the city.

16 Yea, and they were depressed in body as well as in spirit, for they had fought valiantly by day and toiled by night to maintain their cities; and thus they had suffered great afflictions of every kind.

17 And now they were determined to conquer in this place or die; therefore you may well suppose that this little force which I brought with me, yea, those sons of mine, gave them great hopes and much joy.

56.18 One wonders about the lines of communication between the Lamanites in the city of Antiparah and Ammoron. Had the Lamanite garrison informed their supreme commander about the reinforcements? Had he answered immediately? Had there been standing orders to the effect that if the city of Judea were to be reinforced by a substantial number of men that the garrison was to remain in the city? We do not know, but the hesitation of the Lamanites to come against the Nephite in Judea at that time was a blessing indeed.

56.18.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.18.13—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.18.29—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

56.18.37—*Judea*—Although we cannot be absolutely certain, it seems clear that Judea was one of the fortified cities established by Moroni along the southern border of the land of Zarahemla protecting any accesses from the narrow strip of wilderness. It undoubtedly lay west of the city of Manti, but apparently somewhat north as well, protecting a portion of the northwest spur of the wilderness that formed the western frontier of the land of Zarahemla..

56.19 The trepidation in the hearts of the Lamanites was unrelieved, a condition that resulted from personal and collective wickedness, and the absence of the Holy Ghost in their lives. Those without faith live in fear.

56.19.25–26—*little army*—We are tempted to think that Helaman was speaking of the two thousand stripling warriors, his little army, but in fact he was speaking of the entire force at Antipus' disposal in the city of Judea. There were no more than eight thousand defenders within the walls of Judea until the arrival of the 2,000 reinforcements sent from the land of Zarahemla (see 56.27–28). At that point there would be ten thousand defenders

56.20 We do not know precisely when Helaman and his young warriors arrived in the city of Judea, but from the moment they did arrive, they aided the defenders in their continuing efforts to fortify the city against any attempt on the part of the Lamanites to overthrow the Nephites.

56.20.5—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

56.20.16—*ended*—The end of the 26th year of the reign of the judges would have occurred sometime during the first part of the year 65 BC.

56.20.28–30—*twenty and seventh*—The 27th year of the reign of the judges included portions of the years 65 and 64 BC.

56.21 The Nephite defenses had been designed by Moroni and were decidedly in favor of the defenders. Every experience had shown the Nephites that it was

18 And now it came to pass that when the Lamanites saw that Antipus had received a greater strength to his army, they were compelled by the orders of Ammoron to not come against the city of Judea, or against us, to battle.

19 And thus were we favored of the Lord; for had they come upon us in this our weakness they might have perhaps destroyed our little army; but thus were we preserved.

20 They were commanded by Ammoron to maintain those cities which they had taken. And thus ended the twenty and sixth year. And in the commencement of the twenty and seventh year we had prepared our city and ourselves for defence.

21 Now we were desirous that the Lamanites should come upon us; for

Alma 56:19
EM 2:584

far easier to maintain a position than it was to retake it. The Lamanites had learned to their own hurt that a direct assault on one of the Nephite cities was doomed to failure. A thousand men had died in the attempt on the city of Noah without a single loss of life on the part of Nephites. The loss of the four cities in the southwest quarter of the land of Zarahemla must have happened as the direct result of the perfidy of dissident Nephites on the inside of the forts.

56.21.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.22 The cities to the northward are not named, but we should probably assume that they were situated in the northwestern spur of the wilderness that curved toward the northeast along the curvature of the coast toward the narrow neck of land. It is clear that Antipus did not have sufficient numbers in his army to aid the northern cities in extending their bulwarks. Thus it was incumbent upon the garrison at Judea to see to it that the Lamanites did not bypass their position.

56.22.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.23 Once the defenses of the city of Judea were strengthened, the Lamanites would never venture to assault the city. But if they were to progress in their advance toward the narrow neck of land, they would need to establish a breach in the defenses elsewhere, most likely in a more northerly city which would serve as a staging area. The Nephites knew that this was their only alternative and therefore watched them carefully lest the Lamanites tried to sneak by the city of Judea. The Nephites hoped that they would attempt the foray because there was no way that they could directly assault the Antiparah or any of the other three occupied cities with their limited numbers.

56.24 Either the military intelligence of the Lamanites was inadequate or the prospect of meeting even a “little army” in open battle was too intimidating for the Lamanite commanders. The Lamanites had been soundly defeated before, even when the odds were four to one in their favor.

56.25 Moving against the city of Zarahemla would have been folly. The capital was located in the heart of the land and they could not hope to be victorious, even though there were sympathizers in the persons of the kingmen. Moving against the city of Nephiah would have taken them east of the city of Manti, inasmuch as the fortress was located between Manti and the city of Moroni. Ammoron certainly wished to have the western half of the land of Zarahemla in agitation in hopes of drawing more and more of Moroni’s forces away from the eastern seashore. The city of Nephi was far too close to the eastern front.

56.25.10—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from

we were not desirous to make an attack upon them in their strongholds.

22 And it came to pass that we kept spies out round about, to watch the movements of the Lamanites, that they might not pass us by night nor by day to make an attack upon our other cities which were on the northward.

23 For we knew in those cities they were not sufficiently strong to meet them; therefore we were desirous, if they should pass by us, to fall upon them in their rear, and thus bring them up in the rear at the same time they were met in the front. We supposed that we could overpower them; but behold, we were disappointed in this our desire.

24 They durst not pass by us with their whole army, neither durst they with a part, lest they should not be sufficiently strong and they should fall.

25 Neither durst they march down against the city of Zarahemla; neither durst they cross the head of Sidon, over to the city of Nephiah.

the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

56.25.18—*Sidon*—The river Sidon appears to have been a body of water located approximately midway between the sea east and the sea west. Its headwaters originated in the wilderness separating the land of Nephi from the land of Zarahemla and apparently marked one of the few passes through the wilderness.

56.25.24—*Nephibah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

56.26 It seems clear that their determination was in concert with the wishes of their king.

56.27 Although the Lamanite converts to the Gospel of Jesus Christ could not lift up their swords in their own defense because of the covenant that they had made with the Lord God of Israel, they were extraordinarily generous with all that they possessed.

56.27.12–13—*this year*—That is to say, the 27th year of the reign of the judges (see 56.20). The second month of that year would correspond to sometime during the latter half of the year 65 BC.

56.27.23—*fathers*—The people of Ammon were industrious in the absence of personal aggression and *were* mindful of the covenant that they had made with the Nephites that they would provide materially for those who were protecting them from their enemies (see 27.22–27).

56.28 Within two years, the supplies and reinforcements from the land of Zarahemla would become less than a trickle, the majority of what they would have would be from the people of Ammon. For this reason, Helaman would write to Moroni regarding their dire circumstances.

56.28.15—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

56.28.22–23—*ten thousand*—Helaman and Antipus were far more comfortable with ten thousand men in the city of Judea than they had been with eight thousand (see 56.19).

56.28.32–33—*their wives*—It seems unlikely that the two thousand men who joined Antipus at Judea brought their wives and children with them. These were the families of the men who had been stationed at the four cities that had been overrun by the Lamanites, plus those of the garrison that had been stationed in Judea when the war began.

56.29 The steady increase of men and supplies unnerved the Lamanites observing from the city of Antiparah. Helaman does not tell us exactly how the Nephites dealt with these forays. It may have been that the supply line was too well guarded for the Lamanite patrols to have any effect.

56.29.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teach-

26 And thus, with *their forces, they were determined to maintain those cities which they had taken.

{~~9~~—1830}

27 And now it came to pass in the second month of this year, there was brought unto us many provisions from the fathers of those my two thousand sons.

28 And also there were sent two thousand men unto us from the land of Zarahemla. And thus we were prepared with ten thousand men, and provisions for them, and also for their wives and their children.

29 And the Lamanites, thus seeing our forces increase daily, and provisions arrive for our support, they began to be fearful, and began to sally forth, if it were possible to put an end to our receiving provisions and

* p. 384

Alma 56:27
EM 1:163

ings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.29.9—*daily*—The two thousand men and the provisions that accompanied them did not all arrive in an hour, but were spread out over a period of time.

56.29.24—*sally*—This perfectly good English word derives from French and Latin sources which mean “to jump, rush forward, leap, burst forth”. The Lamanites attempted surprise attacks, but they were, in the beginning, ineffective ambushes.

56.30 The Lamanite army had been holed up in the city of Antiparah for nearly a year. We cannot be certain as to how well their material goods were being resupplied, but it would appear that they were becoming concerned because the Nephites were faring better than they were. The stratagem was an old one, used by the Israelites at the time that they took the city of Ai upon entering the land of Canaan. The city of Mulek, located on the eastern seashore of the land of Zarahemla, was retaken in a similar manner (see 52.19–36). Although recounted earlier in Mormon’s narrative, the capture of Mulek took place several months after Helaman and Antipus destroyed the army that had been holding the city of Antiparah.

56.30.4—*saw*—That is to say, they witnessed the forays issuing out of the city of Antiparah.

56.30.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.30.27—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.30.36–37—*little sons*—That is to say, the two thousand stripling warriors.

56.30.40–41—*neighboring city*—This city is not named, but apparently it was a fortress west of Antiparah and Judea that guarded any route the Lamanites might take along the shores of the west sea. The Lamanites had not captured that city, therefore the feint to reinforce it with men and provisions would be perceived as a certain threat against the Lamanite positions at Antiparah.

56.31 We cannot be absolutely certain as to the geography of this part of the land of Zarahemla, but we should assume that each of the cities built here were strategically placed, guarding the obvious, and perhaps only routes through the west wilderness. The attempt of Helaman’s men to pass by the city of Antiparah had to appear credible to the Lamanites or they would not have been persuaded to go for the bait.

56.31.10—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

56.31.25—*seashore*—Without question we should assume that the body of

strength.

30 Now when we saw that the Lamanites began to grow uneasy on this wise, we were desirous to bring a stratagem into effect upon them; therefore Antipus ordered that I should march forth with my little sons to a neighboring city, as if we were carrying provisions to a neighboring city.

31 And we were to march near the city of Antiparah, as if we were going to the city beyond, in the borders by the seashore.

water here is what is presently called the Pacific Ocean.

56.32 It would appear that the trail that Helaman and his sons took was through a defile in the wilderness, the cities of Judea and Antiparah located at strategic points along the road. The Lamanites must have thought to cut off the little army of two thousand from any possibility of retreat back to Judea and in this they were successful. By the same token, however, the Lamanite army itself would be likewise cut off from any retreat back to the city of Antiparah because the army of Antipus had closed in behind them. Antipus feared no flank attack because the main force of Antiparah was already in pursuit of Helaman's young men.

56.32.11–12—*as if*—The implication here is that Helaman's soldiers were not really carrying supplies. This would have become obvious once the Lamanites began to give chase, the stripling warrior moving quickly through the wilderness, but by then Antipus' men would have been on their flank.

56.33 We know that the "little army" of Helaman was at that time no more than two thousand young men. We are not privy as to the numbers of the force that pursued them northward from Antiparah. As to the soldiers in Antipus' army we may only speculate. Certainly there could be no more than eight thousand if he had taken every man available to him. How many men were left to guard the city of Judea in his absence? How many men would be required to "maintain" a city which was capable of housing ten thousand soldiers, plus the women and children who pertained to at least six thousand of them? Antipus may have had as many as five or six thousand men with him. The numerical advantage would not be great for the Nephites, but the fact that the army of Antiparah would be caught in a pincer movement between the men of Antipus and Helaman would give them a great tactical advantage.

56.33.7—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.33.44—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

56.34 We may only speculate about the numerical strength of the army of Antiparah. We may suppose that there were at least two or three times as many Lamanites as there were in Helaman's little army, perhaps as many as six thousand men. The Lamanites wished to make quick work of Helaman's men. There could have been considerable more, however, if they considered the foray as sport. If Antipus had six thousand men or so with him, he and the Lamanite army may have been evenly matched, save for the fact that when they armies engaged one another, Antipus and his men would be exhausted from the chase.

56.34.6—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by

32 And it came to pass that we did march forth, as if with our provisions, to go to that city.

33 And it came to pass that Antipus did march forth with a part of his army, leaving the remainder to maintain the city. But he did not march forth until I had gone forth with my little army, and came near the city Antiparah.

34 And now, in the city Antiparah were stationed the strongest army of the Lamanites; yea, the most numerous.

Helaman and his men.

56.34.14—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.35 The Lamanites had been monitoring the activities of the Nephites and knew immediately when Helaman and his young men had left the confines of the city of Judea.

56.36 If we imagine an east-west defile through the west wilderness, the city of Judea lying slightly north and east of Antiparah, then we can visualize the army of Helaman moving quickly through the pass toward the unnamed city near the seashore. After the Lamanite army from Antiparah was clearly committed to the chase, Helaman would have turned northward through the desolate lands, with the seashore on his left and the nearly impassable spur of west wilderness on his right. Helaman could not easily double back without facing the Lamanites, but neither could the Lamanites veer off to the east or west. Turning back on their own track southward would have placed them in direct conflict with Antipus' army.

56.36.25—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.37 The Lamanites really had no option but to overtake Helaman before the army of Antipus closed with them on their southern flank. They immediately perceived the untenable position of being in a pincer movement.

56.37.4—*considerable*—Modern infantry can usually maintain about three miles per hour, depending on terrain. A twelve-hour day, would make for a thirty-six-mile trek. "Fleeing" a pursuing army may have motivated a far greater distance travelled before nightfall. The troop movement mentioned before assumed a fifty-minute march followed by a ten-minute break. We do not know how the Nephites or the Lamanites instructed their men in these matters.

56.37.15—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.38 Antipus knew precisely what the Lamanites were attempting. Camping for the night with hostiles on one's heels must have had some interesting aspects to it.

56.38.2—*Antipus*—We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

35 And it came to pass that when they had been informed by their spies, they came forth with their army and marched against us.

{¶—1830}

36 And it came to pass that we did flee before them, northward. And thus we did lead away the most powerful army of the Lamanites;

37 Yea, even to a considerable distance, insomuch that when they saw the army of Antipus pursuing them, with their might, they did not turn to the right nor to the left, but pursued their march in a straight course after us; and, as we suppose, it was their intent to slay us before Antipus should overtake them, and this that they might not be surrounded by our people.

38 And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night.

{¶—1830}

56.39 The Lamanites were determined to overtake the army of Helaman, perhaps doing away with breakfast in order to accomplish the task.

56.39.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.39.23–24—*sufficiently strong*—The numerical ratio was decidedly lopsided, at least a two- or three-to-one edge on the part of the Lamanites. In addition, Helaman’s young men were untried troops, notwithstanding the fact that they had been in the military for about a year.

56.40 Thus, the march continued into its second day. One wonders at the mileage that would have been traversed after the thirty-five miles of the day before. Some infantry units in the modern era have travelled as much as 40 miles in eighteen hours and one unit travelled more than 62 miles in four days under extremely adverse conditions. The sons of Helaman were young and strong, but even for them, this was an exhausting flight.

56.41 Again, the Lamanites were faced with the same dilemma. They could not afford to have the army of Antipus catch up with them before they had an opportunity to destroy those who were under Helaman’s command.

56.41.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.42 The Lamanites were unsuccessful in their plan because Antipus was more motivated to save the life of his friend Helaman and those of the young men under his command.

56.42.24–25—*third day*—Meaning, of course, that the original feint had taken place on the first day of the seventh month.

56.42.28–29—*seventh month*—Of the 27th year of the reign of the judges or about the time of the commencement of the year 64 BC.

56.43 The Lamanites were not above using stratagems of their own to lure the Nephites into battle, as Helaman well knew. They were not particularly adept at the practice, but they attempted them anyway. The issue was whether the young men should chance possible destruction by turning south to engage the Lamanites who may have been laying in wait for them. Helaman knew that Antipus may have already engaged the Lamanites from the south, but there was no way to know for certain without moving into harm’s way.

56.43.8—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.44 These were untried young men to whom Helaman was putting the

39 And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us. Now we were not sufficiently strong to contend with them; yea, I would not *suffer that my little sons should fall into their hands; therefore we did continue our march, and we took our march into the wilderness.

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40 Now they durst not turn to the right nor to the left lest they should be surrounded; neither would I turn to the right nor to the left lest they should overtake me, and we could not stand against them, but be slain, and they would make their escape; and thus we did flee all that day into the wilderness, even until it was dark.

{~~9~~—1830}

41 And it came to pass that again, when the light of the morning came we saw the Lamanites upon us, and we did flee before them.

Alma 56:41–50
EM 1:142
Alma 56:41–56
CR86-A 55

42 But it came to pass that they did not pursue us far before they halted; and it was in the morning of the third day of the seventh month.

43 And now, whether they were overtaken by Antipus we knew not, but I said unto my men: Behold, we know not but they have halted for the purpose that we should come against them, that they might catch us in their snare;

44 Therefore what say ye, my sons,

question. They may have had some static training as they were residing in the city of Judea with Antipus' regular soldiers, but they had never been in the heat of battle in the strength of their own arms.

56.45 The courage of these young men flowed from the love and confidence which they had in the words of their mothers, all of whom were deeply spiritual women, filled with the power and influence of the Holy Ghost. They knew by revelation that if their boys would be faithful to that which they knew was right, they would not fall in battle. These boys knew where they stood before God and as a result did not fear anything that Helaman would ask them to do.

56.45.10—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

56.45.24—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

56.46 By the power of personal revelation, the young men were aware that the real threat was not against them, but against the men of Antipus. They also knew that their cause was just, that the defense of the Nephite homelands was in accordance with the mind and will of God.

56.46.68—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.47 The young men in Helaman's army did not fear death itself, even if they were to die, for they knew where they stood before God. The prospect of leaving mortality, even at a young age, did not trouble them, for they knew that great blessings awaited them. Additionally, they did not doubt the conviction of their mothers that their lives would be spared during the various conflicts into which they would be thrust. Therefore, death did not really loom as much of a threat over them as it did the rest of the Nephites.

56.48 The mothers of these young men had all received the Gospel at the hands of the sons of Mosiah and their companions. They had waded through great personal affliction and extreme inconvenience both in the land of Nephi and in the land of Zarahemla. They had been tried and tested and had not been found wanting. Their testimonies and the testimonies of their husbands were strong; these young men had grown up in that deeply spiritual atmosphere.

56.49 The return of Helaman and his stripling warriors along their own track to confront the army of the Lamanites was fortunate indeed. Had they not done so, the entire foray would have been a debacle, resulting in the loss of Judea and many of the other cities that lay to the north of Antiparah.

56.49.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teach-

will ye go against them to battle?

45 And now I say unto you, my beloved brother Moroni, that never had I seen so great courage, nay, not amongst all the Nephites.

46 For as I had ever called them my sons (for they were all of them very young) even so they said unto me: Father, behold our God is with us, and he will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus.

47 Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

48 And they rehearsed unto me the words of their mothers, saying: We do not doubt our mothers knew it.

{¶—1830}

49 And it came to pass that I did return with my two thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced.

Alma 56:46–47
EM 4:1578
Alma 56:46–56
EM 1:166

Alma 56:47
EM 1:163, 195
EM 2:584
EM 4:1578
CR81-A 93
CR90-O 43
CR00-O 16
Alma 56:47–48

EM 1:152
EM 2:964
CR94-A 56
CR99-A 40

Alma 56:47,56
CR82-O 34

Alma 56:48
CR90-O 43
CR94-A 121

ing of the prophets, seers, and revelators of the Lord God of Israel.

56.49.27—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.50 Although we may not speak with complete certitude, we may probably assume that the young men with Helaman were not as burdened with equipment as the men in Antipus' army. The stripling warriors had been outfitted to look like they were carrying provisions to the unnamed city on the seashore, but in fact were not. They were equipped for speed that they might easily outrun any pursuers, to lead the Lamanites away from the city of Antiparah. We might suppose that Antipus' men were in full battle gear, whatever constituted that array. If our estimates have any merit at all, the men had participated in a forced march for the better part of two days, traversing between sixty and seventy miles before they began to wage war against the Lamanites. The impending victory of the Lamanites over the Nephites was probably the result of vastly superior numbers. The Lamanites had travelled the same distance, had exhausted themselves as had the men of Antipus, but were in a position to outfight the Nephites simply because there were so many more of them. The army of Helaman was tired as well, but had probably travelled the distance with less gear. The attack on the flank of the Lamanite army would have been respite indeed for the other Nephite soldiers.

56.50.4—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.50.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.51 We may wonder at the loss of Antipus and his captains at the very beginning of the battle. We may simply be witnessing one of the practices of war among the children of Lehi, that those in command truly led their men into battle. On the other hand, the leadership of the Nephite army may have put themselves at risk as an expression of their anxiety for the two thousand young men who had sacrificed much to be a part of the defense of the land of Zarahemla. After nearly a year in close contact with the sons of the people of Ammon, the Nephite soldiers, particularly the chief captains, must have come to love them dearly. In addition, the life of the high priest of the Church of Jesus Christ was also in jeopardy.

56.51.2—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.51.46—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

50 The army of Antipus being weary, because of their long march in so short a space of time, were about to fall into the hands of the Lamanites; and had I not returned with my two thousand they would have obtained their purpose.

51 For Antipus had fallen by the sword, and many of his leaders, because of their weariness, which was occasioned by the speed of their march—therefore the men of Antipus, being confused because of the fall of their leaders, began to give way before the Lamanites.

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56.52 The rout of Antipus was in full sway when the sons of Helaman descended upon the Lamanite stragglers, sweeping them away in their attempt to engage the main body of the enemy. The two thousand stripling warriors became more than an annoyance; they had become a determined threat.

56.52.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.52.27—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

56.53 The discipline of the Nephite army is here manifested, testifying to the world that the sentiments of the fallen leadership of Antipus’ army were universally shared by the rest of the soldiers. New leaders could arise from the ranks because they were of the same mind as Antipus and his captains. The same could not be said of the Lamanites. The Lamanites had no choice but to wheel about to face the onslaught of the two thousand young men who were ravaging their flank. When they did so, their southern flank was exposed to the remnants of Antipus’ army which were quickly reassembling into combat order. They came at the rear of the Lamanites with renewed vigor. The dismay of the Lamanites must have been immediate.

56.53.6—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.53.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.54 The Lamanites had no place to run. If our assumptions regarding the terrain be correct, the garrison from the city of Antiparah were boxed in on the west and the east. To the west lay the Pacific Ocean, the “west sea” of the narrative. On the east lay the rugged, almost impassable, terrain of the northern spur of wilderness that served as the western boundary of the inhabited regions of the land of Zarahemla. On their north the two thousand young men of Helaman who, though inexperienced were effectively distressing all who came in contact with them. On their south the renewed soldiers of Antipus were preventing any escape by the Lamanites back to the city of Antiparah. The Lamanites had no stomach for annihilation.

56.54.12—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

*52 And it came to pass that the Lamanites took courage, and began to pursue them; and thus were the Lamanites pursuing them with great vigor when Helaman came upon their rear with his two thousand, and began to slay them exceedingly, insomuch that the whole army of the Lamanites halted and turned upon Helaman.

* p. 386

53 Now when the people of Antipus saw that the Lamanites had turned them about, they gathered together their men and came again upon the rear of the Lamanites.

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54 And now it came to pass that we, the people of Nephi, the people of Antipus, and I with my two thousand, did surround the Lamanites, and did slay them; yea, insomuch that they were compelled to deliver up their weapons of war and also themselves as prisoners of war.

56.54.16—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.54.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.55 The courage of the stripling warriors was unquestioned. The faithful love of their parents was a *fait accompli*. The only caveat to the promises extended by the mothers of the boys was that they must not doubt the divine protection that had been invoked upon them. Had there been any of the two thousand in the midst of battle who wavered in their confidence? Had the violence and distress of hand-to-hand combat unnerved any of them such that they had become susceptible to death through fear?

56.56 The defeat of the army of Zerahemnah and the forces of the Zoramites had been miraculous, Moroni and his men overpowering a vastly superior force near the headwaters of the river Sidon. Yet the strength and diligence of the two thousand sons of the people of Ammon far exceeded that which had ever been manifested among the Nephites. The spirit of God was upon the young men as they fought, a spirit which the Lamanites no doubt could sense as the boys drew near to them. The Lamanites quickly realized that they could not stand before these determined young men and that there was no respite in the other direction. There was nothing for it but to surrender.

56.56.52—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.57 It would be interesting to know the exact route the prisoners of war and the remnants of the Nephite army took in order to accomplish the orders of Helaman. Given the nature of the terrain, it would seem logical to conclude that the entire body retraced their steps back to the east-west pass near the cities of Antiparah and Judea. If so, then the utter defeat of the garrison of Antiparah would have been visible to the few Lamanites who remained within the walls of the city. Once through to the city of Judea, the prisoners of war and their guards would have continued towards the heartland of the land of Zarahemla to deliver the prisoners to the military leaders stationed there. Helaman and the rest of the army, including the two thousand young men, would have resumed their duties defending the city of Judea. We are not told of the number of casualties experienced by either side. The loss of Antipus and many of his officers, the immediate leadership of the army was directly affected. The battle between the garrisons of Judea and Antiparah had taken place during the first part of the seventh month of the 27th year of the reign of the judges (see 56.42). No action would be taken against the city of Antiparah for another year and a half, notwithstanding the fact that the vast majority of its defenders were either killed or had been made prisoners of war. During this time the rank and file of the Nephite army of the west was reorganized under Helaman's direction. Men like Gid and Teomner would rise to the occasion.

56.57.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi

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55 And now it came to pass that when they had surrendered themselves up unto us, behold, I numbered those young men who had fought with me, fearing lest there were many of them slain.

56 But behold, to my great joy, there had not one soul of them fallen to the earth; yea, and they had fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites, that they did frighten them; and for this cause did the Lamanites deliver themselves up as prisoners of war.

