



26. Alma² and the Nephite Reformation II

Alma 9–16

“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 has been spoken of by us, which is after the resurrection of the dead . . . there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.” (Alma 12:24–25)

Fourth Mission: Ammonihah (8:6–15:2 cont.)

- **The Sermons at Ammonihah—a place where Alma² had mixed success—are doctrinal treasure houses!**
- First Sermons (9:1–10:27, **quoted discourse**)
 - Alma discourse on [accountability](#) (9:1–33)
 - Amulek’s account of his conversion and his discourse on the [prayers](#) of the righteous (10:1–27)
- The Dispute with the Zeezrom (**dramatic narrative**) and its Associated Sermons (10:28–13:31, **quoted discourse**)
 - Mormon’s discursus on Nephite money! (11:1–20)
 - Amulek’s discourse on [resurrection](#) (11:21–46)
 - Alma on [revelation, judgment, and the plan of redemption](#) (12:1–37)
 - Alma on [priesthood, foreordination, and the role of individual faithfulness](#) (13:1–31)
- Mormon’s **abridged narrative** resumes
 - Alma and Amulek imprisoned and then miraculously delivered (14:1–29)
 - Believers are cast out, their scriptures and families burned (14:8–16)

First Sermons (9:1-10:27)

Headnote: "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."

- Alma discourse on **accountability** (9:1-33)
 - "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 . . .**" (9:19)
- Amulek's account of his **conversion** and his discourse on **the prayers of the righteous** (10:1-27)
 - How did his background give him credibility with his audience?
 - "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." (10:23)

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3

Amulek's Discourse on Resurrection (11:21-46)

- "**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**. 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 . . .**" (11:43-44a)
 - The resurrection is **literal and bodily**, not symbolic
 - Doctrine of "**restoration**," not only of spirit to body **but of guilt for unrepented sin**
- ". . . 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." (11:44b)
 - **In the Book of Mormon the resurrection is connected closely with the judgment** – we will stand before God in our bodies to give account of what we did in those very bodies!

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4

Clarification: “Spiritual” Bodies

Amulek’s Discourse on Resurrection

- “. . . 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.” (11:45)
 - Note the difference between a *spirit body* and a *spiritual body* (cf. 1 Cor. 15:44)
 - “When Paul spoke of the *spiritual body* he had *no reference at all to the spirit body* . . . After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be *bodies of flesh and bones, but they will not be blood bodies, they will no longer be quickened by blood but quickened by the spirit which is eternal and they shall become immortal and shall never die.*” (Joseph F. Smith, *CR* April 1917, pp. 62-63 = packet, 188)

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5

Revelation and “the Mysteries of God”(12:1-11)

Alma on Revelation, Judgment, and the Plan of Redemption

- “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. 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.” (12:9-10)
 - “The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them . . .” (The Prophet Joseph Smith, *HC* 4:479 = packet, 189)
 - “When persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to . . .” (Brigham Young, *JD* 4:288-289 = packet, 189)
- “And *they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries* . . . *now this is what is meant by the chains of hell.*” (12:11)

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6

The Resurrection and Judgment

Alma on Revelation, Judgment, and the Plan of Redemption

- “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.**” (12:12)
- “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. 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 . . . 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 . . .**” (12:13–15)

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7

The Judgment and the “Second Death”

Alma on Revelation, Judgment, and the Plan of Redemption

- “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.**” (12:16; cf. 12:32)
 - Remember the working definition of death, which is “separation”
 - **Temporal or physical death** = separation of the spirit from the body
 - **Spiritual death** = separation from God
 - First spiritual death: Adam’s fall, our birth
 - **Second spiritual death**: final separation of the wicked from God after resurrection
 - “This second death is not, then, the dissolution or annihilation of both spirit and body, but **banishment from the presence of God and from partaking of the things of righteousness.**” (Joseph Fielding Smith, *Doctrines of Salvation*, 2:222)
- “Then is the time when **their torments shall be as a lake of fire and brimstone**, whose flame ascendeth up forever and ever . . . 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.**” (12:17–18)

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8

The First and Second Spiritual Deaths

Alma 12:16, 32; Helaman 14:16-18

- **First Death**, since the Fall (Joseph F. Smith, *Conference Report*, Oct. 1899, 72)
 - “When Adam, our first parent, partook of the forbidden fruit, transgressed the law of God, and became subject unto Satan, he was banished from the presence of God and was thrust out into outer spiritual darkness. **This was the first death.**”
 - “Angels were sent unto Adam, who taught him the gospel and revealed to him the principle by which he could be redeemed from the first death . . . He was taught faith, repentance and baptism for the remission of sins and was thus **given a chance to be redeemed from the spiritual death before he should die the temporal death.**”
 - Now, all the world today, **I am sorry to say, with exception of a handful of people who have obeyed the new and everlasting covenant, are suffering spiritual death.**”
- **Second Death**, will occur at the Final Judgment
- **Temporal or physical death is not really a problem!**
 - Think of the preaching that goes on in the spirit world and the vicarious ordinance work that is done here in their behalf

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9

Our Probationary State

Alma on Revelation, Judgment, and the Plan of Redemption

- “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 has been spoken of by us, which is after the resurrection of the dead.” (12:24)
- 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.” (12:24–25)

