

Alma 11:1-191 *Nephite money*

We still get lots of letters, especially from churchmen, protesting that the mention of money in the Book of Mormon is another crude anachronism. They all point out that coinage was first invented by the Lydians in the 8th century BC. That would make coinage available to Lehi, but the Book of Mormon says nothing about coins, but only money, which is a different thing. The Egyptians and Babylonians had real money from a very early time—metal pieces of conventional shape and size whose exact value could always be determined by weighing and which often bore an official stamp or inscription. This old fashioned kind of money was favored by the Jews in Egypt even after the new modern coinage had been introduced

Hugh W. Nibley, *Since Cumorah* [Salt Lake City: Deseret Book, 1976], 255.

2	Silver Money	Gold Money Equivalent	Grain Equivalent
	1. leah	(none listed)	1/8 measure
	2. shiblum	(none listed)	¼ measure
	3. shiblon	(none listed)	½ measure
	4. senum	senine	1 measure
	5. (none listed)	antion	1 1/2 measures
	6. amnor	seon	2 measures
	7. ezrom	shum	4 measures
	8. onti	limnah	7 measures

BYU Student Manual, Book of Mormon, p. 75

This system of weights and measures used in Central America today is similar to the Nephite monetary system.

Thomas R. Valletta, ed., *Book of Mormon for Latter-day Saint Families*, 294

3 **Alma 11:20***Love of money*

The *Wall Street Journal* *acknowledged*, "Money is an article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except happiness." Henrik Ibsen wrote, "Money may buy the husk of many things, but not the kernel. It brings you food, but not the appetite; medicine, but not health; acquaintances, but not friends; servants, but not faithfulness; days of joy, but not peace or happiness."

James E. Faust, *To Reach Even Unto You*, 8; emphasis in original.

4 **Alma 11:24**

Thou lovest that lucre more than him. Of the sons and daughters of Adam and Eve who gave heed to the words of Satan, the scripture says, "they loved Satan more than God" (Moses 5:13). It is not necessarily true that they did not feel a love for God. They may have. But they loved Satan more. And so it is with money, that "filthy lucre" of which the scriptures speak (see Titus 1:11). It isn't that some members of the faith do not love God. They probably do. They just love this world's good more.

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, vol. 3, p.75

5 **Alma 11:26-30***Interchange between Zeezrom & Amulek*

This is a discussion—a question-and-answer session—that could be difficult to follow. Zeezrom, in his eagerness to trap Amulek in his own words, asks whether there is more than one God. Amulek answers that there is not. Amulek is, or course, speaking entirely of the Savior, of the Lord Jehovah; he is not making reference to our

Father in Heaven or to the Godhead. That same Jehovah had spoken anciently to Isaiah: "I, even I, am the Lord; and beside me there is no saviour" (Isaiah 43:11). Zeezrom then asks whether it is the *Son* of God who will come as the Messiah, to which Amulek answers simply, "Yea." From the crafty lawyer's perspective at this point it would appear that Amulek is contradicting himself. But in fact the Nephite missionary is delivering a profound truth: Jesus Christ is both God and Son of God. Is there only one God? Yes, there is only one God who shall come to take away the sins of the world and ransom fallen men and women from the temporal and spiritual death brought into the world by the fall of Adam. That God is also the Son of God, the Son of Man, meaning the Son of the Man of Holiness (see Moses 6:57).

Ibid. P. 75-76.

6 Alma 11:26-30

"in their sins"

Even the Omnipotent One, the Lord Jehovah, cannot save his people *in* their sins. He came on a search-and-rescue mission to save people *from* their sins. But no one, not the least and lowliest of mankind or the mightiest Apostle and prophet, can be saved in sin. Such is the divine decree. Speaking of the Amulek-Zeezrom encounter, Nephi later said: "For he said unto him that the Lord surely should come to redeem his people, but that he should not come to redeem them in their sins, but to redeem them from their sins. And he hath power given unto him from the Father to redeem them from their sins because of repentance." (Helaman 5:10-11)

Ibid. p.76

7 Alma 11:37

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

Cleanliness, it is said, is a part of godliness. No unclean thing—and I think that means cleanliness of person, cleanliness of body, as well as cleanliness of heart, and cleanliness of spirit--no unclean thing can enter into the presence of God.