57 And as we had no place for our prisoners, that we could guard them to keep them from the armies of the Lamanites, therefore we sent them to the land of Zarahemla, and a part of those men who were not slain of Antipus, with them; and the remainder I took and joined them to my stripling Ammonites, and took our march back to the city of Judea.

Alma 56:56
EM 1:195
EM 2:584
CR82-O 36
CR02-O 46

Alma 56:57
EM 1:195

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

56.57.32—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

56.57.44—*Antipus*—The commanding officer of the Nephites appointed by Moroni during the war against Amalickiah and Ammoron. We cannot state with certainty exactly when Antipus was given this particular task to defend the southwest quarter of the land of Zarahemla, but it is likely that it was before the Lamanite incursions began.

56.57.58—*Ammonites*—In reference to the people of Ammon; that is to say, the converts of the sons of Mosiah during their ministry in the land of Nephi among the Lamanites. Elsewhere they are referred to as the Anti-Lehi-Nephies. In this particular case, the title is in reference to the sons of these people who volunteered during the war because their paraents were under oath not to take up arms against their brethren.

56.57.68—*Judea*—Although we cannot be absolutely certain, it seems clear that Judea was one of the fortified cities established by Moroni along the southern border of the land of Zarahemla protecting any accesses from the narrow strip of wilderness. It undoubtedly lay west of the city of Manti, but apparently somewhat north as well, protecting a portion of the northwest spur of the wilderness that formed the western frontier of the land of Zarahemla.

{Chapter XXVI; continued}
(Chapter 57)

{9—1830}

57.1 During the first three days of the seventh month of the 27th year of the reign of the judges, the Nephites forces under the command of Antipus and Helaman had led away and had incapacitated the largest Lamanite army on the western front of the war between Ammoron and the land of Zarahemla (see 56.42). The fall of Antiparah took place no later than the end of the 28th year of the judges (see 57.5). The letter to Helaman from Ammoron took place sometime during that year and a half. Moroni received a similar letter from Ammoron at the beginning of the 29th year of the reign of the judges. It would appear that the king of the Lamanites was beginning to feel a manpower crunch, probably because many of the remaining Lamanites in the land of Nephi were becoming far more reluctant to participate in a war that was not going particularly well.

57.1.13—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

57.1.39—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

1 AND now it came to pass that I received an epistle from Ammoron, the king, stating that if I would deliver up those prisoners of war whom we had taken that he would deliver up the city of Antiparah unto us.

Alma 57
EM 1:150,
151, 163,
165, 183,
196, 201
EM 2:584
CR81-A 93
Alma 57:1
MD 230

57.2 Most of the garrison that had maintained control of the city of Antiparah was either dead or being held captive in the land of Zarahemla. It is clear that Ammoron was in no position to send reinforcements to stabilize the situation in that part of the land. The remnants of the garrison no doubt trembled at the anticipated assault on Antiparah, which did not come during the ensuing eighteen months in large measure because the Nephite army in Judea was depleted and unorganized. By the time Ammoron's letter arrived, Helaman was far more confident as to what his army could do. His reply to Ammoron was not bravado in any fashion; it was a statement of fact.

57.2.22—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

57.3 The only prisoners of war that the Lamanites had spared were the chief captains of the armies that were garrisoned at the cities captured by Ammoron's men in the early days of the campaign (see 56.12). We have speculated as to why Ammoron may have proceeded in this fashion. To exchange prisoners would have subverted his plans for those highly prized men.

57.3.2—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

57.3.24—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

57.4 As the armies of the Nephites began to array in the space between the cities of Judea and Antiparah, the defenders of the latter city realized that there was no way they could survive Helaman's assault. They therefore abandoned all hope of maintaining control of the city.

57.4.3—*people*—That is to say, the Lamanite soldiers who remained of the original garrison after the debacle of eighteen months before.

57.4.5—*Antiparah*—Another fortress located near the wilderness and clearly situated near the west sea (see 56.30–33). It would appear that the city of Judea was situated slightly north and east of the city of Antiparah. After the destruction of the Lamanite army stationed there, nearly a year and a half would pass before Antiparah was retaken by Helaman and his men.

57.5 The end of the 28th year of the reign of the judges corresponds to sometime during the first part of the year 63 BC.

57.6 The arrival of the six thousand men was a tremendous boost in the manpower available Helaman in his effort to regain the three remaining cities lost to the Lamanites. Prior to these reinforcements arriving, the maximum number of Nephite troops in Judea had been about ten thousand (see 56.28). After the second month of the 27th year, the Nephites had lost an undetermined number of men in their battle with the decoyed army from the city of

2 But I sent an epistle unto the king, that we were sure our forces were sufficient to take the city of Antiparah by our force; and by delivering up the prisoners for that city we should suppose ourselves unwise, and that we would only deliver up our prisoners on exchange.

3 And Ammoron refused mine epistle, for he would not exchange prisoners; therefore we began to make preparations to go against the city of Antiparah.

4 But the people of Antiparah did leave the city, and fled to their other cities, which they had possession of, to fortify them; and thus the city of Anti*parah fell into our hands.

5 And thus ended the twenty and eighth year of the reign of the judges.

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6 And it came to pass that in the commencement of the twenty and ninth year, we received a supply of provisions, and also an addition to our army, from the land of Zarahemla, and from the land round

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Antiparah, including their chief captain Antipus. The combined forces at the beginning of the 29th year, however, must have been at a comforting level for the first time since the war began.

57.6.9—*commencement*—The commencement of the 29th year of the judges corresponds to the beginning of the second part of the year 63 BC.

57.6.33—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

57.6.48—*sixty*—It should probably be assumed that these sixty young men were extremely young, having come of age since the time that Helaman first organized the stripling warriors nearly three years before (see 56.9).

57.6.54—*Ammonites*—In reference to the people of Ammon; that is to say, the converts of the sons of Mosiah during their ministry in the land of Nephi among the Lamanites. Elsewhere they are referred to as the Anti-Lehi-Nephies. In this particular case, the title is in reference to the sons of these people who volunteered during the war because their paraents were under oath not to take up arms against their brethren.

57.6.81—*provisions*—By the end of the 29th year of the reign of the judges, however, Helaman and his army would be in dire straits for a want of food and reinforcements on at least two occasions, no doubt reflecting the Pahoran's uneasy situation in the city of Zarahemla (see 58.7, 58.34, and 61.3–5).

57.7 It should be noted that in all of Helaman's efforts for recapturing the cities taken by Ammoron's men, there was never a direct assault. Moroni's defensive infrastructure was virtually unassailable if there were sufficient defenders. The army that had been guarding Antiparah was far too small to successfully defend the walls against the Nephite forces and so they simply fled. The siege of Cumeni effectively forced the Lamanites to surrender because they could not afford to sally forth out of the city to do battle, for that would merely serve as a war of attrition, and because the forces of the Nephites were sufficient strong to keep provisions from arriving into the city. To persist in their defense of the city of Cumeni would mean to eventually starve to death.

57.7.25—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

57.8 The intelligence-gathering of the Nephites was superb; the quartermaster activities of the Lamanites far too predictable.

57.8.23—*part*—As each of the cities were retaken, Helaman was forced to place sufficient garrisons within the defenses in order to prevent the Lamanites from recapturing them. Given that these fortresses all bordered on the narrow strip of wilderness, such an eventuality was ever-present.

57.8.35—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

about, to the number of six thousand men, besides sixty of the sons of the Ammonites who had come to join their brethren, my little band of two thousand. And now behold, we were strong, yea, and we had also plenty of provisions brought unto us.

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7 And it came to pass that it was our desire to wage a battle with the army which was placed to protect the city Cumeni.

8 And now behold, I will show unto you that we soon accomplished our desire; yea, with our strong force, or with a part of our strong force, we did surround, by night, the city Cumeni, a little before they were to receive a supply of provisions.

57.9 To have made forays during the daylight hours would have been suicide for the Lamanites, given the number of Nephite soldiers that had been arrayed around the city of Cumeni. The nighttime attempts to discourage the Nephites in their determination to prevent provisions from arriving proved to be utter failures. The Nephites were far too disciplined and vigilant.

57.9.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.10 The trails through the wilderness by which the captured cities might be provisioned were limited and well-known. The provision-laden Lamanites were easily surrounded and taken into custody.

57.10.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.10.24—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

57.11 The Lamanites in the city of Cumeni were a stubborn lot. They had unsuccessfully attempted to break the siege during the many days that it had been established. The forces of the city were far too limited to have any effect on the Nephite strategy. It would also appear that the Lamanite suppliers were unaware of the circumstances or were unable to send a sufficient number of men with the provisions in order to force their way into Cumeni.

57.11.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.11.36—*Judea*—We may not know exactly why the provisions were sent to Judea rather than Antiparah, but if our geographical assumptions are correct, Antiparah lay to the southwest through the western spur of the wilderness. It would appear that Cumeni lay more to the southeast and, perhaps, somewhat closer than the other city.

57.11.44—*Zarahemla*—Although the prisoners of war were initially sent to the city of Zarahemla, one wonders if they remained there; if there had been a prison established in the capital city for the vast numbers of Lamanites who had been capture on the western battle front. Might the prisoners have been sent on to the city of Bountiful? If not, then could the mounting numbers of Lamanite warriors held in Zarahemla been one of the reasons why the kingmen thought to exercise their options against the constituted rule of the judges?

57.12 The defenders of Cumeni were not defeated in hand-to-hand combat, but rather they were defeated by noncombative stratagem. Much of the ensuing belligerence undoubtedly resulted from the manner in which the forces at Cumeni were taken prisoner. When an opportunity came to break away while being transported to the city of Zarahemla (see 57.30–34), the Lamanites died by the hundreds attempting to join another army sent by Ammoron, in addition to the rebellious two thousand that died shortly after

9 And it came to pass that we did camp round about the city for many nights; but we did sleep upon our swords, and keep guards, that the Lamanites could not come upon us by night and slay us, which they attempted many times; but as many times as they attempted this their blood was spilt.

10 At length their provisions did arrive, and they were about to enter the city by night. And we, instead of being Lamanites, were Nephites; therefore, we did take them and their provisions.

11 And notwithstanding the Lamanites being cut off from their support after this manner, they were still determined to maintain the city; therefore it became expedient that we should take those provisions and send them to Judea, and our prisoners to the land of Zarahemla.

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12 And it came to pass that not many days had passed away before the Lamanites began to lose all hopes of succor; therefore they yielded up the city unto our hands; and thus we had accomplished our designs in obtaining the city Cumeni.

the surrender of the city (see 57.14).

57.12.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.12.44—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

57.13 The large Lamanite garrison was disarmed as they exited from the city of Cumeni, but they were not a defeated body of men.

57.13.15—*enormity*—The total number of Nephite combatants could not have been more than 16,000. Many of these, however, had been given charge of the cities of Judea and Antiparah as the military efforts focused on Cumeni. How many men were needed in order to defend a typical Nephite fortification? How many Lamanites surrendered to Helaman after the siege? Three thousand? Four thousand? Two thousand of the defenders were killed when they attempted to break away into the wilderness (see 57.14). How many more were being escorted to the city of Zarahemla when they heard of the advancing army sent by Ammaron? How many of them died on the swords of their Nephite guards? If we assume a total garrison for a city was comprised of approximately four thousand troops, then Judea and Antiparah would have required about half of Helaman's army to maintain. Assuming optimal numbers, that would have left less than eight thousand men in the Nephite army that besieged the city of Cumeni. If the Lamanite garrison had been of a similar size, then the problem that Helaman's men faced was that they needed four thousand men to take control of and defend Cumeni and the other four thousand were assigned to somehow keep the four thousand Lamanite prisoners of war in check. This ratio no doubt encouraged the Lamanite captives to attempt freedom, in spite of the fact that they had already surrendered their weapons. If our assumptions are correct, half of the Lamanites died in their first rebellion. On the road to Zarahemla, the second rebellion occurred in the which the greater part of the captives died, certainly more than a thousand, perhaps as many as fifteen hundred. That would have left approximately five hundred or so of the Cumeni garrison that made it into the wilderness to rejoin the Lamanite army.

57.14 We do not know what period of time was spent in preparing the Lamanite prisoners of war for transport to the city of Zarahemla, but all efforts to completely subdue them were filled with disdainful opposition. The death of the two thousand did not transpire overnight. All resistance on the part of the Lamanites was a forlorn hope, no doubt inspired by the dissident Nephites who were their chief captains.

57.15 With the shortage of food and other supplies, which were barely sufficient for the Nephite army, the Lamanite prisoners of war had to be taken elsewhere. Hence, the plan to again send a contingent of men northward in order to deliver the captives to the prisons that had been established for them.

13 But it came to pass that our prisoners were so numerous that, notwithstanding the enormity of our numbers, we were obliged to employ all our force to keep them, or to put them to death.

14 For behold, they would break out in great numbers, and would fight with stones, and with clubs, or whatsoever thing they could get into their hands, insomuch that we did slay upwards of two thousand of them after they had surrendered themselves prisoners of war.

15 Therefore it became expedient for us, that we should put an end to their lives, or guard them, sword in hand, down to the land of Zarahemla;

57.15.27—*Zarahemla*—Although the prisoners of war were initially sent to the city of Zarahemla, one wonders if they remained there; if there had been a prison established in the capital city for the vast numbers of Lamanites who had been capture on the western battle front. Might the prisoners have been sent on to the city of Bountiful? If not, then could the mounting numbers of Lamanite warriors held in Zarahemla been one of the reasons why the kingmen thought to exercise their options against the constituted rule of the judges?

57.15.50—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.16 The body of prisoners of war and their guards were led by Gid, one of the officers that had risen to a position of responsibility after the death of Antipus. He had prospered under the tutelage of Helaman. We are not told how many guards were sent. If we assume a one-to-one ratio between the prisoners and their guards, then perhaps as many as two thousand of the standing army were commanded to take the Lamanites to the city of Zarahemla. The maximum numbers that could possibly be left to defend the city of Cumeni would have been the two thousand and sixty stripling warriors from among the people of Ammon, and the four thousand appointed to form the garrison of Cumeni. It is probable, however, that there were far less than that number. A thousand Nephite lives would be lost during the defense of Cumeni the day after the prisoners of war left the city.

57.16.32—*Zarahemla*—Although the prisoners of war were initially sent to the city of Zarahemla, one wonders if they remained there; if there had been a prison established in the capital city for the vast numbers of Lamanites who had been capture on the western battle front. Might the prisoners have been sent on to the city of Bountiful? If not, then could the mounting numbers of Lamanite warriors held in Zarahemla been one of the reasons why the kingmen thought to exercise their options against the constituted rule of the judges?

57.17 One wonders as to why the 2,000 stripling warriors and the other men with Helaman were exposed to the attack of the Lamanite army sent by Ammoron. Hopefully they were already ensconced within the walls of the city of Cumeni. If they were, then the number of defenders was considerably less than what we had assumed earlier (see 57.13.15 and 57.16); that is to say, about four thousand not including the sons of Helaman. It is also possible that the invading army was, indeed, so “numerous” that six thousand defenders were hard-pressed to hold the city. Two thousand reinforcements under the command of Gid would have been welcome.

57.17.9—*morrow*—That is to say, the next day.

57.17.24—*prisoners*—That is to say, the Lamanite prisoners of war that had surrendered, precipitating the recapture of the city of Cumeni. Although they did not know at the time, some of the attacking army were remnants of the contingent that had been sent the day before to the city of Zarahemla under the direction of Gid.

57.17.28—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

and also our *provisions were not any more than sufficient for our own people, notwithstanding that which we had taken from the Lamanites.

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16 And now, in those critical circumstances, it became a very serious matter to determine concerning these prisoners of war; nevertheless, we did resolve to send them down to the land of Zarahemla; therefore we selected a part of our men, and gave them charge over our prisoners to go down to the land of Zarahemla.

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17 But it came to pass that on the morrow they did return. And now behold, we did not inquire of them concerning the prisoners; for behold, the Lamanites were upon us, and they returned in season to save us from falling into their hands. For behold, Ammoron had sent to their support a new supply of provisions and also a numerous army of men.

57.17.47—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

57.18 Helaman does not give us any indication as to how the two sides were arrayed or how any of the subsequent tactics of the Lamanites put the Nephite defenders of Cumeni at risk. There is the distinct possibility, however, that much of the Nephite force was not within the walls of the city when the Lamanites attacked. The design of the Nephite defenses were such that there was only a narrow opening through which anyone could gain access (see 49.4 and 49.18–23). That was the genius of the bulwark. If the Nephite army were outside of the city, they would have had no practical way to get everyone inside in just a few minutes. They would have been forced to fight in an open battlefield with only a few at a time passing through the gates to defend the walls. The Nephite soldiers had not fought a serious battle in the open since the fall of Antipus two years before. The city of Antiparah had been abandoned by its defenders and the city of Cumeni had fallen as the result of a siege. It is likely that Gid's men were able to fall on the flank of the attacking Lamanite army.

57.19 Again, we do not know precisely where the Ammonite youth were placed in the battle, but it is clear that they constituted a frontline defense of rest of the army who were probably trying to get into the city of Cumeni. It must have been an unnerving experience for the Lamanites to be face to face with such a determined lot of grim, young warriors who were clearly Lamanites themselves.

57.19.20—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.20 Again, it is difficult to visualize the course of events during the battle of Cumeni. It is hard to imagine how the Nephite army could “give way” if they were all within the walls of the city of Cumeni. If the Nephites had been caught outside the walls of the city, however, “giving way” could mean nothing more than the ranks beginning to retreat away from the walls of the city, bereft of any hope of getting into the fortress through the entrance. The stripling warriors, however, were not about to allow the city to fall back into the hands of the Lamanites.

57.20.15—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.21 The sons of Helaman were not afraid to die, if that were to be their lot. They had been promised by their mothers, however, that if they did not doubt, not one of them would lose their lives in combat (see 56.46–48). Therefore, they had every confidence in their captain, particularly since he was also the high priest of the Church of Jesus Christ in the land of Zarahemla.

57.22 For the second time the 2,000 stripling warriors had proven themselves

{9—1830}

18 And it came to pass that those men whom we sent with the prisoners did arrive in season to check them, as they were about to overpower us.

19 But behold, my little band of two thousand and sixty fought most desperately; yea, they were firm before the Lamanites, and did administer death unto all those who opposed them.

20 And as the remainder of our army were about to give way before the Lamanites, behold, those two thousand and sixty were firm and undaunted.

21 Yea, and they did obey and observe to perform every word of command with exactness; yea, and even according to their faith it was done unto them; and I did remember the words which they said unto me that their mothers had taught them.

22 And now behold, it was these my

Alma 57:21
EM 2:964
CR81-A 93
CR84-O 77
CR92-A 15
CR96-A 109
CR98-O 57

in the heat of battle. The valor and leadership of Gid was also exemplary in every way.

57.22.35—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.22.39–40—*driven back*—Again, the implication here is that the Lamanites were pursued out of the region controlled by the fortress of Cumeni, into the wilderness that separated Cumeni and Manti. Had all of the Nephites been established in the city proper, it is unlikely that they would have ventured after the fleeing Lamanites. Once the Lamanite ranks broke, however, and since the Nephites were probably outside the city, the defenders were free to follow after them *en masse*.

57.22.45—*Manti*—This captured fortress held by the Lamanites was located near the headwaters of the river Sidon

57.23 A thousand of the Nephite defenders of the city of Cumeni lost their lives in this battle (see 57.26), which constituted a “great loss” as far as Helaman was concerned. We are not privy as to why Helaman felt this way and what exactly motivated his estimation. There are casualties in every war. During the past two years, however, hardly a life had been lost in battle. Thus, the loss of a thousand at once would have seemed horrifying. There also may have been the fact that 1,000 deaths may have been a greater percentage of the army than we have supposed up until this point. The entire army of Helaman had no more than 16,000 men, and half of those were probably holding the cities of Judea and Antiparah. There could have been as many as 8,000 Nephites engaged in the battle of Cumeni, but there were probably far less. The fewer the number of Nephites at Cumeni, the more tragic the loss of a thousand becomes, both from a military and a brotherhood point of view. The battle had cost them more than twelve percent of their forces.

57.23.6—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

57.24 The survey of the battlefield produced great sorrow and amazement. About ten percent of the sons of Helaman were among the dying, but survived because of the tender mercies of their fellow soldiers. All 2,060 of the young warriors had been seriously wounded, having been in the forefront of the battle, but none had perished of their injuries. The Nephites had lost a thousand of their men.

57.24.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.25 The survival of all of the young Ammonite soldiers was a miracle, particularly in light of the fact that they had been in the thick of battle the entire time the Lamanites were assaulting the defenders. Statistically, at least two hundred and fifty of them should have perished during the confrontation, especially when one considers the relative youth and inexperience of the sons of Helaman in military matters.

sons, and those men who had been selected to convey the prisoners, to whom we owe this great victory; for it was they who did beat the Lamanites; therefore they were driven back to the city of Manti.

23 And we retained our city Cumeni, and were not all destroyed by the sword; nevertheless, we had suffered great loss.

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24 And it came to pass that after the Lamanites had fled, I immediately gave orders that my men who had been wounded should be taken from among the dead, and caused that their wounds should be dressed.

25 And it came to pass that there were two hundred, out of my two thousand and sixty, who had fainted because of the loss of blood; nevertheless, according to the goodness of God, and to our great astonishment,

Alma 57:25
EM 2:584
CR98-O 57
CR02-O 46

57.26 At least one-eighth of the Nephite army that fought at the battle of Cumeni lost their lives, one thousand out of a probable eight thousand. If one removes the stripling warriors from the tally, a full sixth of the Nephite warriors perished. Using that ratio, 333 of the Ammonite young men should have died in battle. The more one contemplates the battle and its aftermath, the more one recognizes that only divine intervention and the tender mercies of the survivors of the battle were able to deliver those young men from the jaws of death. Those who were present on that day could not deny that which their own eyes had seen, that which their minds could not explain. Any man who may have doubted the faith of the Lamanite converts to the Gospel of Jesus Christ was silenced from that time forward.

57.27 The people of Ammon had buried their weapons of war in order to obtain salvation in the Church and Kingdom of God. They had suffered terribly in the land of Nephi at the hands of their fellow Lamanites. Their escape into the land of Zarahemla had been filled with distress, not the least of which was to watch their brethren in the Church of Christ die in their defense. Entrusting the lives of more than two thousands of their sons into the hands of Helaman was an act of great faith and a manifestation of the degree to which the Holy Ghost dwelt in their hearts and minds. The mothers of those boys had a firm witness that if their sons did not doubt, they would survive the war, notwithstanding their youth and inexperience. One must consider that these faithful women had faith in the testimonies their own sons as well, confidence that the boys were of such spiritual stature that they would not doubt, even in the thick of battle.

57.28 Not until the essential duties incumbent upon the survivors of a battle were accomplished did Helaman request a briefing from the man who had been sent with the Lamanite prisoners of war to the city of Zarahemla.

57.28.20—*buried*—At other times and places, the numerous dead of the Lamanites and Nephites were cast into rivers for burial. Clearly there was no river the size of the Sidon in the immediate vicinity of the city of Cumeni.

57.28.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.28.38—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

57.28.53—*Zarahemla*—Although the prisoners of war were initially sent to the city of Zarahemla, one wonders if they remained there; if there had been a prison established in the capital city for the vast numbers of Lamanites who had been capture on the western battle front. Might the prisoners have been sent on to the city of Bountiful? If not, then could the mounting numbers of Lamanite warriors held in Zarahemla been one of the reasons why the kingmen thought to exercise their options against the constituted rule of the judges?

and also the joy of our whole army, there was not one soul of them who did perish; yea, and neither was there one soul among them who had not received many wounds.

26 And now, their preservation was astonishing to our whole army, *yea, that they should be spared while there was a thousand of our brethren who were slain. And we do justly ascribe it to the miraculous power of God, because of their exceeding faith in that which they had been taught to believe—that there was a just God, and whosoever did not doubt, that they should be preserved by his marvelous power.

27 Now this was the faith of these of whom I have spoken; they are young, and their minds are firm, and they do put their trust in God continually.

{~~¶~~—1830}

28 And now it came to pass that after we had thus taken care of our wounded men, and had buried our dead and also the dead of the Lamanites, who were many, behold, we did inquire of Gid concerning the prisoners whom they had started to go down to the land of Zarahemla with.

* p. 389
Alma 57:26
EM 1:195
CR92-A 15
CR98-O 57
CR02-O 46

Alma 57:27
CR92-A 15

57.29 Gid was one of those officers who rose to prominence after the death of Antipus.

57.29.2—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

57.29.9—*band*—We may only speculate as to the number of men committed to this band of soldiers. We have previously postulated that as many as 2,000 men may have been sent with Gid to transport the Lamanite prisoner from Cumeni to Zarahemla. To compare a Nephite “band” with a “band” in the Roman army (600 men) would, of course, be anachronistic foolishness.

57.30 We cannot be absolutely certain as to why these particular spies were on the road between Cumeni and Zarahemla. What we do know, however, is that the army sent by Ammoron to reinforce the city of Cumeni had issued forth from the city of Manti (see 57.22). The Lamanites would have traveled through the narrow strip of wilderness on the south of the land of Zarahemla between the two cities, rather than chance a confrontation with the Nephites further north. The spies had obviously been watching the city of Manti when they perceived the Lamanite movements and were racing toward the city of Cumeni to warn Helaman of the danger.

57.30.8—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

57.30.23—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

57.30.52—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.31 Needless to say, the Nephite spies should have been more circumspect in communicating their intelligence to Gid and his men. The more than public announcement, tinted with a degree of hysteria, certainly precipitated the rebellion of the Lamanite prisoners. One wonders what Gid would have done if the news had been communicated to him privately.