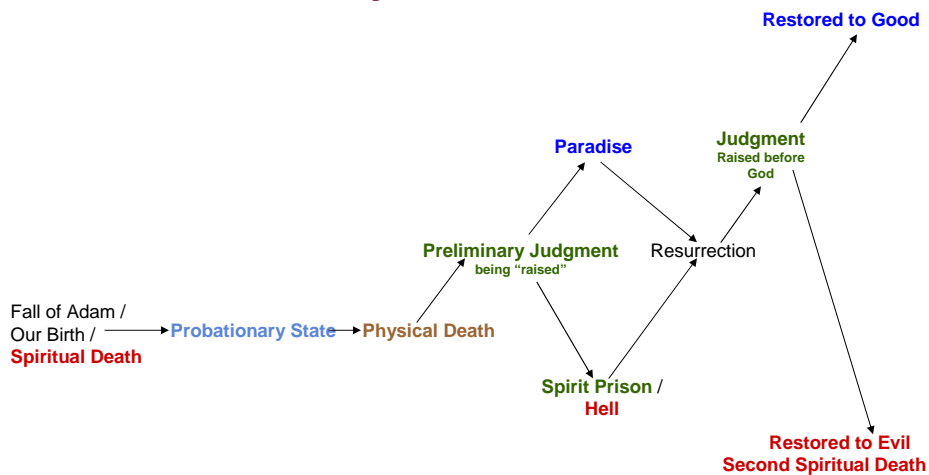
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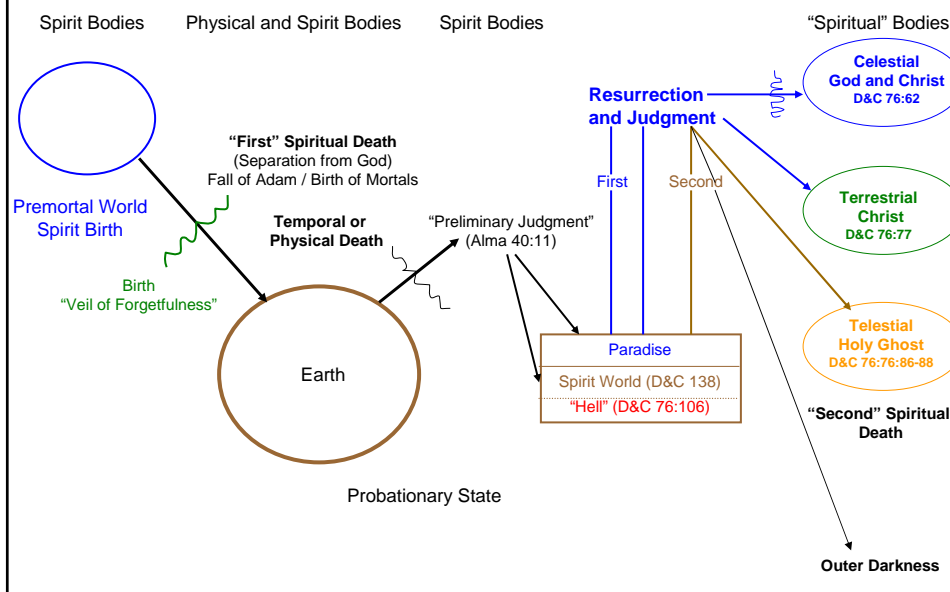
The Part of the Plan of Salvation Taught in the Book of Mormon

(see 2 Nephi 9, Alma 12, Alma 40-41)



For a more complete schema of the Plan of Salvation including 2 Nephi 9, Alma 12, and the Doctrine and Covenants, see Welch and Welch, chart 76 and the next slide

Full Plan of Salvation Summary



Alma on Priesthood (13:1–31)

Alma on Priesthood, Foreordination, and Individual Faithfulness

- Why are these doctrinal chapters on the Atonement and the Plan of Salvation followed by a chapter on the priesthood, particularly the calling and ordination of high priests?
 - **A Way to Understand Christ's Calling and Mission**
 - “. . . the Lord God ordained priests, *after his holy order, which was after the order of his Son*, to teach these things unto the people. . . . 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*.” (13:1–2)
 - “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.” (13:16)
 - **Priesthood Ordinances are the means by which the Atonement Is Applied**
- **Priesthood—the power and authority of God—is eternal**
 - “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—” (13:7; cf. Heb 7:3 JST)

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13

Foreordination and Faithfulness

Alma on Priesthood, Foreordination, and Individual Faithfulness

- “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 . . .” (13:3)
 - “You are now born into a family to which you have come, into the nations through which you have come, as a reward for the kind of lives you lived before you came here. [People] will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn't it just as reasonable to believe that what we have received here in this earth [life] was given to each of us according to the merits of our conduct before we came here?” (Harold B. Lee, *CR* October 1973, 7–8)
 - “Just because we were chosen ‘there and then,’ surely does not mean we can be indifferent ‘here and now.’ *Whether foreordination for men, or foredesignation for women, those called and prepared must also prove ‘chosen, and faithful.’*” (Neal A. Maxwell, *CR* October 1985, 21)

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14

Fifth Mission: Sidom (15:1-19)

- Zeezrom healed and converted
- A “great check” of the pride of the people of Sidom
- Alma² returns to Zarahemla with Amulek

- Further developments
 - Lamanites destroy Ammonihah (16:1-12)
 - Nephite general Zoram² drive the Lamanites out and recapture Nephite captives
 - Alma² and Amulek preach the gospel throughout the land (16:13-21)