Joseph F. Smith, in Conference Report, April 1914, 8.

8 Alma 11:36-37

Debate?

Several years ago, I saw this principle in action as full-time missionaries were presenting a lesson to a friend of mine. With each concept presented by the elders, my friend would challenge their assumptions with contentious questions and arguments. He would seek to tear apart their reasoning with his training in logic and philosophy. This friend had been a national debate champion in college and it certainly manifested itself in his "discussion" with the missionaries. Finally, after a torturous hour of trying to make it through the lesson, the junior companion from a small town in Idaho spoke up. "I am not very good with words," he started out. "I can't hold a candle to you when it comes to debating. I don't even know the meaning of the big words you've been using. I can't answer all of the questions you have raised. I don't know very much, but I do know that the Book of Mormon is true and that this Church is the true church on earth. I know that with all my heart and there is nothing you can say that can change that!"

With that statement there was silence. For over an hour my friend had tied these young elders in knots with his knowledge and debating skill, but now he had nothing to say. What the young junior companion didn't know, in comparison to the worldly knowledge of my friend, paled in comparison to that which he *did* know. Because of that firm foundation he may have been flustered, but he, like Jacob of old, was not shaken.

Each of us today will face challenges to our faith from many critics and unbelievers. We may also encounter a personal "crisis of faith" through adversity and affliction in our private lives. There may even be troubling issues of doctrine or history that threaten the very underpinnings of our faith, leaving us uneasy and without rational

explanations. It is comforting to know that we need not know all things if we will but know the right thing—the truthfulness of the gospel, the divinity of Jesus Christ, and that the Church is, indeed, “the only true and living church upon the face of the whole earth” (D&C 1:30).

I do not believe it is merely coincidence that the first several questions of the temple recommend interview deal with our personal conviction of the fundamental teachings of the gospel—the reality of God, the transforming power of the Atonement, the truthfulness of the Restoration, and the authoritative and inspired ministry of living prophets. This is the knowledge that is foundational to all other things and that will protect us in times of doubt and difficulties. “I am satisfied, I know it’s so,” President Gordon B. Hinckley testified, “that whenever a man has a true witness in his heart of the living reality of the Lord Jesus Christ all else will come together as it should.... That is the root from which all virtue springs among those who call themselves Latter-day Saints.” (*Teachings of Gordon B. Hinckley* [Salt Lake City: Deseret Book, 1997], p. 648.)

We are being spiritually assaulted today by means of the same tactics and philosophies utilized anciently by Sherem, Nehor, Zeezrom, and Korihor. To remain unfazed and unshaken we must be like Nephi, Jacob, Enos, having a personal knowledge and conviction of the truth. We are living in the days of and experiencing the very fulfillment of President Heber C. Kimball’s prophecy of the last days.

To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fall...

...The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand? (As quoted in Orson F. Whitney, *Life of Heber C. Kimball* [1888; reprint, Salt Lake City: Bookcraft, 1967], 450).

Brent C. Top, *As One Crying From the Dust*, p. 39-40.

9 Alma 11:38-39

Jesus Christ is “the Son of God, the Father of heaven and earth, the Creator of all things from the beginning” (Mosiah 3:8). He is father and he is Son, depending upon which of his roles and functions we are viewing at the time. For a detailed discussion of the ministry of Christ as the Father and the Son, see *Commentary* 2:225-30. In short, Amulek is declaring that Christ is the God who should come (verse 27), that he is the Son of God (verse 33), and that he is the Father of heaven and earth (verse 39).