57.31.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

57.31.19—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

57.32 Again, we do not know what the ratio of guards to prisoners was at that time. We have assumed, for our interpretive purposes that Gid had approximately two thousand men with him in order to convey approximately two thousand Lamanites to the capital city (see 57.13–14). These prisoners were extremely belligerent; two thousand of them had died outside Cumeni

29 Now Gid was the chief captain over the band who was appointed to guard them down to the land.

30 And now, these are the words which Gid said unto me: Behold, we did start to go down to the land of Zarahemla with our prisoners. And it came to pass that we did meet the spies of our armies, who had been sent out to watch the camp of the Lamanites.

31 And they cried unto us, saying— Behold, the armies of the Lamanites are marching towards the city of Cumeni; and behold, they will fall upon them, yea, and will destroy our people.

{*¶*—1830}

32 And it came to pass that our prisoners did hear their cries, which caused them to take courage; and they did rise up in rebellion against us.

attempting to flee into the wilderness, after they had surrendered and had exited the city walls. Their surviving brethren were no less testy on the road.

57.33 The imprudent actions of the spies precipitated a battle in which the majority of the Lamanite prisoners died at the hands of their guards.

57.33.39–40—*greater number*—The implication of this phrase is that more than half of the Lamanite prisoners died in the attempt to break away into the wilderness in order to join the Lamanite army on its way to the city of Cumeni. Using our previous numerical assumptions, this would mean that more than a thousand perished on the swords of the Nephites, perhaps as many as fifteen hundred. The remaining five hundred to a thousand Lamanite escapees were apparently successful in finding their brethren from the city of Manti.

57.34 The Lamanite prisoners of war had an advantage in that they were no longer burdened with weapons and armor. It did not take much to outdistance their pursuers. Once bereft of their prisoners, the duty and the faith of the Nephites persuaded them to return from whence they came in order to help defend the city. Gid could not know whether Helaman's army was inside or outside of the walls of Cumeni. Had they been inside, it would have been extremely difficult for them to join their fellows. Their small band may have realized that their attack on the assaulting army was to be no more than a forlorn hope. Their arrival, however, made all the difference in the outcome as the Lamanite attackers were suddenly faced with a double front; Helaman and his defenders on one side and Gid with his band on their flank. Even so, Gid and his men clearly understood that the battle turned in their favor by the grace of God.

57.34.22—*Cumeni*—Again, this is a city located in the southwest of the land of Zarahemla, perhaps a fortress protecting a portion of the southern border adjacent to the narrow strip of wilderness that separated Zarahemla from the land of Nephi. The fortress was taken as the result of a siege.

57.35 No doubt Gid had been at the battle in which Antipus, the chief captain of the Nephite armies in the western regions of Zarahemla, had died. The Nephites had been almost in a complete rout and would have been completely defeated had it not been for the faith and valor of the two thousand stripling warriors attacking the Lamanites on their flank. It is impossible that Gid would not have perceived the connection between the two events, that he and his men had been the means by which the victory was snatched from the jaws of defeat. He was deeply grateful for being connected with those young sons of Helaman even by analogy, for he then knew what it meant to be an instrument in the hands of God as they had been two years before.

57.36 Helaman was no less perceptive than Gid, he having been in command of those Ammonite young men when they turned the tide of battle toward a Nephite victory. Helaman and Gid would ever after share an intimacy, a particular brotherhood that bound them together on a spiritual level. Gid's clear sacrifice in returning to Cumeni and what might have been certain death, caused Helaman to love this worthy and faithful captain as he loved those young men who were directly under his command. The 2,060 sons of Helaman had been spared because of their faith. Helaman assured Moroni that he did not discredit the fallen Nephites because of any spiritual deficiency; he fully expected that the dead would be found acceptable to the Father and would find rest in the paradise of God.

33 And it came to pass because of their rebellion we did cause that our swords should come upon them. And it came to pass that they did in a body run upon our swords, in the which, the greater number of them were slain; and the remainder of them broke through and fled from us.

34 And behold, when they had fled and we could not overtake them, we took our march with speed towards the city Cumeni; and behold, we did arrive in time that we might assist our brethren in preserving the city.

35 And behold, we are again delivered out of the hands of our enemies. And blessed is the name of our God; for behold, it is he that has delivered us; yea, that has done this great thing for us.

{¶—1830}

36 Now it came to pass that when I, Helaman, had heard these words of Gid, I was filled with exceeding joy because of the goodness of God in preserving us, that we might not all perish; yea, and I trust that the souls of them who have been slain have entered into the rest of their God.

Alma 57:35
EM 2:584

Alma 57:36
EM 1:163

57.36.9—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

57.36.15—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

{Chapter XXVI; continued}
(Chapter 58)

{¶—1830}

58.1 Helaman continues his narration of the recapture of the fortresses taken by the Lamanites in the southwestern region of the land of Zarahemla. Nothing is said regarding the recapture of the city of Zeezrom, one of the four cities overrun by Ammoron’s men with the help of suborned Nephites. Antiparah had been recovered as the result of the decoying tactics of Helaman’s stripling warriors., and the city of Cumeni had been recovered as the result of a siege.

58.1.18—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

58.2 At the peak of their power, the Nephites could have had no more than sixteen thousand men under Helaman’s command (see 57.6 and 57.13). Judea, Antiparah, and Cumeni had been provided with defending garrisons from that number, probably as many as 12,000 troops thusly deployed. This would have left no more than four thousand men to make an assault on the city of Manti, one of the most heavily fortified resorts that the Nephites had ever built. The fact of the matter was that there were undoubtedly considerably less than four thousand, considering the losses that the Nephites had sustained along the way (see 57.26).

58.3 Helaman would receive no more reinforcement or supplies for several months, and then only 2,000 men plus a certain amount of food (see 58.8). There would be nothing further sent until after Moroni and Pahoran put down the rebellion of the kingmen in the city of Zarahemla. This would take place at the beginning of the thirty-first year (see 62.12). Thus, Helaman would be holding all of the recaptured cities with undermanned garrisons, particularly the city of Manti, for a year with limited provisions.

58.3.45—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

58.4 Perhaps if Gid and his company had made it all the way to the city of Zarahemla with their prisoners of war, they might have returned with the reinforcements and supplies at that time. As it was. Helaman had to send

1 AND behold, now it came to pass that our next object was *to obtain the city of Manti; but behold, there was no way that we could lead them out of the city by our small bands. For behold, they remembered that which we had hitherto done; therefore we could not decoy them away from their strongholds.

Alma 58
EM 1:150,
151, 163,
165, 196,
201
EM 2:584
* p. 390
Alma 58:1–41
EM 1:183

2 And they were so much more numerous than was our army that we durst not go forth and attack them in their strongholds.

3 Yea, and it became expedient that we should employ our men to the maintaining those parts of the land which we had regained of our possessions; therefore it became expedient that we should wait, that we might receive more strength from the land of Zarahemla and also a new supply of provisions.

{¶—1830}

4 And it came to pass that I thus did send an embassy to the governor of our land, to acquaint him concerning

another detail in order to make Pahoran aware that they were in dire need of supplies and men. We can only speculate how long the request and reply took.

58.4.46—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

58.5 When assistance did arrive, there were only 2,000 men to add to the garrison of Cumeni, plus some food to hold them for a time. The geographical situation of Manti was such that the city was relatively easy to resupply from the wilderness, an occurrence which happened frequently in front of the Nephites eyes. It is clear, as well, that the location and arrangement of Manti's defenses were such that it was impossible to stage a siege as they had done with the city of Cumeni. Nor, apparently, was it possible to waylay the Lamanites as they entered in from the wilderness side.

58.5.11—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.6 We may only speculate about the configuration of the Nephite army as they waited for an opportunity to attack the city of Manti. Did they remain in the city of Cumeni? Did they send out little forays of their own to observe the doings of the Lamanites? Were the Lamanites attempting to decoy the Nephites away from their strongholds? Whatever the precise circumstances, the two forces were at a standstill, neither side being able to press an advantage.

58.6.3—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.7 The siege of the city of Cumeni took place shortly after the beginning of the 29th year of the reign of the judges (see 57.6–12). We may assume that at least five or six months passed before they received men and supplies from Zarahemla. The deception that eventually brought about the fall of the city of Manti would have taken place during the latter part of the 29th year of the reign of the judges.

58.8 Helaman's entire complement of soldiers that could be used against the city of Manti could have been no more than five thousand at this point, assuming that he left 4,000 to garrison the city of Cumeni. The tremendous disparity between the Lamanite army of Manti and the army of Helaman must have been deeply disquieting to the Nephites.

58.9 Helaman was not only the direct commander of the 2,000 stripling warriors and the general officer of the Nephite army of the west, he was also the high priest of the Church of Jesus Christ and a faithful prophet of God. It

the affairs of our people. And it came to pass that we did wait to receive provisions and strength from the land of Zarahemla.

5 But behold, this did profit us but little; for the Lamanites were also receiving great strength from day to day, and also many provisions; and thus were our circumstances at this period of time.

6 And the Lamanites were sallying forth against us from time to time, resolving by stratagem to destroy us; nevertheless we could not come to battle with them, because of their retreats and their strongholds.

{9—1830}

7 And it came to pass that we did wait in these difficult circumstances for the space of many months, even until we were about to perish for the want of food.

8 But it came to pass that we did receive food, which was guarded to us by an army of two thousand men to our assistance; and this is all the assistance which we did receive, to defend ourselves and our country from falling into the hands of our enemies, yea, to contend with an enemy which was innumerable.

9 And now the cause of these our embarrassments, or the cause why they did not send more strength unto

is clear that he was sensitive to the machinations of the kingmen in the city of Zarahemla, even though he may not have been privy to the details. He suspected that the precariousness of their situation was a spiritual malaise rather than any true shortage of men and material.

58.9.8—*embarrassments*—Certainly the fact that the Lamanites in Manti seemed to be doing well temporally and that the Nephites were faring poorly would not have been lost on either side. The supply lines from the land of Nephi were considerably longer and far more difficult to traverse than those which should have been aiding Helaman from the city of Zarahemla.

58.10 Whatever else was transpiring in the other parts of the land of Zarahemla, Helaman and his men knew that their own salvation, temporally and spiritually, in large measure depended upon their own willingness to worship the Lord Jesus Christ and keep his commandments to the best of their ability. Their military situation was tenuous at best. Any shortfall in their defenses could only be made up by the Lord God of Israel. It was upon Him that the Nephites came to depend.

58.11 The revelations of the Almighty, the whisperings of the Comforter, were as the balm of Gilead upon the anxious souls of the army of Helaman. They could not doubt the voice of the Lord in this matter. If the God of Heaven promised them deliverance from all malice, through the strength that He would provide them, then their confidence in the face of what appeared to be certain destruction would overcome all uncertainty. In this, their strengthened and unquenchable faith, they prepared themselves to be victorious in their comparably meager exertions against the Lamanite defenders of Manti.

58.12 The Nephites found strength in the covenants that each of them had made as one of the soldiers serving with Moroni. This was the oath that accompanied the raising of the title of liberty (see 46.11–18) and similar to the covenant made by the freemen of Zarahemla.

58.13 The city of Manti bordered on the narrow strip of wilderness that separated the land of Zarahemla from the land of Nephi. It is likely that it specifically guarded a pass, a trail that joined the two lands which had been used by many groups traveling from one place to another. The city of Cumeni lay west of Manti and fronted on that same band of wilderness. The Nephites might easily have travelled northward around the land of Minon and up the valley of the Sidon to assault the fortress. This, of course, would have given the defending Lamanites in the city of Manti a full view of Helaman's forces. The Nephite plan was far more subtle than a direct assault and their numbers too few to make such an attack. It appears, then, that Helaman and his limited forces travelled southward into the wilderness and then toward the east in order to have a relatively private staging area from which to work the miracle that was about to happen.

58.13.8—*all*—It seems unlikely that the Nephites would have completely abandoned the city of Cumeni, but would have left a strong garrison to preserve that place no matter what happened at Manti. Helaman probably had no more than 5,000 men under his command for this campaign (see 58.2–3).

us, we knew not; therefore we were grieved and also filled with fear, lest by any means the judgments of God should come upon our land, to our overthrow and utter destruction.

10 Therefore we did pour out our souls in prayer to God, that he would strengthen us and deliver us out of the hands of our enemies, yea, and also give us strength that we might retain our cities, and our lands, and our possessions, for the support of our people.

11 Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, *and did cause us that we should hope for our deliverance in him.

12 And we did take courage with our small force which we had received, and were fixed with a determination to conquer our enemies, and to maintain our lands, and our possessions, and our wives, and our children, and the cause of our liberty.

13 And thus we did go forth with all our might against the Lamanites, who were in the city of Manti; and we did pitch our tents by the wilderness side, which was near to the city.

Alma 58:10
CR90-O 14

Alma 58:11
CR97-A 42, 43

* p. 391

58.13.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.13.20—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

58.14 The small army of Helaman would have been no match for the defenders in the city of Manti, ensconced as these latter were behind bulwarks designed by the greatest military genius of the day. Since a direct attack could not possibly succeed, the Lamanites had to ask themselves what Helaman and his men were about. With five thousand men, it would have been strategically possible to harass any supplies or reinforcements coming from the land of Nephi. While not exactly a siege, the tactic would have severely hampered the hold that the Lamanites had in that region of country. Helaman wanted the Lamanites to clearly sense the threat.

58.14.13—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.15 Again, we have no way of knowing exactly how many defenders were within the walls of the city of Manti, but there must have been considerably more than five thousand in order for the Lamanites to feel that they had a chance against Helaman's forces. The Lamanites located at Manti would have been a composite of all of the remnants from the recaptured cities, plus the reinforcements that had been steadily arriving at Ammoron's instructions.

58.15.14—*strong*—As many as five thousand, a fraction of the available Lamanites by comparison.

58.15.29—*support*—The supply line followed the major road through the wilderness.

58.15.60—*preparations*—One of the great preparations would have been the slow accumulation of their army as they passed out of the city into the valley of the Sidon. That gathering of forces would have taken a considerable amount of time because of the narrowness of the entryway into the city of Manti. Moroni's defenses were not designed for a massive outpouring of troops against an opposing force.

58.16 Once the Lamanites had clearly taken the bait, Helaman and his men prepared the rest of their trap for the men of Manti. Gid and Teomner had long since proven themselves in battle. They were steady, fearless men like unto the sons of Helaman. These and others Helaman entrusted with the ultimate blow that would bring the Nephite success.

58.16.19—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

58.16.22–23—*small number*—We may only guess at the actual number. It was sufficient to do two things. First, they were able to quickly and efficiently dispense with the trailing observers of the Lamanite army, the spies as they were known. They were also sufficient to quickly descend upon the guards left at the entryway to the fortress of Manti and take command of the abandoned city.

14 And it came to pass that on the morrow, that when the Lamanites saw that we were in the borders by the wilderness which was near the city, that they sent out their spies round about us that they might discover the number and the strength of our army.

{9—1830}

15 And it came to pass that when they saw that we were not strong, according to our numbers, and fearing that we should cut them off from their support except they should come out to battle against us and kill us, and also supposing that they could easily destroy us with their numerous hosts, therefore they began to make preparations to come out against us to battle.

16 And when we saw that they were making preparations to come out against us, behold, I caused that Gid, with a small number of men, should secrete himself in the wilderness, and also that Teomner and a small number of men should secrete themselves also in the wilderness.

58.16.35—*Teomner*—Another of the Nephite captains that fought against the forces of Ammoron in the western regions of the land of Zarahemla with Helaman.

58.17 The Nephites had come eastward through the wilderness from the city of Cumeni and were probably encamped just south and perhaps a little west of the city of Manti. In order to attack the Nephite army, the Lamanites probably also left Manti travelling south and west to intercept Helaman's men. Gid and Teomner had hidden on either side of the well-travelled road.

58.17.2—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

58.17.48—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.18 We may not know exactly how Helaman and his men were able to make their way through the wilderness so as to take them northward toward the highlands of the land of Zarahemla. It is to be remembered, however, that when Zerahemnah and the Zoramites fled the land of Antionum when they saw that they could not overcome Moroni's forces in the land of Jershon, that they were able to follow a track in the wilderness that led them from Antionum to the headwaters of the river Sidon, where the decisive battle of the upper Sidon was fought. The rebels in so doing passed by the hill Riplah on this road (see 43.22–54). We may assume that Helaman was well aware of this route and was pursuing it when the Lamanites suddenly realized that they were heading toward the center of the Nephite possessions. Helaman and his men then entered into the easily traveled region of Antionum and then up the main road to Manti, while the Lamanites were forced to backtrack through the wilderness along a less developed road to return to Manti. It was slow going for them by comparison.

58.18.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.19 Although we may not delve too far into the thinking of the Lamanites, we should probably assume that they thought to have had an extraordinary advantage over the Nephites or they never would have left the confines of the city of Manti. There were undoubtedly soldiers in the fortress who remembered in painful detail the debacle at the city of Antiparah, of having been decoyed out of that city by the 2,000 stripling warriors, only to have been defeated in a Nephite pincer movement. Strategically, they may have felt that the Nephites, being south and east of the Lamanite position, would be hemmed in, that in their "escape" from the Manti army they would press further and further into the wilderness into strongholds of the Lamanites. Since the battle at the headwaters of the river Sidon, in which Zerahemnah and the Zoramites were defeated, had taken place more than ten years before, the trail between Manti and the land of Antionum may have been unknown or forgotten by the Lamanites. Had they been aware that there was a way for Helaman's army to turn northward in the wilderness and return to the land of Zarahemla, they probably would not have fallen for the ruse.

58.19.8—*Lamanites*—Specifically the posterity of the eldest son of Lehi

17 Now Gid and his men were on the right and the others on the left; and when they had thus secreted themselves, behold, I remained, with the remainder of my army, in that same place where we had first pitched our tents against the time that the Lamanites should come out to battle.

{¶—1830}

18 And it came to pass that the Lamanites did come out with their numerous army against us. And when they had come and were about to fall upon us with the sword, I caused that my men, those who were with me, should retreat into the wilderness.

{¶—1830}

19 And it came to pass that the Lamanites did follow after us with great speed, for they were exceedingly desirous to overtake us that they might slay us; therefore they did follow us into the wilderness; and we did pass by in the midst of Gid and Teomner, insomuch that they were not discovered by the Lamanites.

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.19.46—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

58.19.48—*Teomner*—Another of the Nephite captains that fought against the forces of Ammoron in the western regions of the land of Zarahemla with Helaman.

58.20 The similarity between this Nephite action and that used to retake the city of Mulek on the eastern seashore should not be lost on the reader. Teancum's small band of men constituted the decoy that led Jacob and his men out of the city northward toward the plains of the city of Bountiful. A portion of Moroni's hidden army assaulted the emptied city, while the rest pursued the Lamanites chasing Teancum. Eventually, the Lamanites were caught between the hammer and the anvil of Moroni and Lehi, the whole army either dying in battle or taken as prisoners of war (see 52.21-40). This tactic was used during the first part of the twenty-eighth year of the reign of the judges. Helaman's ploy transpired during the second half of the twenty-ninth year, more than a year later. It seems odd that the leadership of the Lamanite armies would fall for the same ruse twice in so short a time, but we might observe that there were few, if any, of the combatants who had been located at the city of Mulek who were available a year later in the city of Manti to warn the defenders there.

58.20.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.20.31—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

58.20.33—*Teomner*—Another of the Nephite captains that fought against the forces of Ammoron in the western regions of the land of Zarahemla with Helaman.

58.21 The rearguard of the Lamanite army was quickly dispatched so that in the attack on the guards at Manti, the defenders were taken completely by surprise. Since the rearguard was not able to warn the Lamanite army in pursuit of Helaman's men, the former continued to fly further and further from the safety of their erstwhile bastion.

58.22 Again, we must wonder at what appears to be a foolish move on the part of the Lamanites. What we must conclude is that they were missing a vital piece of intelligence; that is to say, the existence of the route back to the land of Antionum, when they committed their entire army to the chase of Nephite army in the wilderness.

58.22.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.23 The city of Manti was safely in Nephite hands, but if the Lamanite

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20 And it came to pass that when the Lamanites had passed by, or when the army had passed by, Gid and Teomner did rise up from their secret places, and did cut off the spies of *the Lamanites that they should not return to the city.

* p. 392

21 And it came to pass that when they had cut them off, they ran to the city and fell upon the guards who were left to guard the city, insomuch that they did destroy them and did take possession of the city.

22 Now this was done because the Lamanites did suffer their whole army, save a few guards only, to be led away into the wilderness.

{¶—1830}

23 And it came to pass that Gid and

army that had once been housed there were to return with just Teomner, Gid, and their small contingent to defend the walls, it is likely that the Lamanites would have easily recaptured the fortress. Thus, we have Helaman making great exertions to wheel his army around to the west and then to the south, back up the valley of the Sidon, in order to arrive at Manti long before the Lamanites appeared.

58.23.7—*Gid*—One of the captains of the Nephites in the western regions of the land of Zarahemla who served with Helaman and Antipus.

58.23.9—*Teomner*—Another of the Nephite captains that fought against the forces of Ammoron in the western regions of the land of Zarahemla with Helaman.

58.23.40—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

58.24 We may not know precisely at what point the Lamanites realized that the course of travel was leading them into certain danger. We have to assume, however, that they had travelled a considerable distance away from the city of Manti. It is doubtful that they anticipated a pincer movement, inasmuch as they were fairly certain that they were following the vast majority of the Nephites that their spies had originally discovered in the wilderness south of their city. The problem lay in the possibility of having to face a fresh Nephite army once they emerged from the wilderness, one that would be in combination with the relatively small army that they had been pursuing. It was at that moment of realization that they gave up the chase. It is at this point that the sophistry of Helaman's plan really becomes apparent. If our understanding of the topography is correct, the land of Zarahemla bordered on a southern wilderness which was, in actuality, a rather mountainous region. The fortresses had been built near frequented mountain passes in order to protect the land of Zarahemla from any surprise attack by the Lamanites. Thus, Helaman's flight into the wilderness eventually led the pursuers downhill, perhaps so far that the nature of the vegetation began to change. Perhaps this was the main indicator to the Lamanites that they were getting too close to the possessions of the Nephites. The Lamanites would have to travel back uphill along an undeveloped track in order to return to Manti. Helaman's army, however, would be able to use long-established Nephite infrastructure in the lands of Antionum, Minon, and the valley of the river Sidon that would bring them quickly to the gates of the city.

58.24.4—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.24.14—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

58.25 The captains of the Lamanites had been successfully duped. They camped in part because their assumptions suggested that it was safe to do so. It

Teomner by this means had obtained possession of their strongholds. And it came to pass that we took our course, after having traveled much in the wilderness towards the land of Zarahemla.

24 And when the Lamanites saw that they were marching towards the land of Zarahemla, they were exceedingly afraid, lest there was a plan laid to lead them on to destruction; therefore they began to retreat into the wilderness again, yea, even back by the same way which they had come.

25 And behold, it was night and they did pitch their tents, for the chief

seems certain, however, that the prospect of hiking back uphill would have been a little daunting after an all-day chase.

58.25.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.25.23—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

58.25.58—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

58.26 Speed was of the essence for Helaman and his men. Not only did they have to return to Manti by what was probably a longer route, they also had to arrive in time so that all of his men might be able to navigate the narrow entrance into the city of Manti before the Lamanites arrived. Helaman had found himself outside of the city walls of Cumeni when he had been attacked by an unannounced army of Lamanites. Had it not been for the timely arrival of Gid and his men and the faithfulness of the 2,000 Ammonite boys, the battle and the city would have been lost (see 57.16–23). He was not about to have a second embarrassment at that one had been.

58.26.32—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

58.27 Again, it was not merely arriving at Manti before the Lamanites did, but arriving with sufficient time so that several thousand Nephite men could pass through the entryway and find defensive positions upon the walls before the Lamanite army returned to claim the city.

58.27.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.27.30—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

58.28 Wherein it was possible to attain their goals without open warfare, the Nephites were willing to undertake just about any strategy. In part we may see this as a nod toward the sons of Helaman whose parents had entrusted the souls of those young men into the hands of the president of the Church of Christ. Neither Helaman nor their parents wished the stripling warriors to suffer unduly, whether physically or spiritually, in the performance of their duties connected with the defense of their country.

58.28.19—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

captains of the Lamanites had supposed that the Nephites were weary because of their march; and supposing that they had driven their whole army therefore they took no thought concerning the city of Manti.

{¶—1830}

26 Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.

27 And because of this our march in the night-time, behold, on the morrow we were beyond the Lamanites, insomuch that we did arrive before them at the city of Manti.

28 And thus it came to pass, that by this stratagem we did take possession of the city of Manti without the shedding of blood.

{¶—1830}

58.29 Needless to say, the appearance of thousands of Nephites upon the walls of the city of Manti must have been distressing to those Lamanite warriors who had labored through the rugged terrain of the wilderness in order to regain the safety of their fortress. They were completely demoralized.

58.29.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.30 One wonders how and why the women and children were with the Lamanite army as they pursued Helaman and his men into the wilderness. Were these the families of the Lamanite garrison that had come to join their husbands and fathers out of the land of Nephi or were these prisoners of war taken from among the Nephites once the Nephite defenders of the wilderness cities had either been killed or driven off? On the one hand, we have the statement of Helaman that the only survivors of the cities on the western borders of the land were the chief captains of the Nephites who had been taken to the land of Nephi (see 56.12). Was he speaking only of the combatants? Had the women and children been slaughtered as well, or had they been considered part of the spoils of war by the Lamanites? It would seem that the latter was the case. The viciousness of the Zoramites and other dissident Nephites who constituted the leadership of the army no doubt had a corrupting influence upon the Lamanite warriors.

58.30.12—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.31 For whatever reason, Helaman did not include an accounting of the retaking of the city of Zeezrom. Clearly, however, some sort of action returned this vital city/fortress into the hands of the Nephites. The noncombatants felt secure beneath the protective walls of the great cities along the border with the narrow strip of wilderness. It will be recalled that the cities originally fell because of the perfidy and intrigues of false brethren in the western part of the land of Zarahemla. The defending forces of that part of the land were under the direct command of the high priest of the Church of Jesus Christ. The original settlers were powerfully encouraged by that fact.

58.31.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

58.31.46—*prisoners*—There is no need to dwell upon the fate of these young women and children any more than it was with regard to the Lamanite girls who had been taken captive by the wicked priests of King Noah. The motives of the men in both cases were diabolical.

58.32 We have assumed that each city required approximately 4,000 men in order to fend off any attack that might be launched by the Lamanites. The cities might be preserved, but what of the farms and pastures which lay outside the cities? If they were to be set upon by marauders, the Nephites would be hard-pressed to come to their rescue. Helaman and his army were subsisting on limited resources, barely able to maintain that which the Lord had placed

29 And it came to pass that when the armies of the Lamanites did arrive near the city, and saw that we were prepared to meet them, they were astonished exceedingly and struck with great fear, insomuch that they did flee into the wilderness.

30 Yea, and it came to pass that the armies of the Lamanites did flee out of all this quarter of the land. But behold, they have carried with them many women and children out of the land.

31 And those cities which had been taken by the Lamanites, all of them are at this period of time in our possession; and our fathers and our women and our children are returning to their homes, all save it be those who have been taken prisoners and carried off by the Lamanites.

32 But behold, our armies are small to maintain so great a number of cities and so great possessions.

in their charge.

58.33 Inasmuch as the defenders in the western part of the land of Zarahemla had heard little or nothing from the capital city for several months, their only recourse was to place their faith in the Lord God of Israel, and aid in their own preservation by faithfully observing to do all that the servants of God counseled them to do.

58.34 The latest contingent of soldiers who had joined Helaman's ranks were unaware of any troubles in the city of Zarahemla that might hinder the arrival of fresh troops and supplies. We have assumed that the last relief had come about sometime during the first part of the 29th year of the reign of the judges (see 58.7).

58.35 Helaman had not heard from Moroni for some time and as a result was unaware as to how the war fared in the east. In fact, Moroni's forces had successfully retaken the cities of Mulek and Gid (see 52.19–26 and 55.3–24), and was preparing to make an assault of some kind on the city of Morianton (see 55.33–35). There is no indication in the narrative of Moroni's activities that he had suffered a loss of provisions or reinforcements. It is apparent that Helaman's circumstances deeply disturb the chief captain.

58.36 If Moroni were not in straits as dire as his own, then Helaman could only conclude that the lack of support from the central government was a product of corruption and apostasy. This conclusion was not founded in cynicism. The great losses that the Nephites had incurred on the western front had come about because of the intrigues of Nephite dissidents. In addition, the history of the land of Zarahemla was rife with altercations between those who desired a monarchy and those who preferred the freedom associated with judiciary. At the beginning of the 29th year of the reign of the judges, Helaman's army had been supplemented by the arrival of 6,000 men and supplies (see 57.6). During the subsequent year only two thousand more had been (see 58.8). This, of course, was no way to conduct a war.

58.37 Helaman and his men trusted in the Lord God of Israel because he personally had whispered peace to their souls as they had agonized over their precarious situation (see 58.9–13).

58.38 The latter end of the 29th year of the reign of the judges corresponds to sometime in the first part of the year 62 BC.

58.38.20–21—*our lands*—Which no doubt included the city of Zeezrom, even though we do not have an account given of its recapture.

58.38.24—*Lamanites*—Helaman had no doubt watched the former garrison of the land of Manti retreat back into the wilderness after they had discovered that they had been outwitted by the Nephites. He could not know, of course, that this great exorcized army would gather together an immense force that would overthrow the defenders of the mountain fortress of Nephiah that had been established between the cities of Moroni and Manti.

58.38.31—*Nephi*—A mountainous region east of the first settlement established by Lehi and his entourage. It was the area in which Nephi and his followers established the first Nephite colony. Zeniff and his people from the land of Zarahemla would later settle there. It was also

33 But behold, we trust in our God who *has given us victory over those lands, insomuch that we have obtained those cities and those lands, which were our own.

34 Now we do not know the cause that the government does not grant us more strength; neither do those men who came up unto us know why we have not received greater strength.

35 Behold, we do not know but what ye are unsuccessful, and ye have drawn away the forces into that quarter of the land; if so, we do not desire to murmur.

36 And if it is not so, behold, we fear that there is some faction in the government, that they do not send more men to our assistance; for we know that they are more numerous than that which they have sent.

37 But, behold, it mattereth not—we trust God will deliver us, notwithstanding the weakness of our armies, yea, and deliver us out of the hands of our enemies.

38 Behold, this is the twenty and ninth year, in the latter end, and we are in the possession of our lands; and the Lamanites have fled to the land of Nephi.

* p. 393
Alma 58:33
EM 1:163
EM 2:584

Alma 58:35,37
CR89-O 105

the place where the fertile missionary labors of the sons of Mosiah and their companions bore fruit among the Lamanites.

58.39 For four years, from the 26th through the 29th years of the reign of the judges, the sons of Helaman had served as an integral part of the Nephite army in the west. Although all of those young men had been injured to one degree or another, none of them had perished. Amazingly, after many perilous adventures, they were all still able-bodied; none of them had been furloughed to their families for rest or healing.

58.39.8—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful.

58.39.23—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

58.40 While one could easily and correctly assume that the young men were living witnesses of the coming of the Lord Jesus Christ in the flesh, an event that lay less than sixty-three years in the future, yet it is their confidence in their own deliverance from their enemies to which Helaman directly refers. The Ammonite warriors had explicit confidence in the testimony of their mothers, that they would survive the conflict through faith. They also believed the words of the Spirit which also bore witness that the Nephites would be delivered from the Lamanites in due course.

58.41 The Lord had established the faithful Nephites in the land of Zarahemla in order to preserve them against the onslaught of their enemies among the Lamanites. Note how great and good men such as Helaman cannot but bless all those around them in the tenderest of terms. Not only was Helaman a good friend and comrade in arms, he also held the keys of the priesthood and served as the prophet, seer, and revelator for his people. This is no idle well-wishing, but a blessing filled with the promises of God.

58.41.6—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

58.41.48—*Lamanites*—Helaman had no doubt watched the former garrison of the land of Manti retreat back into the wilderness after they had discovered that they had been outwitted by the Nephites. He could not know, of course, that this great exorcized army would gather together an immense force that would overthrow the defenders of the mountain fortress of Nephihah that had been established between the cities of Moroni and Manti.

58.41.67—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and

39 And those sons of the people of Ammon, of whom I have so highly spoken, are with me in the city of Manti; and the Lord had supported them, yea, and kept them from falling by the sword, insomuch that even one soul has not been slain.

Alma 58:39
EM 2:584

40 But behold, they have received many wounds; nevertheless they stand fast in that liberty wherewith God has made them free; and they are strict to remember the Lord their God from day to day; yea, they do observe to keep his statutes, and his judgments, and his commandments continually; and their faith is strong in the prophecies concerning that which is to come.

Alma 58:40
EM 1:378
CR87-A 18

41 And now, my beloved brother, Moroni, may the Lord our God, who has redeemed us and made us free, keep you continually in his presence; yea, and may he favor this people, even that ye may have success in obtaining the possession of all that which the Lamanites have taken from us, which was for our support. And now, behold, I close mine epistle. I am Helaman, the son of Alma.

ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

58.41.71—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

59.1 Helaman's letter recounted events that occurred beginning with the 26th year of the reign of the judges (see 56.9) or sometime during the latter part of year 66 BC and the beginning of the year 65 BC. The narrative of the letter continued until the end of the 29th year (see 56.1) or sometime during the first part of the 62 BC. One has to wonder as to the size of the land of Zarahemla that frequent reports had not been transmitted during the four years that war was waged in the western regions of the land. The recapture of the city of Antiparah had taken place during the latter part of the 27th year. A year later, the city of Cumeni was retaken. Manti a year after that. It is clear that Moroni had not been aware of the plans to drive the Lamanites away from Manti and it would be a stretch of the imagination to conclude that his joy was based solely on that one event. Helaman's letter was news, not merely a recap of previous reports.

59.1.8—*thirtieth*—The thirtieth year of the reign of the judges corresponds to portions of the years 62 and 61 BC.

59.1.20—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

59.1.22—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

59.1.28—*Helaman's*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

59.2 Had the eastern regions of the land of Zarahemla been so isolated that they had been unaware of the successes of Helaman and his army? Apparently so. What constituted the isolation? Distraction caused by their own troubles or distance from the arena of conflict?

59.2.19–20—*that part*—That is to say, in the eastern country bordering on the sea east. We may only speculate as to the distances involved between the sea east and the sea west where Helaman's sphere of action had been.

{Chapter XXVII}
(Chapter 59)

{9—1830}

1 NOW it came to pass in the thirtieth year of the reign of the judges over the people of Nephi, after Moroni had received and had read Helaman's epistle, he was exceedingly rejoiced because of the welfare, yea, the exceeding success which Helaman had had, in obtaining those lands which were lost.

Alma 59
EM 1:150,
151, 163,
165, 201

* p. 394

2 Yea, and he did make it known unto all his people, in all the land round about in that part where he was, that they might rejoice also.

{9—1830}

59.3 This is the first of two letters which Moroni wrote to Pahoran about this time. Mormon has summarized this letter, but quotes extensively from the second (see 60.1–36). No doubt Moroni made a recommendation as to how many men should be sent to Helaman in order that the latter might be able to maintain with ease the southwestern borders of the land. When Pahoran and Moroni settled the uprising of the kingmen in Zarahemla, six thousand men and provisions for the entire army made their way to join Helaman's defenses (see 62.12). What we do not know is whether he also requested that men be sent to the city of Nephiah in this same letter. As we will see shortly, he assumed that men and supplies had been sent to the city inasmuch as Nephiah was one the great remaining bastions that fended off the reinforcements of the Lamanites from entering into the land of Zarahemla unawares.

59.3.13—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

59.3.26—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

59.4 Shortly before Moroni received Helaman's letter regarding the military affairs in the west, he and his captains had been preparing to make some sort of an assault on the city of Morianton which still remained in the hands of the Lamanites (see 55.33–35). Assuming that each of the eastern shoreline cities had been retaken sequentially in reverse order of that in which they had been originally overrun by Amaleckiah's army, then Moroni and his men still had Morianton, Lehi, the seaside city of Nephiah, and Moroni left to recapture (see 51.23–27).

59.4.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

59.4.16—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

59.4.37—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

3 And it came to pass that he immediately sent an epistle to Pahoran, desiring that he should cause men to be gathered together to strengthen Helaman, or the armies of Helaman, insomuch that he might with ease maintain that part of the land which he had been so miraculously prospered in regaining.

4 And it came to pass when Moroni had sent this epistle to the land of Zarahemla, he began again to lay a plan that he might obtain the remainder of those possessions and cities which the Lamanites had taken from them.

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59.5 It is important to understand the geography of the southern reaches of the land of Zarahemla in order to comprehend why the city of Nephiah fell into the hands of the Lamanites. Helaman's ruse that brought about the liberation of the city of Manti had left the garrison of that city dispossessed. They had followed Helaman east from Manti and then began to follow him northward until it became obvious that they were being lured deeper into lands held by the Nephites in force. The army backtracked their way southward and toward the west to what they thought was a safe haven. To their great amazement they found Manti in the hands of Helaman and his men. They could not travel west for fear of the garrisons of Manti and Cumeni. They could not travel north for fear of other contingents of Moroni's forces. Travelling due east would bring them to the battlements of the mountain fortress of Nephiah, a city that they were not immediately prepared to overrun. Between the city of Nephiah and Manti lay the fortress of Aaron which was presumably still in the hands of the Nephites (see 50.14). We do not know if they returned all the way back to the land of Nephi in order to reinforce their numbers or whether they were able to find sufficient troops in the wilderness that lay south and east of Manti. That they soon brought their strength against Nephiah is a matter of record.

59.5.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

59.5.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

59.5.24—*Nephiah*—As has been indicated before, there were two cities in close proximity of each other that bore the same name. There was the coastal city of Nephiah which was captured during the initial thrust of Amalickiah's army into the land of Zarahemla (see 51.26). The other Nephiah was apparently located in the highlands of southern Zarahemla, situated along the east-west frontier with the narrow strip of wilderness between Moroni and Manti. It was to this city that the refugees from Moroni and Lehi came when those cities fell to the Lamanites (see 51.23–24). Those combined forces were at that time far too strong for Amalickiah's men to overcome. Thus, the Lamanites merely advanced up the coast from Moroni, hoping to capture all of the cities until they came to the narrow neck of land that gave access to the land of Desolation which lay on the north. Included in those cities taken was the coastal city of Nephiah, a city which is not mentioned again in Mormon's narrative of the war.

59.5.53—*Moroni*—A seaside city built in the southeastern regions of the land of Zarahemla as a bulwark against the deprecations of the Lamanites dwelling in the land of Nephi.

59.5.58—*Lehi*—A fortress built by Moroni that lay in the northern reaches of the eastern spur of the wilderness. It was a coastal city that lay between Nephiah and Morianton. This city would later be recaptured without loss of life, the Lamanites fleeing at the sight of Moroni's vast Nephite army (see 62.30–31).

59.5.63—*Morianton*—Another coastal city that lay between Lehi on the south and Omner on the north. Moroni was preparing to recapture this city when the letter from Helaman caused him to divert his attention to

5 And it came to pass that while Moroni was thus making preparations to go against the Lamanites to battle, behold, the people of Nephiah, who were gathered together from the city of Moroni and the city of Lehi and the city of Morianton, were attacked by the Lamanites.

the rebels in the city of Zarahemla (see 55.33–35). No specific account of the recapture of the city of Morianton is given in the narrative of the Book of Mormon, but we may assume that it was accomplished by Lehi and Teancum as they moved southward from the city of Gid to join the victorious army of Moroni which had just recaptured the mountain fortress of Nephihah (see 62.30–32).

59.6 The garrison from Manti was furious from having been duped into forfeiting the city of Manti. It is interesting, however, that they did not bring their forces back to the fortress, but chose a new target instead.

59.6.14—*Manti*—A fortress/city located near the headwaters of the Sidon river. It was the easternmost of the four cities situated along the southwestern frontier of the land of Zarahemla that had been captured by the Lamanites during the first year of the war.

59.6.27—*Lamanites*—Why there were Lamanite soldiers in the land to the south of Nephihah we can only guess. That there were sufficient for the garrison of Manti to persuade the Lamanites to attack Nephihah is almost astonishing, given the desperate circumstances the Lamanite army that was slowly being driven south out of the land. It is likely that these were additional men and supplies that had been sent to the city of Manti before it was known that that fortress had fallen to the Nephites (see 58.3–5).

59.7 One can only imagine the ire of Ammoron when he was informed that Manti and all of the other western cities had been recaptured by the Nephite armies under the command of Helaman. The mountain fastness of Nephihah was the obvious choice. Ammoron did not fear the loss of Morianton for it had become a bastion of almost unequalled proportions (see 55.33). The loss of Manti was unfortunate, but the hold on that city had always been tenuous because of the Nephite-held fortresses of Nephihah and Aaron that lay between Moroni and Manti. Taking Nephihah would consolidate Ammoron's holdings in the land of Zarahemla, from which he could launch further attacks to the north and west.

59.7.18—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

59.7.26—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

59.8 Part of reason of the fall of Nephihah must have been a degree of complacency on the part of the Nephite defenders. Here was a city that had escaped attack, even though major conquests had transpired on the east and the west. This complacency along with the failure of the central government to send more troops to fortify the place, left it susceptible to ruin. It is also possible that the inhabitants of Nephihah were so self-confident and self-secure that they had not requested more manpower.

59.8.14—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

59.8.30—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

6 Yea, even those who had been compelled to flee from the land of Manti, and from the land round about, had come over and joined the Lamanites in this part of the land.

7 And thus being exceedingly numerous, yea, and receiving strength from day to day, by the command of Ammoron they came forth against the people of Nephihah, and they did begin to slay them with an exceedingly great slaughter.

8 And their armies were so numerous that the remainder of the people of Nephihah were obliged to flee before them; and they came even and joined the army of Moroni.

59.9 What is clear in this case is that neither the inhabitants of Nephiah nor those responsible for sending men and supplies were thinking in the same vein as Moroni.

59.9.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

59.9.17—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

59.9.45—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

59.10 The threat to the city of Nephiah was so obvious to Moroni that he assumed that others would perceive the potential problem and resolve the issue. He might have sent some of his own men to make certain of the city, but he felt that he had a specific responsibility to the coastal campaign and needed every soldier to accomplish his goals.

59.11 Helaman and his men had felt much the same way prior to the taking of Manti (see 58.49). The Lamanites were receiving strength from day to day while the Nephites received little or nothing. It was not until the Nephite forces sought the blessings of the Lord God Israel that they received comfort. The promise of God was that they would not be defeated but would rise above every conflict and be delivered from the face of defeat and destruction which had appeared before them (see 58.10–12). Moroni worried that the leadership of the land of Zarahemla had lost the Spirit of God, that they were no longer inspired. There was also the possibility that some of the residents of the city of Nephiah had betrayed their brethren as had been the case in the several cities that had been captured in the western region of the land.

59.11.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

59.11.10—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

59.12 The entire army of the Nephites knew that their success was in large measure based on the faithful conduct of the people that they were attempting to defend. If the Nephites forsook their God, no amount of wisdom or skill could make the army victorious over their enemies.

59.12.31—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

59.13 Moroni's epistle to Pahoran would be quite tart. He knew by the power of the spirit where the problem lay, that there was a spirit of indifference or

9 And now as Moroni had supposed that there should be men sent to the city of Nephiah, to the assistance of the people to maintain that city, and knowing that it was easier to keep the city from falling into the hands of the Lamanites than to retake it from them, he supposed that they would easily maintain that city.

10 Therefore he retained all his force to maintain those places which he had recovered.

{9—1830}

11 And now, when Moroni saw that the city of Nephiah was lost he was exceedingly sorrowful, and began to doubt, because of the wickedness of the people, whether they should not fall into the hands of their brethren.

12 Now this was the case with all his chief captains. They doubted and marveled also because of the wickedness of the people, and this because of the success of the Lamanites over them.

13 And it came to pass that Moroni was angry with the government,

worse that possessed the capital. What he did not know was that the constituted authority of the chief judge Pahoran had been usurped by the kingmen and that Pahoran had been driven from the city. Thus, the government, those in charge of the central government, were proving to be antithetical to the purposes and designs of the Lord and of His servants. Moroni had every right to be angry. It would require a response to his letter to Pahoran for him to know toward whom the anger should be directed.

59.13.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

60.1 Moroni's tone is decidedly strident. Helaman's letter had been a red flag, notwithstanding the joyous news that it contained that the western battle front had been secured against the Lamanites. Helaman had simply said that he was in need of reinforcements and supplies if he were to be certain that his forces could repel any counterattack made by the Lamanites. He had heard little or nothing from the central government for several months, but in his great generosity he had not thought to complain. Moroni, however, had immediately written to Pahoran about bolstering Helaman's men in the west (see 59.3). Whether Pahoran had done so or not had not been reported. Then came the news of the disaster at Nephihah. This event really distressed the chief captain and is the motive behind all that follows in the second letter.

60.1.9—*again*—Moroni had written his first letter to Pahoran as the direct result of having received Helaman's letter regarding the affairs on the western front of the conflict with the Lamanites (see 59.3).

60.1.18—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

60.1.39—*Zarahemla*—Had Pahoran actually been in Zarahemla at the time that Moroni had written the letter, he would have undoubtedly deserved everything that Moroni had to say.

60.1.54–55—*all those*—The administrators and functionaries who were responsible for supplying the armies of Moroni with material and men. Presumably these were noncombatants.

60.2 Moroni had been appointed to arrange for all of the defensive measures of the land in order to secure the nation against the efforts of the Lamanites to overpower the Nephites. He was also charged with restoring those lands and cities which had been occupied by Amalickiah and his brother. Pahoran and his advisors served as the quartermasters for Moroni's forces, sending whatever was necessary in men and materials to the various sites of conflict. To fail in their assignment was just as debilitating as if Moroni were to neglect his duties as chief captain. Lurking in the mind of every combatant was the fact that the

because of their indifference concerning the freedom of their country.

{Chapter XXVII; continued}
(Chapter 60)

{¶—1830}

*1 AND it came to pass that he wrote again to the governor of the land, who was Pahoran, and these are the words which he wrote, saying: Behold, I direct mine epistle to Pahoran, in the city of Zarahemla, who is the chief judge and the governor over the land, and also to all those who have been chosen by this people to govern and manage the affairs of this war.

Alma 60
EM 1:150,
151, 163,
165, 196,
201
CR89-O 103
* p. 395
Alma 60:1–36
EM 1:183

2 For behold, I have somewhat to say unto them by the way of condemnation; for behold, ye yourselves know that ye have been appointed to gather together men, and arm them with swords, and with cimeters, and all manner of weapons of war of every kind, and send forth against the

western cities had fallen to Ammoron's men as easily as they did because of intrigues and conspiracies among the people who were responsible for maintaining the safety of the people. The lack of supplies for Helaman's men served as another indication that there were continuing conspiracies even in the heart of the land. The fall of Nephiah seemed to fit into the pattern.

60.2.36—*cimeters*—The English word “cimeter” describes a short sword with a convex edge or a recurved point. We ought not to be surprised or dismayed at the variant spellings of this word, all of which may be found in reputable dictionaries as alternates of the standard form “scimitar”. We do not know how or when the Lamanites learned to make this kind of weapon (see *EN-C 1.20.91*). The Nephites initially patterned their swords after the sword of Laban, for the which we have no detailed description. The curved Egyptian “scimitar” would have been available as early as 1600 BC according to some scholars.

60.2.52—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

60.3 Warfare has always been a matter of extreme privation, coupled with anxiety and distress. Soldiers who take up arms to defend their country, their rights, and the very existence of their own families are constantly faced with the possibility and even probability that they may never enjoy those blessings that they are defending once the battles have been concluded. It was for Moroni and those who followed him an act of selflessness hardly without parallel in human experience.

60.3.16—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

60.4 Had the residents of Zarahemla been doing their part in sustaining the war effort, they too would have been experiencing shortages and losses of every kind, even in the heart of the land. Moroni was not oblivious to that fact, but he suspected that the people, or at least some of the people, were not suffering temporally at all.

60.5 We are not privy as to what shortfalls might have contributed to the losses in the battles along the eastern seacoast. In the beginning, however, Amalickiah had enjoyed tremendous success primarily because of the machinations of the kingmen which detracted the attention of the Nephite forces away from the southern frontier (see 51.9–20). Thousands of Nephites lost their lives in the civil disturbance caused by the kingmen and thousands more perished as Amalickiah swept along the eastern coastline of the land of Zarahemla. Moroni was also referring to the epistle that he had just received from Helaman about the struggles in the west. Many had died in the battles for Antiparah and Cumeni. One can only imagine the tragic loss of life associated with the fall of the city of Nephiah.

Lamanites, in whatsoever parts they should come into our land.

3 And now behold, I say unto you that myself, and also my men, and also Helaman and his men, have suffered exceedingly great sufferings; yea, even hunger, thirst, and fatigue, and all manner of afflictions of every kind.

4 But behold, were this all we had suffered we would not murmur nor complain.

5 But behold, great has been the slaughter among our people; yea, thousands have fallen by the sword, while it might have otherwise been if ye had rendered unto our armies sufficient strength and succor for them. Yea, great has been your neglect towards us.

60.6 Neglect and thoughtlessness are unconscionable during a state of war, when at any moment desolation and ruin might overcome the entire population of a nation. The fact that the Lamanites had achieved great success during the opening months of the war, successes that nearly surrounded the land of Zarahemla with hostile forces, should have been a sobering set of circumstances for all concerned. Yet for all outward appearances the central government did not seem willing to rouse itself to defend itself against the enemy. Moroni's suspicion was that those who had control of the government were sympathetic to Amalickiah and Ammoron's cause. In this he was correct, for the kingmen had taken control of the government after Pahoran and his supporters had been driven from the city of Zarahemla.

60.7 By accusing the leadership of the government of "thoughtless stupor", Moroni was engaging in a high degree of restraint. In fact, those who were neglecting to send men and supplies to Helaman, Nephiah, and other areas of potential combat were guilty of treason.

60.7.7—*thrones*—Technically speaking, the chief judges did not sit upon a throne nor did his associates. They ruled from a judgment seat. Moroni's insinuation here is that those in power wished to govern at the expense of the liberties of the people, liberties that had been granted to them by King Mosiah some thirty years before.

60.7.29—*murdering*—The Lamanites had not descended upon the land of Zarahemla as an act of revenge or any other sort of reprisal. They were bringing their havoc as the direct result of the greed and viciousness of Amalickiah, Ammoron, and the other dissident Nephites. To support the cause of the kingmen, as the leadership of the government appeared to be doing, was to countenance the unjustifiable deaths of thousands of fellow citizens.

60.8 The needless deaths brought about by a lack of reinforcements and supplies were laid at the feet of those who had been given charge of providing those essentials.

60.9 The near-starvation circumstances had been most clearly manifested among the men who were attached to Helaman's army. Helaman's letter was filled with accounts of great privation. We should probably assume that the people of Ammon were consistent in their succoring of the sons of Helaman. We should probably assume as well that the stripling warriors had shared whatever they had with the rest of their comrades in arms when provisions were not forthcoming from the city of Zarahemla (see 58.3–9). The Nephites had captured provisions sent by the Lamanites to their men in the west, but such supplies were not sufficient to maintain the Nephites and their prisoners of war.

60.10 It is unlikely that the kingmen ever had an opportunity to read Moroni's letter, inasmuch as it was successfully delivered to Pahoran in the land of Gideon, east of the river Sidon. In Moroni's view, those who had withheld the resources of the land of Zarahemla from the soldiers in the war, were guilty of treason and murder, and would be held accountable for both. The decisive manner in which Pachus and his supporters were dealt with

6 And now behold, we desire to know the cause of this exceedingly great neglect; yea, we desire to know the cause of your thoughtless state.