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon, Vol 3, p. 76*

10 Alma 11:40 *Salvation*

“Salvation is eternal life. It is life in the highest heaven, life among the Gods and the angels. The word *salvation* means exactly the same thing as eternal life, but simply lays stress upon one’s saved condition. His state being one of deliverance from death and sin through the atoning sacrifice of Jesus Christ. *Exaltation* is another word with which we have come to identify the glories of the celestial kingdom; exaltation has the same meaning as eternal life; it has the same meaning as salvation. To be saved is to be exalted, the latter term simply laying stress upon the elevated and ennobled status of one who so qualifies to dwell with and be part of the Church of the Firstborn, the Church of the Exalted.” (Robert L Millet and Joseph Fielding McConkie, *The Life Beyond*, p. 134.)

Elder Bruce R. McConkie has written: “We are oftentimes prone to create artificial distinctions, to say that salvation means one thing and exaltation another, to suppose that salvation means to be resurrected, but that exaltation or eternal life is something in addition thereto. It is true that there are some passages of scripture that use salvation in a special and limited sense in order to give an overall perspective of the plan of salvation that we would not otherwise have. (2 Nephi 9:1-27; D&C 76:40-49; 132:15-17.) These passages show the difference between general or

universal salvation that consists of coming forth from the grave in immortality, and specific or individual salvation that consists of an inheritance in the celestial kingdom....

"Since it is the prophetic purpose to lead men to full salvation in the highest heaven of the celestial world, when they speak and write about salvation, almost without exception, they mean eternal life or exaltation. They use the terms *salvation*, *exaltation*, and *eternal life* as synonyms, as words that mean exactly the same thing without any difference, distinction, or variance whatever." (*Promised Messiah*, p. 129.)

Ibid. p. 77

Alma 11:40

11 *He shall take upon him the transgressions of those who believe on his name*

This is an important principle which must be viewed properly in order to avoid confusion. There are persons who teach that Christ suffered only for those who will repent. This is false. It is incorrect. The Lord suffered for every soul, "Yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam" (2 Nephi 9:21; see also D&C 18:11; 19:16). His suffering and atonement are efficacious, however, only for those who repent and come unto him. Thus to refuse to repent is to mock his pain and shun his sufferings. It is, in the words of Paul, to do "despite unto the spirit of grace" (Hebrews 10:29).

Ibid. p.77

Alma 11:43

12 *Resurrection*

Joseph Smith the Prophet taught: "As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit,' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood." (*Teachings*, pp. 199-200.) President Joseph F. Smith further explained: "The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution. But the spirit will continue to expand and develop, and the body, after the resurrection will develop to the full stature of man." (*Improvement Era*, June 1904; cited in *Teachings*, p. 200, n. 4.) By way of clarification, his son, Joseph Fielding Smith, observed: "President Smith was in full accord with Amulek and Alma. He taught that the body will be restored as stated in Alma 11:42-45 and 40:22-23. While he expresses the thought that the body will come forth as it was laid down, he also expresses the thought that it will take time to adjust the body from the condition of imperfections. This, of course, is reasonable, but at the same time the length of time to make these adjustments will *not* cover any appreciable extent of time. President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. These changes will come naturally, of course, but *almost instantly*." (*Doctrines of Salvation* 2:293-94.)

A modern revelation declares: "They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies and your glory shall be that glory by which your bodies are quickened" (D&C 88:28). The Prophet also stated: "There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken." (HC 5:339.)

Ibid. p. 79

13 Many living witnesses can testify to the literal fulfillment of these scriptural assurances of the resurrection. Many, including some in my own extended family, have seen a departed loved one in vision or personal appearance and have witnessed their restoration in “proper and perfect frame” in the prime of life. Whether these were manifestations of persons already resurrected or of righteous spirits awaiting an assured resurrection, the reality and nature of the resurrection of mortals is evident. What a comfort to know that all who have been disadvantaged in life from birth defects, from mortal injuries, from disease, or from the natural deterioration of old age will be resurrected in “proper and perfect frame.”

Dallin H. Oaks, in Conference Report, Apr. 2000 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000], 16-17.

14 If you see one of your children that has passed away it may appear to you in the form in which you would recognize it, the form of childhood; but if it came to you as a messenger bearing some important truth, it would perhaps come... in the stature of full-grown manhood....