7 Can you think to sit upon your thrones in a state of thoughtless stupor, while your enemies are spreading the work of death around you? Yea, while they are murdering thousands of your brethren—

8 Yea, even they who have looked up to you for protection, yea, have placed you in a situation that ye might have succored them, yea, ye might have sent armies unto them, to have strengthened them, and have saved thousands of them from falling by the sword.

9 But behold, this is not all—ye have withheld your provisions from them, insomuch that many have fought and bled out their lives because of their great desires which they had for the welfare of this people; yea, and this they have done when they were about to perish with hunger, because of your exceedingly great neglect towards them.

10 And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them inso-

Alma 60:10
MD 821

should not be misunderstood. Their fate was sealed once they betrayed their fellow countrymen.

60.11 Although Moroni has not openly accused the leadership of the government of conspiring with the enemy, yet he does suggest that they are completely devoid of the spirit of God. A man filled with the Holy Ghost knows when he should act and the very manner in which that action should manifest itself. Self-righteousness in a governing official can only bring disaster to the people for whom he or she has responsibility.

60.12 This has been a long-standing conundrum for natural men. If God is in His Heaven, how is it that “good” men suffer? The question is based on a misunderstanding of the purpose of life and a complete disregard for the principle of moral agency. All men suffer while in this lost and fallen world precisely because it is lost and fallen. All mortal beings in a Telestial sphere are subject to injury, disease, and death. It is in living upon this planet in its present circumstances that we learn to clearly distinguish between that which is beneficial to us and that which is not. In addition, every man, to a certain degree, is free to exercise his will upon his fellow beings. He may add to their comfort and happiness or he may aggrandize himself at their expense. At times, the Lord God of Israel permits His children to deprive one another of their mortality. In war, for example, the righteous are permitted to take the lives of their enemies in order to defend their families and their freedoms. It is also true that the wicked are permitted to deprive righteous men and women of their lives as an expression of their ripening rebellion against God the Father. Those who fill up the cup of their iniquity in this fashion will have no excuse before the judgment bar of the Lord Jesus Christ; they will be judged by their actions in addition to the thoughts of their wicked hearts. Those who have been wrongfully deprived of their lives will receive compensation for their losses from Him whose justice reigns supreme in the eternities. Moroni clearly states here that the leadership of the government of Zarahemla will be held accountable for the loss of righteous lives in the Nephite armies if they could have prevented that loss through righteous actions.

60.13 Alma taught Amulek a similar principle at the time when the people of Ammonihah were putting the families of the repentant to death by fire (see *AL-C 14.8–22*).

60.14 Moroni knew and understood the directives of God regarding the safety and security of the Nephites. So long as they worshipped the Lord Jesus Christ, adhering to the principles of the Gospel in word and deed, they would be protected from the power of the adversary, including the wild and ferocious determination of the Lamanites to destroy them as a people. As the Nephite society fragmented through pride, wealth, and overt sin, the Lamanites would begin to have power over them. Moroni had every reason to believe that the people of Zarahemla, or at least those who were in charge of the central

much that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—

11 Behold, *could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain.

12 Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

13 For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.

14 And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea, even the slothfulness of our government, and their exceedingly great neglect towards their brethren, yea, towards those who have been

* p. 396

government, were assuming an elitist attitude toward their brethren. In the rise of the kingmen to power Moroni's greatest fears were realized. Pachus and his followers would be held accountable for their perfidy.

60.15 We cannot precisely know to whom Moroni is referring here, but no doubt men like Amalickiah and Ammoron are on his list. The establishment of a royalist party in the land of Zarahemla served as the very beginnings of the war that was eventually perpetrated upon the Nephites by the Lamanites. When the faction was quelled, Amalickiah and a small number of his followers fled to the land of Nephi to stir up the Lamanites. The vast majority of the royalist party remained behind. It is without question that we may conclude that the loss of the cities of Manti, Cumeni, Zeezrom, and Antiparah was facilitated by remnants of Amalickiah's kingmen. Certainly the failure to provide for the needs of Helaman's embattled men was another act of treason on the part of the erstwhile followers of the man who would be king.

60.16 During the 19th year of the reign of the judges, Amalickiah attempted to take control of the government of Zarahemla (see 46.1–7). In response, Moroni raised the title of liberty in the midst of the people to which the majority of the Nephites rallied. Moroni gave the royalist a choice: they could either raise the title of liberty upon the towers of their cities or they could die by the edge of the sword, executed for their treasonous conduct. Only a few forfeited their lives on this occasion (see 46.34–37). Six years later, the kingmen attempted to persuade Pahoran to change the nature of the Nephite constitution in order that the people might restore the monarchy. The chief judge refused to do so on his own authority and called for a public vote on the matter. Once again the people chose to maintain their judicial form of government. When news of Amalickiah's Lamanite force was on the move, the kingmen utterly refused to support the defensive measures instituted by Pahoran and Moroni. Four thousand of the kingmen died in the rebellion, and the leaders of the movement were cast into prison (see 51.1–7 and 51.13–20). While this civil war was being resolved, Amalickiah and his Lamanite army swept along the eastern seaboard of the land of Zarahemla, taking every stronghold from Moroni in the south to Mulek on the north. Had there been no uprising by the kingmen, Moroni's armies would have been located in the places of vulnerability and Amalickiah's thrust into the land of Zarahemla would have been thwarted at its inception.

60.17 Moroni is rehearsing that which had been transpiring over the past several years. The first serious assault by the Lamanites had taken place during the 25th year of the reign of the judges when the eastern seashore of Zarahemla was conquered by Amalickiah. The overrunning of the southwestern cities by Ammoron's army had taken place the following year. During the ensuing four years, Helaman's forces had regained the territory along the southwest border with the wilderness. Moroni and his men had managed to reoccupy the cities of Mulek and Gid. The beginning of the thirtieth year of the reign of the judges, however, witnessed the fall of the city of Nephihah, a tragic and senseless loss of a major fortification. Moroni correctly concludes that much of the affliction that had come upon the Nephites came as a direct result of the rebellion and treason of the kingmen.

60.17.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

slain.

15 For were it not for the wickedness which first commenced at our head, we could have withstood our enemies that they could have gained no power over us.

16 Yea, had it not been for the war which broke out among ourselves; yea, were it not for these king-men, who caused so much bloodshed among ourselves; yea, at the time we were contending among ourselves, if we had united our strength as we hitherto have done; yea, had it not been for the desire of power and authority which those king-men had over us; had they been true to the cause of our freedom, and united with us, and gone forth against our enemies, instead of taking up their swords against us, which was the cause of so much bloodshed among ourselves; yea, if we had gone forth against them in the strength of the Lord, we should have dispersed our enemies, for it would have been done, according to the fulfilling of his word.

17 But behold, now the Lamanites are coming upon us, taking possession of our lands, and they are murdering our people with the sword, yea, our women and our children, and also carrying them away captive, causing them that they should suffer all manner of afflictions, and this because of the great wickedness of those who are seeking for power and authority, yea, even those king-men.

60.18 Moroni did not know at the time he was writing to Pahoran that the kingmen were at the heart of the present troubles. Pahoran had been driven from the city of Zarahemla eastward over the river Sidon to the valley of Gideon. The kingmen were essentially running the central government at the behest of the rebel Pachus. Had Pahoran still been in the judgment seat at the capital, cognizant of the problems facing the Nephite armies, he would have been as culpable as Moroni was suggesting.

60.19 The wars against the invading Lamanite armies were being conducted far to the east and to the southwest of the city of Zarahemla. Moroni suggested that since there was little or no evidence of the pitched battles that were being fought on the outskirts of the country, that the citizenry and leadership of the capital city did not appreciate the danger, and thus were neglectful of their duty to their defenders.

60.20 The various captivities that the Nephites had experienced during the several hundred years of their existence as a people had come upon them as the direct result of failing to obey the God of Heaven. When they had diligently kept the commandments of the Lord, they had prospered, dwelt in peace, and had enjoyed divine protection. When they lapsed, as they had during the reign of King Noah, they were subjected to the rule of cruel tyrants. Deliverance had come only after deep and sincere repentance from all wickedness, and only then through divine intervention.

60.21 Moroni makes an interesting use of the first person plural. Is he implying that his own ancestry entitled him to a claim to regal treatment? We know little or nothing of Moroni's parentage, yet it is clear that the advantages of his youth prepared him for the leadership responsibilities that came to him as a young man. At 25 years of age, Moroni was the chief captain of the entire military establishment of the Nephites (see 43.17). He may have been a descendant of Mosiah 1, or of King Zeniff, or even of Mulek.

60.22 It is clear that the city of Zarahemla and environs was a place of great population. Tens of thousands of men of military age were available to the leadership of the city. When one considers the extended families of each of these men, one must conclude that the geographic holdings of the Nephites were vast indeed in order to accommodate the citizenry.

60.22.29—*thousands*—The tally here is probably in reference to those who had been slain at the fall of the city of Nephiah. No Nephites lives had been lost when the capture of Manti and Antiparah had taken place. A thousand Nephites had lost their lives when the Lamanite army surprised them outside the walls of the city of Cumeni. Mormon does not tell us how many lost their lives when the Nephites battled the forces of Jacob during the campaign to regain the city of Mulek, although there were many. There was no reported loss of life when the city of Gid was recaptured.

60.23 One cannot be an idle spectator to the ills of the world. If it is within our power to ameliorate the circumstances of the children of men and we fail to act, we will be held accountable for the death and misery of those that might have otherwise been saved from destruction, whether temporal or spiritual.

60.23.39–40—*inward vessel*—It is only in conjunction with Moroni's metaphor that this phrase appears in the Book of Mormon. We cannot, therefore, ascertain from whence Moroni is making his citation. Had

18 But why should I say much concerning this matter? For we know not but what ye yourselves are seeking for authority. We know not but what ye are also traitors to your country.

19 Or is it that ye have neglected us because ye are in the heart of our country *and ye are surrounded by security, that ye do not cause food to be sent unto us, and also men to strengthen our armies?

20 Have ye forgotten the commandments of the Lord your God? Yea, have ye forgotten the captivity of our fathers? Have ye forgotten the many times we have been delivered out of the hands of our enemies?

21 Or do ye suppose that the Lord will still deliver us, while we sit upon our thrones and do not make use of the means which the Lord has provided for us?

22 Yea, will ye sit in idleness while ye are surrounded with thousands of those, yea, and tens of thousands, who do also sit in idleness, while there are thousands round about in the borders of the land who are falling by the sword, yea, wounded and bleeding?

23 Do ye suppose that God will look upon you as guiltless while ye sit still and behold these things? Behold I say unto you, Nay. Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also.

* p. 397

Alma 60:22
EM 1:183

Alma 60:23
CR86-A 3

there been in the writings and teachings of the Nephite prophets references made to the Lord's commandment that the body politic needed to be purified before the Lord would proceed against their enemies? Was Moroni quoting from the writings to be found upon the Brass Plates? Was this a revelation given to the servants of the Lord during the war which they had just been waging? We do not know. We may rest assured, however, that Moroni is rehearsing the mind and will of the Lord in this matter.

60.24 If Moroni was prepared to divert his army to Zarahemla against Pahoran and his ministers, he most certainly would do the same, without any hesitation, against Pachus and those of the kingmen who had aligned themselves with him. Internal dissent, indolence, and treason was conduct unbecoming a citizen of Zarahemla at anytime. During war it was intolerable. Helaman's forces were in grave danger, undermanned and malnourished as they were. Moroni's task had been difficult enough without the added burden of having to recapture the fortress of Nephihah.

60.24.31—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

60.24.71—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

60.24.83–84—*great head*—Moroni switches metaphors here. The "great head" of the government was to be dealt with in a summary way; the sword of justice was in Moroni's hand and he would wield it as the Lord saw fit.

60.25 Moroni was a great prophet, one filled with the power of God. His faith was such, and the faith of his men was such, that he could invoke a spiritual protection upon the defenders of the Nephite cities to preserve them while he dealt with the recalcitrants that had taken control of the central government.

60.26 The men who served with Moroni and Helaman had learned from their own experience that they enjoyed the blessings of Heaven so long as they were faithful in their duties to God and to each other. They had confidence because the Father had given that confidence to them through the power of prayer and the whisperings of the Holy Ghost.

60.27 Moroni had demonstrated his rhetorical gifts on several occasions in the

24 And now, except ye do repent of that which ye have done, and begin to be up and doing, and send forth food and men unto us, and also unto Helaman, that he may support those parts of our country which he has regained, and that we may also recover the remainder of our possessions in these parts, behold it will be expedient that we contend no more with the Lamanites until we have first cleansed our inward vessel, yea, even the great head of our government.

25 And except ye grant mine epistle, and come out and show unto me a true spirit of freedom, and strive to strengthen and fortify our armies, and grant unto them food for their support, behold I will leave a part of my freemen to maintain this part of our land, and I will leave the strength and the blessings of God upon them, that none other power can operate against them—

26 And this because of their exceeding faith, and their patience in their tribulations—

27 And I will come unto you, and if

Alma 60:24
CR96-A 84

past. This was not bravado, but a declaration of that which would come to pass if the malefactors persisted in their wickedness. Once Moroni was apprised by Pahoran precisely what had taken place in the city of Zarahemla, the chief captain's course of action was exactly what he testified that it would be. By the time Moroni joined Pahoran in the city of Gideon he had gathered up a considerable host comprised of many thousands of freemen (see 62.3–6).

60.28 Those who held the reins of power in the city of Zarahemla, in this instance King Pachus and his minions, were to be held accountable for their wickedness, particularly as their actions had directly impacted on the loss of life among the Nephites. Moroni knew that the leadership of Zarahemla potentially had many tens of thousands of soldiers at their disposal and the numerical odds would not be in the chief captain's favor. Moroni, however, had experienced victory while blessed by the power of God. He knew that no matter how much power was raised up against him and his men, the Nephite dissidents would be defeated.

60.29 There would be no mercy extended to the rebels, nor to their families if they persisted in their wickedness. Only by providing the necessary men and materials could they effectively come to the defense of their little ones.

60.30 Moroni was willing to wait for a time in order for the central government to respond. The only possible reply to Moroni's epistle, however, would be return letter delivered by thousands of reinforcements and provisions to sustain them and the rest of the army already in place. There would also have to be clear evidence that the same had been done for Helaman.

60.30.26—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

60.31 Moroni correctly perceived that the problem lay with those who were directing the affairs of the nation from the city of Zarahemla. The traitors would be executed according to their crimes. In the battle for Zarahemla, Pachus himself would be slain. The surviving kingmen were eventually tried and convicted. Any who would not recant their political views were put to death (see 62.8–10).

60.32 The viciousness of the Lamanites could be accounted for. They were bound down under centuries of perverse traditions generated by their ancestors. They were easily manipulated by dissident Nephites, like Amalickiah and Ammoron, who played upon their traditional anger, whipping it up into a frenzy through innuendo and deliberate and intense prevarication. Those who sought for power, gain, and notoriety among the Nephites, however, had been taught the principles of righteousness from their childhood and had rejected them. They were without excuse.

60.32.18—*Lamanites*—Specifically the posterity of the eldest son of Lehi

there be any among you that has a desire for freedom, yea, if there be even a spark of freedom remaining, behold I will stir up insurrections among you, even until those who have desires to usurp power and authority shall become extinct.

28 Yea, behold I do not fear your power nor your authority, but it is my God whom I fear; and it is according to his commandments that I do take my sword to defend the cause of my country, and it is because of your iniquity that we have suffered so much loss.

29 Behold it is time, yea, the time is now at hand, that except ye do bestir yourselves in the defence of your country and your little ones, the *sword of justice doth hang over you; yea, and it shall fall upon you and visit you even to your utter destruction.

30 Behold, I wait for assistance from you; and, except ye do administer unto our relief, behold, I come unto you, even in the land of Zarahemla, and smite you with the sword, inasmuch that ye can have no more power to impede the progress of this people in the cause of our freedom.

31 For behold, the Lord will not suffer that ye shall live and wax strong in your iniquities to destroy his righteous people.

32 Behold, can you suppose that the Lord will spare you and come out in judgment against the Lamanites, when it is the tradition of their fathers that has caused their hatred, yea, and it has been redoubled by those who have dissented from us, while your iniquity is for the cause of your love of glory and the vain things of the

* p. 398

and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

60.33 Never doubt the spiritual stature of the chief captain of the Nephite armies. Moroni was a prophet of God, filled with power and influence of the Holy Ghost, a man who was directly guided by the Lord God of Israel continually (see 48.11–18).

60.34 Moroni was prepared to move against the city of Zarahemla because he had been commanded to do so, if the leadership of the people did not repent of their iniquity. Again, only one form of repentance would do.

60.34.5—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

60.34.50—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

60.35 One way or another, the faithful troops that served in the armies of Moroni and Helaman would be fed from the stores available in the city of Zarahemla. The leaders of the people were free to determine whether they would live to see that great day or not.

60.36 Personal power was precisely that which men like Amalickiah, Ammoron, and Pachus sought. They wished to be served and worshipped as kings, that they might be able to gratify all of the hellish desires that filled their hearts. The Lord was not going to allow their ilk to succeed so long as there were men like Moroni to oppose them.

60.36.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

world?

33 Ye know that ye do transgress the laws of God, and ye do know that ye do trample them under your feet. Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.

34 And now behold, I, Moroni, am constrained, according to the covenant which I have made to keep the commandments of my God; therefore I would that ye should adhere to the word of God, and send speedily unto me of your provisions and of your men, and also to Helaman.

35 And behold, if ye will not do this I come unto you speedily; for behold, God will not suffer that we should perish with hunger; therefore he will give unto us of your food, even if it must be by the sword. Now see that ye fulfil the word of God.

36 Behold, I am Moroni, your chief captain. I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. And thus I close mine epistle.

Alma 60:36
MD 364

{Chapter XXVIII}
(Chapter 61)

{¶—1830}

61.1 We should probably assume that Moroni wrote his letter to Pahoran near the city of Morianton, the next intended military objective prior to the arrival of Helaman’s letter (see 55.33–35). The men entrusted with the delivery of the letter would have travelled westward toward the river Sidon on their way to the city of Zarahemla. Pahoran, however, had been driven from the capital by Pachus and the other kingmen, and was regrouping in the valley of Gideon with some of the freemen. Moroni’s letter reached Pahoran there (see 61.5). Apparently Pahoran immediately responded Moroni’s epistle and sent it back to the camp at Morianton post haste. We cannot know with precision at this time exactly how far Morianton was from the city of Gideon. Nor can we speak with authority as to how quickly Moroni’s men were able to traverse the intervening miles, whether they were mounted or travelled on foot. “Soon”, therefore, is a relative word, but one used by our narrator to indicate that even Moroni was surprised at the turnaround time. If Gideon was located midway between Zarahemla and Morianton, the expected travel time would have been cut in half. We should probably assume as well that the geographical boundaries of the land of Zarahemla were far greater than most students of the Book of Mormon are willing to admit.

61.1.10—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

61.1.24—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

61.2 In Moroni’s letter to Pahoran, he speculated as to some of the possible reasons that the inhabitants had been neglectful in supplying the armies of their defenders with men and food. At one point, he wonders if the government leaders had betrayed their fellow Nephites (see 60.18). This is the only scenario presented by Moroni that could have implied that the chief judge would have been experiencing joy in the face of the afflictions suffered by Helaman, Moroni, and their men. Pahoran assures Moroni in no uncertain terms that he and his men have no such sentiments regarding the dire straits into which the armies of the Nephites had fallen.

61.2.2—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

61.2.16—*Moroni*—The chief captain of the armies of the land of Zarahemla

1 BEHOLD, now it came to pass that soon after Moroni had sent his epistle unto the chief governor, he received an epistle from Pahoran, the chief governor. And these are the words which he received:

Alma 61
EM 1:150,
151, 163,
165, 196,
201

2 I, Pahoran, who am the chief governor of this land, do send these words unto Moroni, the chief captain over the army. Behold, I say unto you, Moroni, that I do not joy in your great afflictions, yea, it grieves my *soul.

Alma 61:2–21
EM 1:183

* p. 399

hemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

61.3 Pachus and his men, however, did rejoice in the disconcerting distress that was running rampant among the defending soldiers throughout the land of Zarahemla. Pachus had been made king in Zarahemla in the same fashion and in the same spirit that Amalickiah had been elevated to the throne of the Lamanites. They were malignant conspirators, prepared to join forces with Ammoron to completely overthrow the government of the Nephites, to destroy their religion and their freedoms. When Amalickiah had risen up in rebellion against the chief judge, he had garnered up supporters in every region of the land of Zarahemla. The subsequent fall of the four fortresses in the southwest of Zarahemla indicates how pervasive the kingmen infection was initially. The royalist movement had been thwarted on at least two separate occasions. The first transpired at the time Amalickiah initially aspired to be king. Moroni's response to his machinations was the raising of the title of liberty (see 46.11–35). The second incident occurred sometime later, just as Amalickiah's armies were descending upon the land of Zarahemla. Moroni was compelled to settle the internal dissensions before he could fully prepare against Amalickiah's incursion (see 51.13–20). Thus, Amalickiah had some success along the eastern seaboard. Although the kingmen did not outnumber the freemen, yet their supporters were considerable, sufficient in the city of Zarahemla to expel Pahoran and his supporters.

61.4 The great techniques used by the kingmen to obtain power and maintain it are clearly articulated here: flattery and intimidation. What sorts of things might be said by the kingmen to the citizenry of Zarahemla that would persuade the common man to side with them? Were there promises made? Promises of power, wealth, and prestige? What sort of threats would have been directed at the freemen and at their families that would have frightened them sufficiently so that they could not bring themselves to openly assemble food stores or companies of stalwarts to strengthen the armies of Helaman and Moroni?

61.5 The great maelstrom of difficulties into which the freemen of Zarahemla had fallen certainly would stir the soul of any honest man. We are not told what transpired after Pahoran and his supporters were forced to leave the city. If the kingmen were of a similar mind as were the original inhabitants of Ammonihah, all sorts of evil might have been worked upon the remnant of the faithful who remained behind, especially upon the wives and children of those men who had been compelled to depart with Pahoran.

61.5.18—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)

61.6 The inhabitants of the valley of Gideon had long since demonstrated their unflinching determination to observe the covenants of freedom that had been granted unto them by King Mosiah 2 and others. They were devoted to

3 But behold, there are those who do joy in your afflictions, yea, inasmuch that they have risen up in rebellion against me, and also those of my people who are freemen, yea, and those who have risen up are exceedingly numerous.

4 And it is those who have sought to take away the judgment-seat from me that have been the cause of this great iniquity; for they have used great flattery, and 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 daunted our freemen that they have not come unto you.

5 And behold, they have driven me out before them, and I have fled to the land of Gideon, with as many men as it were possible that I could get.

6 And behold, I have sent a proclamation throughout this part of the land; and behold, they are flocking to

truth and righteousness, each willing to put his life in jeopardy in order to preserve his government, faith and family. These were true patriots, most of whom pertained to the extended family of the great chief captain who had been responsible for the safe exodus of the people of Limhi from the land of Nephi (see *MS-C 22.3-9*).

61.7 The kingmen were of sufficient numbers that they easily drove Pahoran and his men from Zarahemla. It appears that that they were sorely tempted to follow the freemen into the countryside in order to destroy them, but Pahoran's recruiting efforts were far too efficient and effective. The kingmen determined to remain ensconced within the defensive works of the city. We should not be surprised that Pachus had every intention of corresponding with Ammoron as to the state of affairs in the city of Zarahemla and did so at the first opportunity. The kingmen were all cut from the same bolt of cloth. Pahoran's quick recovery after being ousted from the city may have thwarted any further correspondence between Ammoron and Pachus. Certainly every road in and out of the city would have been diligently watched.

61.8 Pachus was a petty tyrant, willing to do anything in order to maintain the power he had acquired. We see this sort of perfidious conduct in almost all of the apostates from among the Nephites.

61.8.12—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

61.8.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

61.9 Pahoran did not take offense at the painfully candid observations that Moroni had made regarding his administration, and quickly assured his friend and comrade that he understood exactly why Moroni had written as acerbically as he had. He would have done the same had their positions been reversed. The circumstances were appallingly dreadful, but they were yet on the same side of the controversy, both still faithful to their covenants, both still determined to right every wrong perpetrated by the kingmen.

61.10 If there were Nephites who wished to be philosophical and political Lamanites, there was a place set aside for them to go. Many Nephites had already fled to the land of Nephi in order to live a lifestyle incompatible with the Gospel of the Lord Jesus Christ. So long as the freemen were in the majority, the only way in which the kingmen could enforce their will would be by the shedding of blood. Hence, Amalickiah and Ammoron's incursions into the land of Zarahemla. The philosophical and political Nephites had every right to defend themselves against an invading army or a subversive minority in collusion with that enemy force.

us daily, to their arms, in the defence of their country and their freedom, and to avenge our wrongs.

7 And they have come unto us, insomuch that those who have risen up in rebellion against us are set at defiance, yea, insomuch that they do fear us and durst not come out against us to battle.

8 They have got possession of the land, or the city, of Zarahemla; they have appointed a king over them, and he hath written unto the king of the Lamanites, in the which he hath joined an alliance with him; in the which alliance he hath agreed to maintain the city of Zarahemla, which maintenance he supposeth will enable the Lamanites to conquer the remainder of the land, and he shall be placed king over this people when they shall be conquered under the Lamanites.

9 And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. I, Pahoran, do not seek for power, save only to retain my judgment-seat that I may preserve the rights and the liberty of my people. My soul standeth fast in that liberty in the which God hath made us free.

{*9-1830*}

10 And now, behold, we will resist wickedness even unto bloodshed. We would not shed the blood of the Lamanites if they would stay in their own land.

61.10.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

61.11 For the most part, the Nephites had been the defenders of that which they had carved out of the wilderness. They had been hounded from place to place, driven from their homes and fields, forced to leave their improvements and possessions behind. Occasionally, they had been commanded to resist their oppressors; at other times they were commanded to flee with their lives. Their bloodiest and most devastating conflicts had taken place, however, when some of their own people had perpetrated civil war against the constituted authority of the land. Although it had been repugnant to them, the faithful Nephites had taken up arms against their own brethren in order to preserve that which they held most sacred.

61.12 The Lord had made it clear from the beginning that the deprecations of the Lamanites would come upon them when the Nephites were in serious transgression against the laws and commandments of God. If the Nephites as a whole were deserving of captivity or even destruction because of unbridled wickedness, the disciples of Christ were willing to accept the judgment of God and suffer whatever would be required of them.

61.13 So long as there was a body of faithful disciples, the Lord would be willing to preserve and prosper them. If that prosperity required a wholesale departure from one part of the land into another, the saints were willing to make the journey, no matter what the loss or the inconvenience. The Book of Mormon is replete with instances where both submission and flight have been the lot of those who would do the will of God.

61.14 Frequently the preaching of the Gospel of Jesus Christ had been quite beneficial in bringing the lost sheep back into the fold. Many dissident Nephites had been shown the error of their ways. That was the initial purpose of Alma's great ministry throughout the land of Zarahemla after he gave up the judgment seat to Nephihah (see 4.15–19). This was the primary purpose behind the mission sent into the land of Antionum, that many of the Zoramites might be redeemed (see 31.1–5). When the spirit of God no longer affected the hearts of the dissidents, when they persisted in their wickedness and rebellion, then eventually the Nephites were required to deal with them in a more summary manner.

61.14.5—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

61.15 Moroni promised Pahoran that if there were not an immediate halt to the obstructionism present in the government that he would bring "part" of his army to subvert the rebellion of the leadership of the government (see 60.25–29). By the time he received Moroni's letter, Pahoran had already gathered a good-sized army at Gideon. Hence, it was unnecessary for Moroni to bring very many of his people with him to restore order in the city of Zarahemla. Moroni would depart the region of Morianton with a few men as Pahoran suggested, thus preserving the power of the Nephites in the southeast

11 We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

12 We would subject ourselves to the yoke of bondage if it were requisite with the justice of God, or if he should command us so to do.

13 But behold he doth not command us that we shall subject ourselves to our enemies, but that we should put our trust in him, and he will deliver us.

14 Therefore, my beloved brother, Moroni, let us re*sist evil, and whatsoever evil we cannot resist with our words, yea, 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 our God.

15 Therefore, come unto me speedily with a few of your men, and leave the remainder in the charge of Lehi and Teancum; give unto them power to conduct the war in that part of the land, according to the Spirit of God, which is also the Spirit of freedom which is in them.

Alma 61:14
CR84-O 81
* p. 400

so as to avoid losing any more territory to the Lamanite forces.

61.15.20—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni’s army to the city of Mulek (see 52.27–30).

61.15.22—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

61.16 The food may have accompanied the return letter, thus testifying to Moroni in a substantive way, Pahoran’s willingness to do all that he could to support Moroni’s men in their trials and tribulations.

61.17 Moroni would do as Pahoran suggested and between Morianton and Gideon the chief captain raised thousands of troops with the standard of liberty. Again we must pause to contemplate the number of inhabitants in the land of Zarahemla, even in areas where little is said of population centers.

61.18 In Moroni’s eyes, the greatly afflicted troops were those under Helaman’s command. Moroni thought of his friend’s circumstances to be more dire than his own. Pahoran does not hesitate to point out, however, that Moroni’s forces have been sorely neglected as well, certainly in light of the debacle associate with the fall of Nephihah.

61.18.10—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

61.18.21—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni’s army to the city of Mulek (see 52.27–30).

61.18.23—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the

16 Behold I have sent a few provisions unto them, that they may not perish until ye can come unto me.

17 Gather together whatsoever force ye can upon your march hither, and we will go speedily against those dissenters, in the strength of our God according to the faith which is in us.

18 And we will take possession of the city of Zarahemla, that we may obtain more food to send forth unto Lehi and Teancum; yea, we will go forth against them in the strength of the Lord, and we will put an end to this great iniquity.

death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

61.19 Pahoran was chief judge. He was not the supreme military leader. He was not the high priest of the Church. His hesitancy to raise up arms against the kingmen of Zarahemla was natural. He had already articulated the conundrum in his review of their options. Should they flee? Should they fight? Should they submit themselves to the rule of the kingmen? (see 61.10–14)

61.19.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

61.20 Moroni was in a position to know the will of the Lord in this matter, inasmuch as he had been selected by the voice of a righteous people to guide them in their military affairs. Moroni had already expressed his views on the matter in his letter to Pahoran (see 60.24–31).

61.21 Not only would Lehi and Teancum be preserved against their enemies, but also all those who served with Helaman along the other front of the war. If there had been any hesitancy in the heart or mind of Pahoran, Moroni’s epistle had dispelled that forever, so long as any remnant of the kingmen or of the forces of Ammoron remained within the boundaries of the land of Zarahemla.

61.21.5—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni’s army to the city of Mulek (see 52.27–30).

61.21.7—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

61.21.48—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

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19 And now, Moroni, I do joy in receiving your epistle, for I was somewhat worried concerning what we should do, whether it should be just in us to go against our brethren.

20 But ye have said, except they repent the Lord hath commanded you that ye should go against them.

21 See that ye strengthen Lehi and Teancum in the Lord; tell them to fear not, for God will deliver them, yea, and also all those who stand fast in that liberty wherewith God hath made them free. And now I close mine epistle to my beloved brother, Moroni.

{Chapter XXIX}
(Chapter 62)

{¶—1830}

62.1 The content of Moroni's letter to Pahoran clearly indicates that the chief captain thought that he would have to remove the chief judge from the judgment seat through force, if the latter proved to be recalcitrant about helping the military to defeat the Lamanite invaders. The continuing betrayals perpetrated by the kingmen in various parts of the land of Zarahemla frustrated and angered Moroni. The thought that Pahoran may have succumbed to their machinations distressed him deeply; the thought that he might have to do violence against a man who had once been his friend and brother in the Gospel of Christ was repugnant. Pahoran's epistle relieved his heart and mind of a great and onerous burden.

62.1.9—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.1.31—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.2 This latest overt rebellion of the kingmen was the third in their series of attempts to destroy the political freedoms of the Nephites in the land of Zarahemla. Amalickiah's campaign to restore the monarchy had been rejected by the vast majority of the inhabitants of the land (see 46.1–12). The subsequent intimidation of Pahoran had resulted in a stunning defeat for the royalists all around (see 51.1–9). In the third case, they had managed to take control of the capital city and had cut off the supply of men and food from the armies waging battle against Ammoron and his Lamanite forces.

62.2.16—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.3 Pahoran had been gathering all of the men available in the regions surrounding the city of Gideon and Moroni was confident that between Gideon and Morianton there would be a numerous host to be raised up to retake the city of Zarahemla. Therefore, most of the army that Moroni would have siphoned away from the battlements of the eastern front to restore order in the central part of the land, he left in the care of Lehi and Teancum. Those two great stalwarts would hold the line against anything that Ammoron and his men might attempt to do in support of Pachus and the kingmen. It was to be hoped that Helaman could resist any attempt on the part of the Lamanites

1 AND now it came to pass that when Moroni had received this epistle his heart did take courage, and was filled with exceedingly great joy because of the faithfulness of Pahoran, that he was not also a traitor to the freedom and cause of his country.

Alma 62
EM 1:150,
151, 165,
201

2 But he did also mourn exceedingly because of the iniquity of those who had driven Pahoran from the judgment-seat, yea, in fine because of those who had rebelled against their country and also their God.

{¶—1830}

3 And it came to pass that Moroni took a small number of men, according to the desire of Pahoran, and gave Lehi and Teancum command over the remainder of his army, and took *his march towards the land of Gideon.

* p. 401

to break through to Zarahemla by way of the city of Manti.

62.3.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.3.19—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.3.22—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni's army to the city of Mulek (see 52.27–30).

62.3.24—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

62.3.40—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)

62.4 The raising of the militia in the countryside between Morianton and Gideon would be sufficient to restore the capital city back into the power of the legal and lawful rulers. In addition, these same troops could be used to help maintain all that had been recovered by Helaman and Moroni in their efforts against Ammoron's men.

62.4.29—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)

62.5 Most of these men, if not all of them, had already sworn an oath of allegiance to defend their families, their religion, and their judicial system in

4 And he did raise the standard of liberty in whatsoever place he did enter, and gained whatsoever force he could in all his march towards the land of Gideon.

{9—1830}

5 And it came to pass that thousands did flock unto his standard, and did

conjunction with the title of liberty. Moroni was simply calling them to honor that commitment and covenant. The integrity of the majority of the Nephites was manifested in the manner in which they rallied to Moroni's call to arms.

62.6 We cannot be certain as to how many men Pahoran gathered in the valley of Gideon before Moroni and his men arrived. It is likely that the chief judge also had thousands who had responded to his call. How many thousands of armed men would be required to overwhelm the defenders of the city of Zarahemla? When one considers the defensive fortifications that Moroni had instituted throughout the entire land of Zarahemla, one must also realize how great the majority must have been in favor of the freemen in order to have a chance to recapture the capital. When the battle of Zarahemla was over, Moroni had sufficient men under his immediate command to send 6,000 men to Helaman in the southwest, another 6,000 to Lehi and Teancum in the southeast, a "large body" of men to bring the city of Nephihah to its knees, and still a "large body" of men remained to secure the city of Zarahemla from further disturbances (see 62.12–14). We might speculate that as many as 40,000 men had been raised between the two men.

62.6.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.6.22—*Gideon*—The land of Gideon lay east of the river Sidon. It had been established by the hand of the chief captain of King Limhi when the last remnants of Zeniff's colony returned to the land of Zarahemla from the land of Lehi-Nephi. It also seems clear that Gideon lay south of the hill Amnihu, the resort to which Amlici and his followers gathered to fight the Nephites in their bid to overthrow the rule of the judges (see 2.15–20)

62.6.30—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.6.41—*Pachus*—It is only in conjunction with this rebellion that this man is mentioned by name in the text of the Book of Mormon. We are not told of any qualifications that Pachus may have had that would have inspired the royalists to accept them as their king. That he pretended to the throne is certain, but we know nothing of the substance of his pretensions. We may assume, however, that somewhere in his ancestry there was a connection with the many Nephite or Mulekite kings.

62.6.59—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

62.7 We are left to wonder whether the forces of Moroni and Pahoran were so vast that they simply overwhelmed the city's defenses, or whether the arro-

take up their swords in the defence of their freedom, that they might not come into bondage.

6 And thus, when Moroni had gathered together whatsoever men he could in all his march, he came to the land of Gideon; and uniting his forces with those of Pahoran they became exceedingly strong, even stronger than the men of Pachus, who was the king of those dissenters who had driven the freemen out of the land of Zarahemla and had taken possession of the land.

{9—1830}

7 And it came to pass that Moroni and Pahoran went down with their

gance of Pachus and his men was so great that they thought to sally forth out of the city to do battle. Whatever the manner of the foray, the freemen made short work of the kingmen, if the brevity of Mormon's account is any indication.

62.7.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.7.9—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.7.19—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

62.7.32—*Pachus*—It is only in conjunction with this rebellion that this man is mentioned by name in the text of the Book of Mormon. We are not told of any qualifications that Pachus may have had that would have inspired the royalists to accept them as their king. That he pretended to the throne is certain, but we know nothing of the substance of his pretensions. We may assume, however, that somewhere in his ancestry there was a connection with the many Nephite or Mulekite kings.

62.8 At the head of every rebellion stands a man whose personal charisma and megalomaniacal energy provides direction. Frequently when that man is removed from his sphere of action, the movement that he initiated collapses of its own weight. The royalist movement, however, had survived many such leaders. Amlici's death brought but a short respite from internal conflict (see 2.30–38). Much of the same might be said of Zoram and the people that he had gathered unto himself in the land of Antionum (see 31.1–4). Amalickiah and Ammoron and their followers continued in the same vein. Pachus' death and the punishment of the kingmen would bring peace for a time. The morally bankrupt, however, would eventually find a venue among the secret combinations.

62.8.3—*Pachus*—It is only in conjunction with this rebellion that this man is mentioned by name in the text of the Book of Mormon. We are not told of any qualifications that Pachus may have had that would have inspired the royalists to accept them as their king. That he pretended to the throne is certain, but we know nothing of the substance of his pretensions. We may assume, however, that somewhere in his ancestry there was a connection with the many Nephite or Mulekite kings.

62.8.13—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and

armies into the land of Zarahemla, and went forth against the city, and did meet the men of Pachus, inso-much that they did come to battle.

8 And behold, Pachus was slain and his men were taken prisoners, and Pahoran was restored to his judgment-seat.

statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.9 At the time that Amalickiah had first invaded the land of Zarahemla, the kingmen had just failed in their attempt to persuade Pahoran to change the law of the land so as to allow a monarchy. When news of the Lamanite incursion arrived at the capital, the kingmen perceived that moment as seminal and proceeded to bring about an insurrection in the heart of the land. This was quickly quelled by Moroni and his men. Four thousand of the royalists died in the battle, their leaders incarcerated, and the remainder sworn to conduct themselves in accordance with the law of the land or perish by the sword. The imprisoned leadership would not be brought to trial until Pachus and his men had been dealt with.

62.9.5—*Pachus*—It is only in conjunction with this rebellion that this man is mentioned by name in the text of the Book of Mormon. We are not told of any qualifications that Pachus may have had that would have inspired the royalists to accept them as their king. That he pretended to the throne is certain, but we know nothing of the substance of his pretensions. We may assume, however, that somewhere in his ancestry there was a connection with the many Nephite or Mulekite kings.

62.9.16—*kingmen*—Those who had been imprisoned some six years previously as the result of their rebellion against the constituted government of the land (see 51.18–20).

62.9.61—*death*—Some of these men, perhaps most of them, had proven false to their oaths of fealty. Their oaths no longer would suffice. Either they would arm themselves and join the forces of Helaman and Moroni or they would suffer an ignominious death. Some of the men were guilty of such hideous crimes against the Nephite way of life that even that option was not open to them.

62.10 The time for leniency had passed. The Nephites were engaged in a war of survival. Ammoron and his ilk had sworn in their wrath to completely destroy every vestige of Christianity in the land. To harbor any sympathies whatsoever in favor of the kingmen or the Lamanites who supported them was to bring their own lives in peril. Moroni would brook the fools no further.

62.11 The cancer in the body politic had, for the most part, been excised. Once order had been restored, Moroni could go back to the eastern front and continue the work of restoring those cities to the Nephites and Pahoran could resume his duties of resupplying and sustaining the troops in the field.

62.11.5—*thirtieth*—The end of the thirtieth year of the reign of the judges transpired sometime during the first part of the year 61 BC.

62.11.17—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

62.11.18—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never

9 And the men of Pachus received their trial, according to the law, and also those king-men who had been taken and cast into prison; and they were executed according to the law; yea, those men of Pachus and those king-men, whosoever would not take up arms in the defence of their country, but would fight against it, were put to death.

10 And thus it became expedient that this law should be strictly observed for the safety of their country; yea, and whosoever was found denying their freedom was speedily executed according to the law.

11 And thus ended the thirtieth year of the reign of the judges over the people of Nephi; Moroni and Pahoran having restored peace to the land of Zarahemla, among their own people, having inflicted death upon all those who were not true to the cause of freedom.

would have made any gains under Moroni's leadership.

62.11.20—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.11.28—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

62.12 The last reinforcements that Helaman had received from the central government had arrived just shortly before the Nephites made their assault on the city of Manti (see 58.7–8). This was probably during the second half of the 29th year of the reign of the judges. If our calendaring be accurate, Helaman held on to those cities in the southwest region of the land of Zarahemla for about eighteen months without further assistance from the capital. The contingent that Moroni commanded to support Helaman was three times greater than that which had been previously sent and two thousand more than had been sent to the western front at any given time during the six years of war. With that force in place, only renewed treachery could bring that part of the land under the dominion of the Lamanites.

62.12.11–13—*thirty and first*—The thirty-first year of the reign of the judges corresponds to portions of the years 61 and 60 BC.

62.12.25—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

62.12.26—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.12.39–40—*six thousand*—No doubt most of these men had been raised by Moroni and Pahoran in their campaign to overthrow Pachus and the kingmen. The lands east of the city of Zarahemla must have been heavily populated. One wonders what percentage of these soldiers were reformed kingmen.

62.12.46—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

62.13 Six thousand more of the militia were commanded to aid Lehi and

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12 And it came to pass in the commencement of the thirty and first year of the reign of the judges over the people of Nephi, Moroni immediately caused that provisions should be sent, and also an army of six thousand men should be sent unto Helaman, to assist him in preserving that part of the land.

13 And he also caused that an army

Teancum. These men would soon be in the thick of battle, inasmuch as there were still major objectives to be obtained on the southeastern front of the war. Again, one wonders as to what percentage of these combatants were former kingmen.

62.13.25—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni’s army to the city of Mulek (see 52.27–30).

62.13.27—*Teancum*—A stalwart among many of Moroni’s faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah’s juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah’s brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

62.13.43—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.14 Twelve thousand men had been sent to support the commanders in the field in the east and the west. The remainder of the militia was divided between the force necessary to maintain the city of Zarahemla and that which would attempt to retake the great fortress city of Nephihah. We should probably assume that the two “large bodies” constituted the remainder of Moroni and Pahoran’s forces, plus the “regenerated” kingmen who had been brought into the military rather than suffer death. It seems likely that most of the “regenerates” were sent to where the heat of the battle was in order to test their determination to fight for their country. Thus, they were probably in the force taken to Nephihah. Both Moroni and Pahoran would be present to deal with them summarily if any failed to prove their mettle in the fray.

62.14.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

62.14.9—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.14.20—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from

of six thousand men, with a sufficient quantity of food, should be sent to the armies of Lehi and Teancum. And it came to pass that this was done to fortify the land against the Lamanites.

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14 And it came to pass that Moroni and Pahoran, leaving a large body of men in the land of Zarahemla, took their march *with a large body of men towards the land of Nephihah, being determined to overthrow the Lamanites in that city.

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the lands of Nephi and Lehi, It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

62.14.26–27—*large body*—It is interesting that neither the force left in Zarahemla nor the one taken to Nephihah is numbered. We should probably assume two things about the two parties. First, it is likely that they were about the same size, and second, their complement was considerably greater than six thousand. How many men would be required to retake the city of Nephihah with a frontal attack? Even though the ensuing battle was not a traditional one, yet for appearances sake, the force should have been of sufficient size to be considered a serious threat by both sides. If our supposition about the host involved at the battle of Zarahemla be correct (see 62.6), perhaps as many as 15,000 men accompanied Pahoran and Moroni on their way to Nephihah.

62.14.34—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

62.14.40—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.15 We may only speculate as to why this large body of Lamanites was wandering about in the land between Zarahemla and the city of Nephihah. We should probably ask ourselves, however, what the response of Ammoron might have been when Pachus contacted him about the success of the kingmen in the city of Zarahemla. Would he not have been enthusiastically desirous to send reinforcements and supplies to his new ally? This body of men was undoubtedly headed to the capital with provisions sufficient to maintain themselves there until the rest of Ammoron's forces could break through the Nephite lines.

62.15.23—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.16 Those who survived the battle were apparently pure Lamanites, men who had never entered into a covenant to not oppress the Nephites. These were combatants whom Moroni could trust to keep their word. At the battle of the river Sidon, Zarahemnah and his men entered into such a covenant and, after abandoning their weapons of war, made their way back to the land of Nephi (see 44.19–24). That some of these men were later corrupted by Amalickiah and violated their oath to Moroni is probable. In this instance, Moroni gave them an option that would bless and benefit all of the parties concerned.

62.16.33—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

62.17 These former combatants joined the people of Ammon, a body of Lamanites who had entered into a covenant that they would never again take up weapons of war against any of their fellow men. This they did because of their faith in the atoning sacrifice of the Lord Jesus Christ. The Lamanites sent to live among them may have been unacquainted with the whole story of this

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15 And it came to pass that as they were marching towards the land, they took a large body of men of the Lamanites, and slew many of them, and took their provisions and their weapons of war.

16 And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites.

17 And when they had entered into this covenant they sent them to dwell with the people of Ammon, and they were in number about four thousand who had not been slain.

Alma 62:16
EM 1:164

people, but they would quickly learn of their inherent goodness. They would find a place among them, learn to do as well as their brethren, and no doubt would come to believe in the Gospel. All in all, the defeated Lamanites could not have possibly asked for more at the hands of their enemies.

62.17.18—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful.

62.17.25–26—*four thousand*—This was the remnant of the Lamanite army after “many” others had been slain (see 62.15). We may only guess as to the original numbers sent by Ammoron.

62.18 Mormon does not inform us how long the journey took from Zarahemla to Nephiah. We therefore have some difficulty determining the distances involved.

62.18.8—*they*—That is to say, Moroni, Pahoran, and their company.

62.18.11—*them*—That is to say, the Lamanite soldiers who had entered into a nonaggression pact with the Nephites and were on their way to the land of Melek wherein dwelt the people of Ammon.

62.18.13—*they*—That is to say, Moroni, Pahoran, and their company.

62.18.21—*Nephiah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

62.18.44—*plains*—It will be remembered that the city of Nephiah was built in the borders of the wilderness, no doubt in an elevated region that was rather rugged. This was not the same city that had been built along the seashore, between the cities of Moroni and Lehi. This latter city lay to the north of Moroni. The fortress of Nephiah lay due west of Moroni, between Moroni and the city of Aaron. The plains of Nephiah, then, would have been a broad open valley which probably lay immediately east of the city (see 62.21).

62.18.48—*is*—In reference to the plains. We ought not be disturbed by the use of the singular verb conjugation. The noun in question should be perceived as a collective singular rather than as a true plural.

62.19 Again, the contingent of soldiers brought by Pahoran and Moroni to the city of Nephiah must have been considerable, given the response of the Lamanites, their unwillingness to array themselves outside of the walls of the city. It seems reasonable to assume that the large Lamanite army that was conquered by the Nephites on their way to Nephiah was probably originally part of the garrison of Nephiah. The Lamanite defenders of Manti had been compelled to flee into the wilderness when Helaman’s men appeared on the walls of the city (see 58.27–30). Many, if not all of them, were no doubt part of the Lamanite force that overthrew the city of Nephiah several months before (see 59.5–8). The defenders of Nephiah may have felt a little vulnerable because of the absence of the many thousands who had been sent to refortify the city of Zarahemla.

62.19.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

62.19.24—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the pri-

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18 And it came to pass that when they had sent them away they pursued their march towards the land of Nephiah. And it came to pass that when they had come to the city of Nephiah, they did pitch their tents in the plains of Nephiah, which is near the city of Nephiah.

19 Now Moroni was desirous that the Lamanites should come out to battle against them, upon the plains; but the Lamanites, knowing of their exceedingly great courage, and beholding the greatness of their numbers, therefore they durst not come out against them; therefore they did not come to battle in that day.

mary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.20 The city of Nephihah had been built to house a great number of soldiers. It had served as one of the great southern bastions that protected the frontier with the narrow strip of wilderness between the lands of Zarahemla and Nephi. The garrison had been considerably depleted by the men sent to help Pachus maintain the city of Zarahemla. The remaining defenders thought it wise to ensconce themselves at the point where they could easily watch the movements of the Nephites and for that reason neglected the rearward portions of the defenses. Here Moroni discovered the means to defeat the Lamanites in short order. The technique was similar to that which had been used in the recapture of the city of Gid, in that the Lamanites would be confront with a large armed force within the walls of the city.

62.20.6—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.20.33—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.21 In the recapture of the city of Gid, all of the defenders became drunk with the wine that had been provided by the Nephites through their ruse with one of their Lamanite men. We cannot be certain as to why the Lamanites were all asleep at the entrance. They may have been drunk in anticipation of the conflict on the morrow or perhaps they were just seriously lacking in discipline. If our assumption be correct, that Ammoron had commanded a large portion of the garrison at Nephihah to go to Zarahemla to reinforce Pachus' kingmen, we might also assume that the captains of that rather large army had been the disciplinarians of the entire garrison at the fortress. With their absence, the military orderliness of the place would have been in shambles. It is interesting, however, that nary a soul among the Lamanites heard anything of the activities of an army as large as the one commanded by Moroni and Pahoran.

62.21.22—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.22 It is clear that the western walls of the city of Nephihah had been seriously neglected by the occupying Lamanites. Moroni easily scaled them in his scouting adventure. His men thereafter made short work of getting themselves quietly into the fortress. We must consider the enormous size of Nephihah implied by the activities of both the Lamanites and the Nephites. The entire defending garrison was easily housed at the eastern end of the city. Thousands of Moroni's men, perhaps as many as 15,000, scaled the walls and set themselves in battle array from the western end of the city without disturbing the Lamanites in their slumbers. The stealth involved in this maneuver is a tribute to the wisdom of Moroni and to the adroitness of his men.

20 And when the night came, Moroni went forth in the darkness of the night, and came upon the top of the wall to spy out in what part of the city the Lamanites did camp with their army.

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21 And it came to pass that they were on the east, by the entrance; and they were all asleep. And now Moroni returned to his army, and caused that they should prepare in haste strong cords and ladders, to be let down from the top of the wall into the inner part of the wall.

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22 And it came to pass that Moroni caused that his men should march forth and come upon the top of the wall, and let themselves down into that part of the city, yea, even on the west, where the Lamanites did not camp with their armies.

62.22.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.22.40—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.23 If the defensive configuration of the city of Nephiah was like unto the other cities that Moroni had supervised, the Nephites would have descended first into the great ditch that had been excavated, mounted the earthen wall that surrounded the city, scaled the timbers and pickets set upon the top of the wall, and then lowed themselves into the fortress by means of the cords and ladders. For several thousand to have done so, without making an excessive amount of noise, required great personal and collective discipline on the part of the Nephite soldiers.

62.23.34—*all*—At first blush it might seem odd to have brought the entire Nephite army into the city, but when one considers the narrowness of the single gate that gave access to the fortress, the wisdom of Moroni's plan becomes apparent. The Lamanites could not leave the city fast enough. They were trapped within the walls of their own defenses. While a few might successful exit through the narrow passage, the vast majority could not. To their credit, the Lamanites recognized this almost immediately.

62.24 By the time the morning broke over the scene, Moroni's forces had taken control of every part of the city of Nephiah except for the eastern end where the gate was. The Lamanites were almost completely surrounded at that point. The attempt to flee was limited by the narrowness of the gate. Some of the defenders fled with Moroni's men in pursuit.

62.24.5—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.24.13—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.25 Many of the Lamanites were pinned against the inner walls of the city, most unprepared to do battle. For all of the turmoil that prevailed in the opening moments of the battle, none of the Nephites lost their lives. Hundreds, perhaps thousands of the Lamanites were slain; many others were surrounded in the confusion and subsequently surrendered; of those who escaped toward the east sea, only a remnant of the garrison was able to make its way to the city of Moroni.

62.25.4—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never

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23 And it came to pass that they were all let down into the city by night, by the means of their strong cords and their ladders; thus when the morning came they were all within the walls of the city.

24 And now, when the Lamanites awoke and saw that the armies of Moroni were within the walls, they were affrighted exceedingly, insomuch that they did flee out by the pass.

25 And now when Moroni saw that they were fleeing before him, he did cause that his men should march forth against them, and slew many, and surrounded many others, and took them prisoners; and the remainder of them fled into the land *of Moroni, which was in the borders by the seashore.

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would have made any gains under Moroni's leadership.

62.25.44—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

62.25.52—*seashore*—The city of Nephihah which had just fallen into the hands of the Nephites was located in the highlands near the southern wilderness. The Lamanites fleeing to the east would have descended from those highlands toward the east sea and the sole remaining bastion of Lamanite power in the land of Zarahemla.

62.26 Unlike those who commanded the Lamanite forces, Moroni and his lieutenants were concerned about the individuals who formed the Nephite armies. Each one of them had homes and families to return to. The loss of a single life would have been a great tragedy to some small group of souls waiting for their loved ones to return from battle. Wherein it was possible to achieve an military objective without death on either side, Moroni was decidedly in favor of that tactic.

62.26.3—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.26.5—*Pahoran*—The son of Nephihah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.26.13—*Nephihah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

62.26.26—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.27 One wonders, as always, as to the knowledge of the Lamanite soldiers regarding their brethren who had received the fullness of the Gospel of Jesus Christ at the hands of the sons of Mosiah. More than thirteen years had passed since the people of Ammon had left the land of Nephi for the land of Zarahemla. It is clear that some of the Lamanite soldiers were at least passingly familiar with the story. It is likely that these erstwhile enemies of the Nephites were war-weary, compelled to join Ammoron's forces. It should be remembered that there were many Lamanites soldiers who fled into the east wilderness after the destruction of the city of Ammonihah. A goodly number of these had been taught the Gospel of Christ by Aaron and his brethren and were subsequently converted while they dwelt in the wilderness (see 25.2–10). The seed of Amulon had tried to usurp power over the converts, but most of them were slain for their pains. When Amalickiah and Ammoron needed more troops for their assault upon the land of Zarahemla, they no doubt

26 Thus had Moroni and Pahoran obtained the possession of the city of Nephihah without the loss of one soul; and there were many of the Lamanites who were slain.

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27 Now it came to pass that many of the Lamanites that were prisoners were desirous to join the people of Ammon and become a free people.

conscripted many of the Lamanites who were dwelling in the east wilderness. That was certainly the case after Helaman successfully led the garrison away from the city of Manti. The exiled Lamanites went throughout the east wilderness, gathering up as many men as they could. With their increased forces they were able to capture the fortress of Nephiah (see 59.5–8). It is likely, then, that many of the Lamanites taken prisoner by Moroni were already predisposed to become part of the covenant entered into by the people of Ammon. Moroni perceived their sincerity and gave them leave to join their brethren in the land of Melek.

62.27.10—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.27.21—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful.

62.28 It should be supposed that these Lamanites also swore an oath of allegiance to the Nephite people, a nonaggression pact wherein they covenanted to never take up arms again.

62.29 The Nephites maintained an immense prison in the city of Bountiful far to the north. The logistics in transporting such a large number of prisoners there would have proven challenging at best. The willingness of the Lamanites to become noncombatants, to labor with their hands in the fields and pastures of the people of Ammon would benefit the Nephites in a multitude of ways.

62.29.7—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.29.13—*Ammon*—One of the sons of Mosiah who went unto the Lamanites in the land of Nephi in order to preach the Gospel of Jesus Christ. The fourteen years of his ministry among them was extraordinarily successful.

62.29.39—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

62.30 As Moroni and Pahoran were making their way to the city of Nephiah, they had come upon a large army which had apparently been sent from Nephiah to reinforce Pachus' hold on the city of Zarahemla. After the ensuing battle, the four thousand surviving Lamanites had then desired to join themselves with the people of Ammon, having no wish to continue to participate in the war against the Nephites (see 62.14–17). Many more thousands of the Lamanites had likewise decided that their warring days were over after the debacle at Nephiah. We have no way of knowing at present how many hundreds or thousands died in the battle within the walls of the city, but we should probably conclude that there were a goodly number who did not wish to fall into the hands of the Nephites.

62.30.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not

28 And it came to pass that as many as were desirous, unto them it was granted according to their desires.

29 Therefore, all the prisoners of the Lamanites did join the people of Ammon, and did begin to labor exceedingly, tilling the ground, raising all manner of grain, and flocks and herds of every kind; and thus were the Nephites relieved from a great burden; yea, insomuch that they were relieved from all the prisoners of the Lamanites.

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30 Now it came to pass that Moroni, after he had obtained possession of the city of Nephiah, having taken many prisoners, which did reduce the armies of the Lamanites exceedingly, and having regained many of the Nephites who had been taken prisoners, which did strengthen the army of Moroni exceedingly; therefore Moroni went forth from the land of Nephiah to the land of Lehi.

been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.30.17—*Nephibah*—There is no question that this particular city was the fortress located between Moroni and Aaron in the highlands of southeastern Zarahemla, and not the city located on the coast.

62.30.29—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.30.37—*Nephites*—We should probably assume that these were men who had been taken captive by the Lamanites when the city of Nephihah fell into their hands. Where these men had been ensconced in the fortress at the time of the battle we are not told.

62.30.64—*Lehi*—About the time that Moroni received the letter from Helaman, he and his men were preparing to make an assault upon the city of Morianton (see 55.33–35). Mormon does not relate for us how or when that city was recaptured. The city of Lehi lay south of the city of Morianton, both cities situated near the shores of the east sea.

62.31 The armies of Moroni by this time were so numerous that the Lamanites garrisoned in the city of Lehi thought that it would have been a fool's errand to attempt to defend it. The city of Morianton had been made into a great fortress, an "exceeding stronghold" according to the narrative (see 55.33). It may have been that Lehi was considered a far easier objective to obtain and strategically vital to all that would take place later.

62.31.9—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.31.12—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.31.22—*fled*—To where did the Lamanites from the city of Lehi flee? If the city of Morianton was still in the hands of the Lamanites, they may very well have decided to seek safety in that great fortress. Inasmuch as Moroni would have probably approached the city from the southwest, coming as he was from the city of Nephihah, it is likely that the defenders of Lehi headed north to what they thought was a safe haven.

62.32 Mormon has generalized the history of this campaign sufficiently that it is difficult to discern the sequence of events. At the time that Moroni had gone to Gideon in order to help Pahoran regain control of the city of Zarahemla, Lehi and Teancum were camped near the city of Morianton. If no move had been made against the Lamanite stronghold prior to Moroni's return, then what is briefly described here is how all of the remaining territory of the land of Zarahemla came back under the dominion of the Nephites. After Lehi had been abandoned, only Morianton and the coastal city of Nephihah remained of the cities originally taken by Amalickiah (see 51.22–26).

62.32.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not

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31 And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni.

Alma 62:31
EM 1:164

32 And it came to pass that Moroni and his army did pursue them from city to city, until they were met by Lehi and Teancum; and the Lamanites fled from Lehi and Teancum, even down upon the borders by the seashore, until they came to the land of Moroni.

been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.32.15–17—*city to city*—Perhaps in reference to the cities of Morianton, coastal Nephihah, and Moroni, although there may have been other cities built by the Lamanites along the coastline during the six years the war was conducted in the land of Zarahemla. In any event, at the end of this campaign, only the city of Moroni was still in Lamanite hands.

62.32.23—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zerahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni's army to the city of Mulek (see 52.27–30).

62.32.25—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

62.32.41—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

62.33 The city/fortress Moroni was the final bastion of the Lamanites in the land of Zarahemla. It was located along the seashore in the extreme southeast corner of the Nephite possessions. It was originally built by the Nephites to stave off any Lamanite incursion from the narrow strip of wilderness that separated the land of Nephi from the land of Zarahemla. Had it not been for the perfidy of the dissident Nephites, the Lamanites would never have gotten control of the city in the first place (see 51.22–27).

62.33.6—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.33.23—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

62.33.25—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

62.34 The Lamanites in the land of Moroni were free to flee to the north, if they chose. Of course they would then be subject to a pincer movement by the garrisons left in the northern territories and Moroni's troops in the south. Any

33 And the armies of the Lamanites were all gathered together, insomuch that they were all in one body in the land of Moroni. Now Ammoron, the king of the Lamanites, was also with them.

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34 And it came to pass that Moroni and Lehi and Teancum did encamp with their armies round about in the

escape to the west would bring about a similar situation, given the strength of the Nephite holdings in Nephihah, Aaron, and Manti

62.34.7—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

62.34.9—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni's army to the city of Mulek (see 52.27–30).

62.34.11—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

62.34.26—*Moroni*—The fortress of Moroni was located at the extreme southeast corner of the land of Zarahemla. The surrounding territory had been reclaimed from the Lamanites who had been dwelling in the east wilderness for some time. It would be the last of the cities retaken by the Nephites as part of this six-year war.

62.34.30—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.34.42—*south*—Occupying the land south of the city of Moroni effectively cut off Ammoron's supply lines from the land of Nephi.

62.34.52—*east*—Occupying the region east of the city cut off any possible relief or escape by way of the coastline, either afoot or afloat.

62.35 It is clear from Mormon's narrative that the Lamanite flight to the land of Moroni was quite precipitous, although we are not informed as to how much time actually passed from the fall of Lehi to the final gathering at the city of Moroni.

62.35.12—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

62.35.16—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.35.22—*greatness*—Indicative of the distances involved, the efforts made to avoid capture, or both.

62.35.27—*they*—Probably in reference to both the Lamanites and the

borders of the land of Moroni, inso-
much that the Lamanites were
encircled about in the borders by the
wilderness on the south, and in the
borders by the wilderness on the east.

35 And thus they did encamp for
the night. For behold, the Nephites
and the Lamanites also were weary
because of the greatness of the march;
therefore they did not resolve upon
any stratagem in the night-time, save
it were Teancum; for he was exceed-
ingly angry with Ammoron, inso-
much that he considered that Ammo-
ron, and Amalickiah his brother, had
been the cause of this great and
lasting war between them and the
Lamanites, *which had been the cause
of so much war and bloodshed, yea,
and so much famine.

* p. 404

Nephites, although the latter may be inferred, given Teancum's resolution.

62.35.40—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammoron, even though he would forfeit his own life in the process (see 62.34–36).

62.35.45—*angry*—This was a sentiment that had been brewing in Teancum's mind and heart for six years. There seems to be a subtle difference between the slaying of Amalickiah by Teancum and that of his brother. The purpose six years earlier was to unnerve the Lamanite army. Teancum and his servant, through stealth and skill, put an end to the Lamanite king as an act of military strategy (see 51.33–37 and 52.1–2). Ammoron's death was executed with what appears to be less skill and stealth, which diminished abilities may have been directly related to Teancum's emotional state.

62.35.47—*Ammoron*—The brother of the apostate Amalickiah who assumed command of the invading armies of the Lamanites until he himself was killed by Teancum.

62.35.55—*Amalickiah*—An apostate from among the Nephites of the worst dye who rose up during the days of Helaman the son of Alma. After failing to overthrow the judiciary of the Nephites, he escaped into the land of Nephi where he subverted the rule of the land through duplicity and assassination. After a seemingly successful incursion into the land of Zarahemla, he was slain by the hand of the patriot Teancum.

62.35.66—*lasting*—Six years had passed since Amalekiah had first brought his army into the city of Moroni.

62.35.88—*famine*—Most of the effects of the famine had been felt most intensely in the ranks of the Nephite soldiers, for whom Teancum had great affection.

62.36 Teancum's entrance into the Lamanite encampment six years previously was facilitated by two probable causes. First, the entire army was exhausted from the long campaign up the eastern seacoast and the battle with the Nephites near the city of Bountiful. Second, it seems certain that the arrogance of Amalickiah had manifested itself in the manner in which he was housed in the encampment. He was in the King's Tent and Teancum and his servant had no trouble finding him. Escape was relatively easy inasmuch as they were on open ground, with few if any serious obstacles between the tent of the king and their own encampment (see 51.33–36). The city of Moroni, however, had been in Lamanite hands for six years and the configuration of the army in relation to Ammoron's domicile would not be readily apparent. Additionally, Teancum's escape route would not have been particularly direct. He would have to have made his way back to the place in the wall where he had descended from the balustrade of timbers and pickets, undoubtedly having to climb up either a rope or ladder by which he had gained entrance into the city.

62.36.7—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also

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36 And it came to pass that Teancum in his anger did go forth into the camp of the Lamanites, and did let himself down over the walls of the city. And he went forth with a cord, from place to place, insomuch that he did find the king; and he did cast a javelin at him, which did pierce him near the heart. But behold, the king did awaken his servants before he died, insomuch that they did pursue Teancum, and slew him.

prove the instrument of destruction for Amalickiah's brother, Ammon, even though he would forfeit his own life in the process (see 62.34–36).

62.36.19—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.36.37—*cord*—We are at a loss as to exactly why Teancum carried the cord with him. Was it a twine which he let out behind him so that he could find his way back to the place in the wall where he entered into the city? Was it a weighted or hooked cord which he might use to scale the inner walls at any point in the city? We do not know.

62.36.52—*cast*—In the slaying of Amalickiah there is no mention of the casting of the javelin; Teancum simply “put” the spear in his heart. We may only speculate as to why Teancum chose to throw the javelin in the latter instance.

62.37 Teancum was a patriot, a man who had time and again put himself in harm's way in order that his fellow men might be protected against the wiles of the Nephite adversaries. Teancum had been at the head of the army that had foiled Morianton's attempt to take possession of the land of Desolation (see 50.29–36). Teancum had also been instrumental in stifling Amalickiah's northward thrust through the eastern seaboard of the land of Zarahemla (see 51.27–32). As has been mentioned before, Teancum and his servant slew Amalickiah in the dead of night as a preemptive strike against the morale and determination of the Lamanite army to pursue its northward drive toward Bountiful and the land of Desolation (see 51.33–37 and 52.1–2). Teancum and Lehi were entrusted with the affairs of the war in the eastern regions during the many times that Moroni had been called away to some other part of the land of Zarahemla. They had been faithful and true in all instances. The loss of their friend and comrade of many years came as a great blow to Moroni and Lehi.

62.37.8—*Lehi*—Lehi, the son of Zoram, had been assigned strategic locations during his military career with Moroni. His was the task to hold the east bank of the Sidon against the combined armies of Zarahemnah and the Zoramites (see 43.35–40). He later was given charge of the city of Noah in anticipation of the attack by the first Lamanite army sent by Amalickiah into the land of Zarahemla (see 49.12–17). Lehi was given command of the city of Bountiful at the time when Moroni and Teancum were attempting to lure Jacob out of the city of Mulek and was on hand to harass the flank of the Lamanite army as it tried to return through Moroni's army to the city of Mulek (see 52.27–30).

62.37.10—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.37.13—*Teancum*—A stalwart among many of Moroni's faithful lieutenants. Not only did Teancum resolve the Morianton rebellion, but he and his men were instrumental in heading off Amalickiah's juggernaut near the borders of the land of Bountiful (see 51.27–29), including the death of Amalickiah himself (see 51.33–34). Teancum would also prove the instrument of destruction for Amalickiah's brother, Ammon, even though he would forfeit his own life in the process (see

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37 Now it came to pass that when Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty; and he had suffered very many exceedingly sore afflictions. But behold, he was dead, and had gone the way of all the earth.

62.38 Mormon does not provide us with the strategy that Moroni used to drive the Lamanites from out of the city of Moroni. Perhaps it was the size of Moroni's army, augmented as it was with the combined forces of Lehi and Teancum's men. No doubt the death of Ammoron disheartened even the most stout of the Lamanites and Nephite dissidents. How many thousands perished in this final battle between the Lamanites and the Nephites? The forces from the land of Nephi had been seriously diminished through death, imprisonment, and conversion. One would think that they would be hard-pressed to raise a substantial body of men for many years. In fact, only eight years would pass before dissidents would stir the Lamanites again to battle (see 63.14–16) and only another two years after that would transpire before Coriantumr would bring another army out of the wilderness to harass the Nephites (see *HE-C 1.14–17*).

62.38.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.38.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.38.52—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

62.39 Much of the sorrow and destruction of this period of time might have been avoided had it not been for the perfidy of the kingmen and other apostates among the Nephites.

62.39.5–7—*thirty and first*—The 31st year of the reign of the judges corresponds to portions of the years 61 and 60 BC.

62.39.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

62.39.36–37—*many years*—The war with the Lamanites had begun in the twenty-fifth year of the reign of the judges and continued for six years, until the end of the thirty-first year.

62.40 One immediately considers the faithful people of Ammon, pouring out their whole souls for the safety of their stripling warriors and for the safe deliverance of the land of Zarahemla from the forces of evil. We may assume with confidence that they were not the only children of God thus engaged.

62.40.5—*murders*—In the eyes of the righteous, Amalickiah and Ammoron's war had been the work of murderers, even though it had disguised in the robes of the military (see 54.5–14). Yet, Mormon's observations here seem to imply that there were men and women who died at the hands of villains who were not directly connected with the Lamanite armies.

62.40.7—*contentions*—Certainly the rebellions of Morianton and the other kingmen are to be included among the perpetrators of civil disturbances

38 Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanites, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nephites.

39 And thus ended the thirty and first year of the reign of the judges over the people of Nephi; and thus they had had wars, and bloodsheds, and famine, and affliction, for the space of many years.

40 And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the righteous' sake, yea, because of the prayers of the righteous, they were spared.

Alma 62:39
EM 1:164
Alma 62:39–41
CR83-O 22

that contributed to the destruction in the land of Zarahemla.

62.40.9—*dissensions*—Had not Amalickiah and his brother chosen to flee into the land of Nephi, it seems unlikely that there would have ever been a war at all. The loss of the cities in the southwestern part of the land of Zarahemla appears to have come to pass because of the perfidy of some of the key people who were living in Manti, Cumeni, Zeezrom, and Antiparah.

62.40.14—*iniquity*—Mormon does not provide us with a tally of such sins, but it seems clear that there was a general spiritual malaise among the people of Zarahemla and a attendant descent into wickedness.

62.40.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

62.40.29—*prayers*—This aspect of the preservation of the Nephites was clearly articulated by Helaman in his letter to Moroni (see 58.9–12). No doubt there were many others throughout the land of Zarahemla who were like unto the faithful soldiers under Helaman's command.

62.41 The same war, the same distresses, the same privations brought about opposing reactions. Why should one man's heart be hardened while another's is softened? In large measure it was a matter of choice.

62.41.14—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

62.41.17—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.42 Through either neglect or ignorance, many of the great defensive bastions of the Nephites had fallen into disrepair. This may in part explain why Moroni's men were able to make their offensive strategies work against otherwise impregnable fortresses. Moroni made certain that those weaknesses which he had perceived could not be used against the Nephite in future conflicts.

62.42.8—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

62.42.22—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

62.42.34—*Zarahemla*—The capital city of the land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

62.42.37—*Helaman*—Helaman had been located at the city of Manti at

41 But behold, because of the exceedingly great length of the war between the Nephites and the Lamanites many had become hardened, because of the exceedingly great length of the war; and many were softened because of their afflictions, insomuch that they did humble themselves before God, even in the depth of humility.

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42 And it came to pass that after Moroni had fortified those parts of the land which were most exposed to the Lamanites, until they were sufficiently strong, he returned to the city of Zarahemla; and also Helaman returned to the place of his inheritance; and there was once more peace established among the people of Nephi.

Alma 62:41
EM 2:526
CR82-A 36
CR02-A 98

the end of the war with the two thousand and sixty stripling warriors. We should probably assume that once Helaman retired, those young men also returned to their homes.

62.42.44—*inheritance*—Although we cannot say for certain, we may assume that Helaman’s home was in the city of Zarahemla. He was the high priest of the Church of Christ and it seems clear that Alma and his family had lived their entire lives in Zarahemla.

62.42.56—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father’s family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

62.43 The war ended toward the latter part of the 31st year of the reign of the judges. We may only speculate as to how long Moroni spent supervising the fortifying of the various cities which were to a degree exposed to the machinations of the Lamanites. If we assume approximately two years were expended directing the work of refitting the bastions of the Nephites, Moroni’s retirement would have taken place sometime during the 33rd year of the reign of the judges, or about the year 58 BC. If our chronological assumptions have any merit at all (see 16.5), Moroni would have turned over all of the military affairs of the Nephites to his son when the former was but 43 years of age. If this be true, Moronihah would have been an extremely young man when he assumed the role of chief captain; he may have been younger than his own father had been when he took command. Moroni died during the 36th year of the reign of the judges (see 63.3), and was no more than 50 years of age when he passed away (see 16.5).

62.43.2—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni’s leadership.

62.43.19—*Moronihah*—This great general of the Nephite armies would serve his country a minimum of 29 years. He is last mentioned by name in conjunction with the Nephi attempts to wrest the land of Zarahemla from the control of the Lamanites (see *HE-C 4.14–19*). This was in the 62nd year of the reign of the judges.

62.44 Although he is not mentioned by name in any of the other conflicts with the Lamanites, we are told that Pahoran accompanied Moroni to the assault on the city of Nephiah and was party to the victory(see 62.14–26). It may have been that the chief judge chose to remain in Nephiah to regulate the civil and military affairs there while Moroni pursued his campaign against the rest of the Lamanite strongholds.

62.44.2—*Pahoran*—The son of Nephiah who ascended to the judgment seat of the land of Zarahemla at the end of the 24th year of the reign of the judges (see 50.40). Pahoran was an honorable man who was unflinching in his commitment to honor the commandments and statutes that had been established by Mosiah 2 and maintained by those of the judgment seat who had preceded him. The kingmen were a particular annoyance during his administration, Amalickiah and Ammoron being the most preeminent among them.

62.44.9—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected

43 And Moroni yielded up the command of his armies into the hands of his son, whose name was Moronihah; and he retired to his own house that he might spend the remainder of his days in peace.

44 And Pahoran did return to his judgment-seat; and Helaman did take upon him again to preach unto the people the word of God; for because of *so many wars and contentions it had become expedient that a regulation should be made again in the church.

* p. 405

to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

62.44.38—*regulation*—Alma the elder was commanded by the Lord to make such a regulation within the Church during the latter part of the reign of King Mosiah 2 (see *MS-C 26.34–37*). Alma the younger's great missionary labor throughout the land of Zarahemla was also considered to be a "regulation" of Church affairs (see 6.7). One of the first tasks that Helaman assumed during the opening months of his ministry as high priest was to address the disorder and spiritual decline of the Nephites (see 45.20–21). Both military and civil authority required regulating as well from time to time (see 52.22 and 62.47).

62.45 One wonders at the nature of the sins that might be committed during a time of enduring war. It is just as well that Mormon does not confide the details to us in his narrative. What is germane, however, is that a good majority of the people were prepared to hearken to what the missionaries had to say.

62.45.2—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

62.45.5—*brethren*—If Mormon is referring to the other bearers of the priesthood, which is very likely the case, then scores or even hundreds of missionaries were sent into the various communities throughout all of the land of Zarahemla. There is no doubt, however, that Helaman and his biological brothers, Shiblon and Corianton, were active in this wonderful labor of love.

62.45.39—*baptized*—One wonders if these individuals were receiving the Gospel for the first time, or if they had at some point separated themselves from the Church and Kingdom of God as a result of their political views.

62.46 One wonders at the set of circumstances that caused such a great decline in the general spirituality of the Nephites. The war was in part responsible, but the apostasy that transpired during the six years of conflict had its roots in the conduct of the people long before then.

62.46.7—*they*—That is to say, Helaman and his brethren.

62.47 In the days of Amalickiah's first rebellion against the government of Zarahemla, many of the most influential men in his ranks were the lower judges who were seeking for power (see 46.3–6). We may suspect that many of these same men were those who raised the petition to Pahoran to make the sort of changes that would bring about the restoration of the monarchy (see 50.1–5). Needless to say, as their perfidy became known, these men would have lost their influence and position altogether. Therefore, after the hostilities were over, there were many positions that needed to be filled.

45 Therefore, Helaman and his brethren went forth, and did declare the word of God with much power unto the convincing of many people of their wickedness, which did cause them to repent of their sins and to be baptized unto the Lord their God.

Alma 62:45
AF 132
EM 2:584

{¶—1830}

46 And it came to pass that they did establish again the church of God, throughout all the land.

47 Yea, and regulations were made concerning the law. And their judges, and their chief judges were chosen.

62.48 Once the standing army of the Nephites was no longer needed to the same degree, a great many of the soldiers were free to return to their homes and professions. Untrammelled by the stresses of war, the economy quickly recovered. Without the extraordinary loss of life that armed conflict produces, the general population of the land increased abundantly. One should think that among the people of Ammon this was particularly true. Thousands of Lamanite soldiers had forsaken the arms of war and had devoted themselves to the prosperity of their brethren.

62.48.5—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

62.49 Certainly the people of Ammon would retain their dedication to the principles of righteousness and would encourage all those among them to do the same. The thousands who joined themselves to the Church and Kingdom of God through the ministry of Helaman and their brethren would not soon forsake their covenants, realizing that their personal righteousness would do much to preserve them against the wicked designs of the Lamanites and the Nephite dissidents among them.

62.50 The men who had followed Helaman into battle had come to understand the power of prayer and could not forget the tender mercies of the Lord God of Israel in His sustenance during the darkest days of the war. Many of those who had been liberated from the enslavement of the Lamanites and their leaders, would be grateful for the rest of their lives to the God of heaven and His faithful servants who delivered them. The six years of war had not been a mild experience for any of the inhabitants of the land.

62.51 The Nephites continued faithful in their covenants in large measure because they were all personal witnesses of what happens to a nation when the neglect to do that which they have been commanded. They knew what their own spiritual status had been when the six years had begun and that they had suffered the wrath of the Lamanite armies because they had been unwilling to assure their safety by hearkening to the voice of the servants of God.

62.52 Heretofore we have not explored the length of life for the sons of Alma. Alma the elder died at the age of eighty-two (see *MS-C 29.45*). We have assumed that the birth of Alma the young took place in the land of Helam about the year about the year 130 BC (see *MS-C 28.0*). If Alma the younger married at a typical age, his three sons may have already been born to him by the time the angel appeared the first time, that particular instance that changed his life forever. This chronological assumption would place the birth of Helaman about the year 108 BC, some fourteen years before the reign of the judges began. Following the same line of thinking, Shiblon and Corianton may have been born about the years 106 BC and 104 BC. By this reckoning, Helaman would have been approximately fifty years old when he passed away, or about the same age as the chief captain Moroni (see 62.43). War appears to have been almost as tough on the living as it was on the dead.

62.52.13—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons

48 And the people of Nephi began to prosper again in the land, and began to multiply and to wax exceedingly strong again in the land. And they began to grow exceedingly rich.

49 But notwithstanding their riches, or their strength, or their prosperity, they were not lifted up in the pride of their eyes; neither were they slow to remember the Lord their God; but they did humble themselves exceedingly before him.

50 Yea, they did remember how great things the Lord had done for them, that he had delivered them from death, and from bonds, and from prisons, and from all manner of afflictions and he had delivered them out of the hands of their enemies.

51 And they did pray unto the Lord their God continually, insomuch that the Lord did bless them, according to his word, so that they did wax strong and prosper in the land.

52 And it came to pass that all these things were done. And Helaman died, in the thirty and fifth year of the reign of the judges over the people of Nephi.

of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

62.52.17–19—*thirty and fifth*—The end of the 35th year of the reign of the judges took place sometime during the first part of the year 56 BC

62.52.31—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

63.1 We are not told of Shiblon's specific commission to become the guardian of the sacred artifacts of the Nephite people. Perhaps it was an understanding that had been established by Alma before his translation. Perhaps Helaman had instructed Shiblon as to his duties before he died. We are also uncertain as to exactly where all of the records were being stored at this time, nor do we know how many of the saints knew of their whereabouts.

63.1.8—*commencement*—The beginning of the 36th year of the reign of the judges would correspond to sometime during the latter part of the year 56 BC.

63.1.25—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

63.1.27—*Shiblon*—Although we do not have a detailed accounting of Shiblon's life, we nonetheless know a great deal about his formal mission among the Zoramites. He was on occasion imprisoned, in bondage for his testimony of Jesus Christ. He was nearly stoned to death. Through all of his suffering, he was patient and loving in all of his dealings with those who would be his enemies. Throughout all of his sufferings he was sustained and strengthened by the power and influence of the spirit of the Lord God of Israel (see 38.3–5). Shiblon became the custodian of the records and holy artifacts of the Nephite people after his brother's death (see 63.1–2)

63.1.39—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

63.1.41—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

63.2 Shiblon was one of those individuals who was steady in all of his dealings

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1 AND it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma.

Alma 63
EM 1:150, 201

2 And he was a just man, and he did

with Heaven and with his fellow men, faithful and true. He was fair and beneficial to all those with whom he came in contact; his confidence before God was strong inasmuch as he had a personal witness that the Father and the Son were pleased with his course of life.

63.2.35—*brother*—We should assume without question that Mormon here refers to the fully repentant Corianton

63.3 From what little we can draw from the text of the Book of Mormon, we have concluded that Moroni died while not yet having achieved fifty years of mortality.

63.3.7—*Moroni*—The chief captain of the armies of the land of Zarahemla in the days of Alma the younger. He was instrumental in fending off all of the offensive moves of the enemies of the Nephites. Had it not been for the perfidy of the Nephites themselves, the Lamanites never would have made any gains under Moroni's leadership.

63.3.14–16—*thirty and sixth*—The end of the 36th year of the reign of the judges corresponds to sometime during the first part of the year 55 BC.

63.4 Every other deliberate attempt to inhabit the territory north of the narrow neck of land had been curtailed by the civil, military and ecclesiastical leadership of the land of Zarahemla. We are not told what motivated this exodus, nor are we informed as to whether they had the blessings of the presiding authorities. Note that there were probably in excess of 15,000 individuals who made the journey.

63.4.9–11—*thirty and seventh*—The 37th year of the reign of the judges corresponds to portions of the years 55 and 54 BC.

63.4.39—*Zarahemla*—The land originally settled by the Mulekites that lay between the narrow neck of land to the north and the narrow strip of wilderness to the south that separated it from the lands of Nephi and Lehi. It became the great bastion of Nephite civilization for more than five hundred years. The name is directly associated with that of the last of the great Mulekite leaders.

63.4.55—*northward*—Mormon does not inform us as to how far to the north these immigrants went. Did they settle within the land of Desolation or did they travel to a far more distant land?

63.5 The curiosity of Hagoth is only exceeded by the vast speculations of those who have attempted to determine where his ships ventured.

63.5.7—*Hagoth*—A Nephite nautical engineer of some skill who built ships that explored the land northward and elsewhere.

63.5.31—*Bountiful*—At this particular time, the city of Bountiful was in the northernmost region of the land of Zarahemla.

63.5.35—*Desolation*—By this we know that the land of Desolation lay immediately north of the narrow neck of land, the site of an enormous settlement of Jaredites.

63.5.42–43—*west sea*—That body of water which today is known as the Pacific Ocean. Assuming that the general geography of the area is the same today as it was two thousand years ago, Hagoth's shipyard would have been located in the area between the Gulf of Panama and the Gulf of Chiriqui. Of course, we have no way of knowing what happened to this part of the hemisphere when the great convulsions of the earth took place at the death of the Lord Jesus Christ.

63.6 How far would a shipload of people travel before deciding to set up housekeeping? How far might a ship sail northward in six months' time? In

walk uprightly before God; and he did observe to do good continually, to keep the commandments of the Lord his God; and also did his brother.

{*¶*—1830}

3 And it came to pass that Moroni died also. And thus ended the thirty and sixth year of the reign of the judges.

4 And it came to pass that in the thirty and seventh year of the reign of the judges, there was a large company of men, even to the amount of five thousand and four hundred men, with their *wives and their children, departed out of the land of Zarahemla into the land which was northward.

{*¶*—1830}

5 And it came to pass that Hagoth, he being an exceedingly curious man, therefore he went forth and built him an exceedingly large ship, on the borders of the land Bountiful, by the land Desolation, and launched it forth into the west sea, by the narrow neck which led into the land northward.

6 And behold, there were many of the Nephites who did enter therein

Alma 63:4–6
EM 1:170
Alma 63:4–10
EM 1:173
* p. 406

Alma 63:5
DS 3:232
Alma 63:5–8
EM 3:1111

Alma 63:6
EM 1:173

the modern era, few sailing ships have exceeded more than 10 miles per hour on extended voyages. In less than two months of constant sailing at maximum speed, Hagoth's ship could have reached any point along the entire west coast of the Americas, from Panama to the northern shores of the Alaska Arctic Slope, or about 6500 miles. We need not unnecessarily circumscribe the capabilities of Hagoth and his men to have deposited the Nephite settlers anywhere they chose on the west coast of North America.

63.6.8—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

63.6.35—*ended*—The end of the 37th year of the reign of the judges corresponds to sometime during the first part of the year 54 BC.

63.7 The minimum number of ships built by Hagoth is three, though there were probably more.

63.7.4–6—*thirty and eighth*—The 38th year of the reign of the judges corresponds to portions of the years 54 and 53 BC.

63.8 Whether these ships were driven off course never to return to the land of Desolation or whether they all perished at sea, we cannot say, notwithstanding the supposition of the Nephites who never heard from them again.

63.8.7—*they*—Presumably in reference to the first ship on its second voyage, but the other two ships may be included as well.

63.8.34—*ship*—Perhaps one of the ships built in verse 7, or another one altogether. We cannot say with certainty which is the case.

63.9 Again, we are not completely certain what motivated the movement of the people. The fact that they travelled on foot is understandable, given the recent track record of Hagoth's ships.

63.9.8–9—*this year*—In reference, of course, to the 38th year of the reign of the judges.

63.9.12—*many*—We have no way of determining how many individuals were involve in this migration. In the first instance, the chroniclers were willing to provide the number of men who went into the lands northward at 5400 (see 63.4).

63.9.23—*ended*—The end of the 38th year of the reign of the judges transpired sometime during the first part of the year 53 BC.

63.10 The second generation of those who had lived under the rule of judges was coming to an end, if the deaths of Helaman and Shiblon were any indication.

63.10.8–10—*thirty and ninth*—The 39th year of the reign of the judges corresponds to portions of the years 53 and 52 BC.

63.10.18—*Shiblon*—If our chronologies be actuate, the second son of Helaman passed away in the fifty-first year of his life (see 62.52).

63.10.22—*Corianton*—Did Corianton depart in one of the ships mentioned in verses seven and eight, or was there another ship altogether? In any event, the third son of Helaman was not in a position to receive instructions regarding the sacred artifacts that had been entrusted to Shiblon. Shiblon's stewardship, by the way, had lasted no longer than four years (see 63.1).

and did sail forth with much provisions, and also many women and children; and they took their course northward. And thus ended the thirty and seventh year.

7 And in the thirty and eighth year, this man built other ships. And the first ship did also return, and many more people did enter into it; and they also took much provisions, and set out again to the land northward.

{¶—1830}

8 And it came to pass that they were never heard of more. And we suppose that they were drowned in the depths of the sea. And it came to pass that one other ship also did sail forth; and whither she did go we know not.

9 And it came to pass that in this year there were many people who went forth into the land northward. And thus ended the thirty and eighth year.

{¶—1830}

10 And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Corianton had gone forth to the land northward in a ship, to carry forth provisions unto the people who had gone forth into that land.

63.11 We may only speculate as to how old Helaman the son of Helaman was when he took possession of the records and other artifacts of the Nephites. His tenure as custodian of the relics was no more than fourteen years, inasmuch as he would die during the fifty-third year of the reign of the judges (see *HE-C* 3.37). If our assumptions about the years in which the sons of Alma were born be correct, then Helaman, the father of Helaman, would have been born about the year 108 BC (see 62.52). Following our standard method of establishing the regular birth of children in any given generation, we might assume that Helaman, the son of Helaman, was born about the year 86 BC or sometime during the sixth year of the reign of the judges. This would mean that Helaman 2 only lived to be about 47 or 48 years of age. Using this chronology, Helaman would have taken charge of the plates from his uncle Shiblon during the thirty-third year of his life.

63.11.6—*Shiblon*—Although we do not have a detailed accounting of Shiblon’s life, we nonetheless know a great deal about his formal mission among the Zoramites. He was on occasion imprisoned, in bondage for his testimony of Jesus Christ. He was nearly stoned to death. Through all of his suffering, he was patient and loving in all of his dealings with those who would be his enemies. Throughout all of his sufferings he was sustained and strengthened by the power and influence of the spirit of the Lord God of Israel (see 38.3–5). Shiblon became the custodian of the records and holy artifacts of the Nephite people after his brother’s death (see 63.1–2).

63.11.19—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin’s successor. The third is Helaman’s own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon’s source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman’s son that the book of Helaman is named.

63.11.23—*Helaman*—We know little of the youth of this great prophet of God except to say that he was entrusted with the custody of the records of the Nephites when he was very young, perhaps no older than 28 years of age (see 63.10–13). As will be seen, Helaman was a goodly man in whom both God and the Nephites had great confidence.

63.12 One of Helaman’s great tasks was to make all of the teachings of the Nephite prophets available to inhabitants of the land of Zarahemla. We might also suppose that much of the material in the Brass Plates were also made available if they had not been before. An edited, and perhaps condensed, version of the 24 gold plates of Ether was also copied and distributed.

63.12.12—*Helaman*—We know little of the youth of this great prophet of God except to say that he was entrusted with the custody of the records of the Nephites when he was very young, perhaps no older than 28 years of age (see 63.10–13). As will be seen, Helaman was a goodly man in whom both God and the Nephites had great confidence.

63.12.32—*parts*—When Alma had entrusted the sacred records into the hands of Helaman, he who was our present Helaman’s father, the great prophet had warned Helaman that none of the material in the 24 gold plates of Ether that pertained to the secret combinations of the Jaredites should be disseminated among the Nephites (see 37.27–32).

63.12.38—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the

11 Therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman, who was called Helaman, being called after the name of his father.

Alma 63:11
EM 1:152
Alma 63:11–13
EM 2:585

12 Now behold, all those engravings which were in the possession of Helaman were written and sent forth among the children of men throughout all the land, save it were those parts which had been commanded by Alma should not go forth.

Alma 63:12
AGQ 1:162
MD 453, 818
DS 3:224

Church of Christ.

63.13 This process of handing down the sacred records of the Nephites from one generation to the next had been going on for over five hundred years and would be faithfully attended to until the end of the nation, four hundred years after the birth of Jesus Christ.

63.13.19–20—*this year*—That is to say, during the 39th year of the reign of the judges.

63.13.26—*Helaman*—We know little of the youth of this great prophet of God except to say that he was entrusted with the custody of the records of the Nephites when he was very young, perhaps no older than 28 years of age (see 63.10–13). As will be seen, Helaman was a goodly man in whom both God and the Nephites had great confidence.

63.13.31—*Shiblon*—Although we do not have a detailed accounting of Shiblon's life, we nonetheless know a great deal about his formal mission among the Zoramites. He was on occasion imprisoned, in bondage for his testimony of Jesus Christ. He was nearly stoned to death. Through all of his suffering, he was patient and loving in all of his dealings with those who would be his enemies. Throughout all of his sufferings he was sustained and strengthened by the power and influence of the spirit of the Lord God of Israel (see 38.3–5). Shiblon became the custodian of the records and holy artifacts of the Nephite people after his brother's death (see 63.1–2).

63.14 It is often astonishing to watch a righteous people, who not five years before were confident in their testimonies of the Gospel of Jesus Christ, find themselves at odds with the former brethren, prepared to make war upon the children of God.

63.14.8–9—*this year*—Again, in the 39th year of the reign of the judges.

63.14.21—*Lamanites*—Specifically the posterity of the eldest son of Lehi and Sariah, and generally those who apostatized away from the teachings of the fullness of the Gospel of Jesus Christ. They were the primary opposition of the Nephites who in general adhered to the teaching of the prophets, seers, and revelators of the Lord God of Israel.

63.14.32—*Nephites*—In reference to the posterity and followers of Nephi, the son of Lehi, who provided leadership to the righteous six hundred years before the birth of Christ.

63.15 Was this conflict another manifestation of the politics of the kingmen or was there some other aspect of Nephite life that troubled the dissidents. We cannot tell, except to say that whatever the matter, they were able to incite the king of the Lamanites sufficiently to raise an imposing army. Perhaps the death of Moroni and the youth of Moronihah strengthened the Lamanite resolve. All of their plans, based on their misinterpretation of the situation in the land of Zarahemla, proved to be disastrous.

63.15.20—*Moronihab*—This great general of the Nephite armies would serve his country a minimum of 29 years. He is last mentioned by name in conjunction with the Nephi attempts to wrest the land of Zarahemla from the control of the Lamanites (see *HE-C 4.14–19*). This was in the 62nd year of the reign of the judges.

63.16 The end of the 39th year of the reign of the judges transpired sometime during the first part of the year 52 BC.

63.16.19—*Nephi*—The fourth son of Lehi and Sariah. He proved to be a

13 Nevertheless, these things were to be kept sacred, and handed down from one generation to another; therefore, in this year, they had been conferred upon Helaman, before the death of Shiblon.

14 And it came to pass also in this year that there were some dissenters who had gone forth unto the Lamanites; and they were stirred up again to anger against the Nephites.

15 And also in this same year they came down with a numerous army to war against the people of Moronihah, or against the army of Moronihah, in the which they were beaten and driven back again to their own lands, suffering great loss.

16 And thus ended *the thirty and ninth year of the reign of the judges over the people of Nephi.

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faithful follower of the Lord and a willing servant who did much to preserve his father's family from privation and destruction. His posterity and the posterity of those who followed his example are generally known as Nephites.

63.17 Mormon's redaction of the account of Alma is to be found in Alma chapters I through XX in the first edition of the Book of Mormon, and in chapters 1 through 44 of the current edition. The redaction of the record of Helaman encompasses chapter XXI to XXIX in the first edition, chapters 44 through most of chapter 62. The last chapter, and perhaps the last verse of the previous chapter, constitutes snippets taken from Shiblon own history. The book of Alma as a political document, emphasizes the challenges of a more democratic form of government, a judiciary in this case, as contrasted with the patriarchal or monarchical. Mormon's treatise compares the motivations of the kingmen and the freemen in all of their permutations during the first forty years of the rule of the judges. The book of Mosiah was, it will be remembered, a treatise on monarchy as a form of government, just as the book of Lehi had been a treatise on the patriarchal form of government, comparing as it did the monarchies extant in the lands of Nephi and Zarahemla during the same period of time. Each of the divisions of the Book of Mormon focuses on some aspect of government and how the righteous may live in peace and prosperity if those governments are led by righteous men. Although we cannot verify the facts at present, it would seem reasonable to assume that in the book of Lehi as conceived by Mormon, Laman and Lemuel were unfavorably contrasted with Lehi and Nephi in their roles as fathers.

63.17.7—*Alma*—The reformed son of Alma the elder who served as the first chief judge of the land of Zarahemla and the high priest of the Church of Christ.

63.17.9—*Helaman*—This son of Alma is the second of three so named mentioned in the text of the Book of Mormon. The first is one of the sons of king Benjamin who is mentioned at the time Mosiah is selected to be Benjamin's successor. The third is Helaman's own son. The present Helaman was the commander of the 2,000 stripling warriors, sons of the faithful Anti-Nephi-Lehies. His personal record of his life and ministry became Mormon's source for most of the narrative to be found in Alma 45 to Alma 62. It is for Helaman's son that the book of Helaman is named.

63.17.14—*Shiblon*—Although we do not have a detailed accounting of Shiblon's life, we nonetheless know a great deal about his formal mission among the Zoramites. He was on occasion imprisoned, in bondage for his testimony of Jesus Christ. He was nearly stoned to death. Through all of his suffering, he was patient and loving in all of his dealings with those who would be his enemies. Throughout all of his sufferings he was sustained and strengthened by the power and influence of the spirit of the Lord God of Israel (see 38.3–5). Shiblon became the custodian of the records and holy artifacts of the Nephite people after his brother's death (see 63.1–2).

17 And thus ended the account of Alma, and Helaman his son, and also Shiblon, who was his son.

Alphabetized List of Specifically Noted Words and Phrases in Alma Commentary

<i>a man</i> —8.19.15–16	<i>Abraham</i> —5.24.24	<i>Alma</i> —4.4.36
<i>Aaron</i> —8.13.44	<i>Abraham</i> —13.15.9	<i>Alma</i> —4.7.10
<i>Aaron</i> —20.2.42	<i>Abraham</i> —29.11.39	<i>Alma</i> —4.15.8
<i>Aaron</i> —21.1.19	<i>Abraham</i> —36.2.34	<i>Alma</i> —4.4.56
<i>Aaron</i> —21.13.2	<i>Abraham, Isaac, and Jacob</i> —7.25.23–	<i>Alma</i> —5.11.10
<i>Aaron</i> —20.0.7	26	<i>Alma</i> —5.0.4
<i>Aaron</i> —21.5.3	<i>according</i> —4.16.34	<i>Alma</i> —5.3.2
<i>Aaron</i> —21.7.2	<i>Account</i> —20.0.2	<i>Alma</i> —5.1.7
<i>Aaron</i> —21.4.7	<i>account</i> —22.1.17	<i>Alma</i> —5.3.9
<i>Aaron</i> —21.9.2	<i>account</i> —28.9.5	<i>Alma</i> —6.1.9
<i>Aaron</i> —22.1.19	<i>account</i> —35.13.74	<i>Alma</i> —6.8.2
<i>Aaron</i> —22.10.2	<i>Adam</i> —12.23.15	<i>Alma</i> —7.0.4
<i>Aaron</i> —22.13.2	<i>Adam</i> —12.22.20	<i>Alma</i> —6.6.9
<i>Aaron</i> —22.16.2	<i>Adam</i> —18.36.21	<i>Alma</i> —8.11.15
<i>Aaron</i> —22.20.20	<i>Adam</i> —22.13.13	<i>Alma</i> —8.10.2
<i>Aaron</i> —22.25.17	<i>Adam</i> —22.12.23	<i>Alma</i> —8.23.15
<i>Aaron</i> —22.26.19	<i>Adam</i> —40.18.24	<i>Alma</i> —8.27.2
<i>Aaron</i> —22.18.3	<i>Adam</i> —42.5.4	<i>Alma</i> —8.30.2
<i>Aaron</i> —22.24.26	<i>added</i> —17.2.30	<i>Alma</i> —8.21.30
<i>Aaron</i> —22.35.16	<i>administer</i> —22.3.49	<i>Alma</i> —8.3.25
<i>Aaron</i> —22.22.3	<i>affections</i> —37.36.41	<i>Alma</i> —8.15.4
<i>Aaron</i> —22.4.2	<i>after</i> —30.1.8	<i>Alma</i> —8.14.44
<i>Aaron</i> —22.19.41	<i>again</i> —60.1.9	<i>Alma</i> —8.29.6
<i>Aaron</i> —22.21.42	<i>against</i> —30.45.26	<i>Alma</i> —8.1.8
<i>Aaron</i> —22.14.62	<i>Aha</i> —16.5.27	<i>Alma</i> —8.22.7
<i>Aaron</i> —22.7.2	<i>all</i> —19.10.27	<i>Alma</i> —8.18.8
<i>Aaron</i> —22.12.8	<i>all</i> —21.6.50	<i>Alma</i> —8.9.27
<i>Aaron</i> —22.15.8	<i>all</i> —58.13.8	<i>Alma</i> —9.0.4
<i>Aaron</i> —22.17.8	<i>all</i> —62.23.34	<i>Alma</i> —9.1.4
<i>Aaron</i> —22.8.4	<i>all those</i> —60.1.54–55	<i>Alma</i> —8.8.8
<i>Aaron</i> —23.1.30	<i>Alma</i> —0.0.10	<i>Alma</i> —9.31.9
<i>Aaron</i> —23.16.37	<i>Alma</i> —1.11.10	<i>Alma</i> —10.31.20
<i>Aaron</i> —23.4.17	<i>Alma</i> —1.10.19	<i>Alma</i> —10.10.46
<i>Aaron</i> —25.17.6	<i>Alma</i> —1.12.2	<i>Alma</i> —11.20.64
<i>Aaron</i> —25.6.25	<i>Alma</i> —1.2.15	<i>Alma</i> —12.1.2
<i>Aaron</i> —26.10.15	<i>Alma</i> —1.23.12	<i>Alma</i> —12.22.2
<i>Aaron</i> —27.19.18	<i>Alma</i> —0.0.4	<i>Alma</i> —12.2.5
<i>Aaron</i> —27.25.69	<i>Alma</i> —2.16.2	<i>Alma</i> —12.19.8
<i>Aaron</i> —31.32.25	<i>Alma</i> —2.21.2	<i>Alma</i> —12.7.3
<i>Aaron</i> —31.6.6	<i>Alma</i> —2.32.21	<i>Alma</i> —12.8.23
<i>Aaron</i> —50.14.19	<i>Alma</i> —2.33.2	<i>Alma</i> —13.31.2
<i>Abinadi</i> —5.11.22	<i>Alma</i> —2.31.3	<i>Alma</i> —13.21.9
<i>Abinadi</i> —25.11.3	<i>Alma</i> —2.29.7	<i>Alma</i> —14.11.2
<i>Abinadi</i> —25.9.14	<i>Alma</i> —2.20.8	<i>Alma</i> —14.2.13
<i>Abish</i> —19.16.39	<i>Alma</i> —2.30.7	<i>Alma</i> —14.13.2
<i>abomination</i> —39.5.11	<i>Alma</i> —3.22.2	<i>Alma</i> —14.10.26
<i>about</i> —12.22.13	<i>Alma</i> —4.18.2	<i>Alma</i> —14.26.2
<i>above</i> —2.24.19	<i>Alma</i> —4.20.22	<i>Alma</i> —14.28.2

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