The spirit of Jesus Christ was full-grown before He was born into the world; and so our children were full-grown and possessed their full stature in the spirit before they entered mortality, the same stature that they will possess after they have passed away from mortality, and as they will also appear after the resurrection, when they shall have completed their mission.

Joseph F. Smith, *Improvement Era*, Feb. 1918, 21:570-571; as quoted in *Latter-day Prophets Speak*, ed. By Daniel H. Ludlow [Salt Lake City: Bookcraft, 1951], 45.

15 While I was upon my knees praying, my room was filled with light. I looked up and a messenger stood by my side. I arose, and this personage told me he had come to instruct me.... He told me he wanted me to see with my eyes and understand with my mind what was coming to pass in the earth....

He showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection....I saw legions of celestial beings, men and women who had received the gospel, all clothed in white robes. In the form they were presented, they had already been already raised from the grave. After this, he showed me what is termed the second resurrection. Vast fields of graves were before me... and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down.

Wilford Woodruff, MS. 19 Oct 1896, 67:612; as quoted in *Latter-day Prophets Speak*, ed. By Daniel H. Ludlow [Salt Lake City: Bookcraft, 1951], 37-38.

16 In the resurrection of the dead the child that was buried in its infancy will come up in the form of the child that it was when it was laid down; then it will begin to develop. From the day of the resurrection, the body will develop until it reaches the full measure of the stature of its spirit, whether it be male or female.

Joseph F. Smith, *Improvement Era*, 12:594, June 1909; as quoted in *Latter-day Prophets Speak*, ed. by Daniel H. Ludlow [Salt Lake City: Bookcraft, 1951], 44.

17 Everyone's body, no matter how much appeal it may attain for the sake of vanity alone, must return to the dust from whence it came. The value of the body springs not from the physical traits we inherit from our earthly parents but in accepting the body as a gift from God, to be developed and placed into submission to our spirits, which lived before and continue to live after the death of the mortal body (Mormon 6:21; Philippians 3:21). In doing this, we better prepare ourselves to inherit the body when it becomes perfected in the resurrection. Each of us must see ourselves first as spiritual beings for the simple reason that we were spirits before we were given this mortal tabernacle, and we will continue to be spirits after our earthly body dies. Only when the resurrected body is welded to the spirit are we truly in a position to discern the body and the spirit as being a complete reflection of each other.

Elder Neal A. Maxwell alluded to this concept as he spoke of his granddaughter Anna Josephine, “who was born without a left hand. The other day a conversation was overheard between Anna Jo, almost five, and her cousin Talmage, three. Talmage said reassuringly as they played together, ‘Anna Jo, when you grow up you will have five

fingers.' Anna Jo said, 'No Talmage, when I grow I won't have five fingers, but when I get to heaven I will have a hand'" ("content with the Things Allotted unto Us" *Ensign*, May 2000, 74).

K. Douglas Bassett, *The Barber's Song* [Springville, Utah: Cedar Fort, 2005], 21

18 Alma 11:43

Bright recollection of our guilt

"May I say to you that in reality a man cannot forget anything? He may have a lapse of memory; he may not be able to recall at the moment a thing that he knows, or words that he has spoken; he may not have the power at his will to call up these events and words; but let God Almighty touch the mainspring of the memory, and awaken recollection, and you will find then that you have not even forgotten a single idle word that you have spoken! I believe the word of God to be true, and therefore, I warn the youth of Zion, as well as those who are advanced in years, to beware of saying wicked things, of speaking evil, and taking in vain the name of sacred things and sacred beings. Guard your words, that you may not offend even man, much less offend God" (Joseph F. Smith, "A Sermon on Purity," *Improvement Era*, May 1903, pp.503-4; compare 2 Nephi 9:14, Alma 12:14).

Every deed that we have done will be brought to our recollection. Every acquaintance made will be remembered. There will be no scenes or incidents in our lives that will be forgotten by us in the world to come.... The human mind... when quickened by the power of God, will make men and women recall not only that which pertains to this life, but our memories will stretch back to the life we had before we came here, with the associations we had with our Father and God and with those bright spirits that stand around His throne and with the righteous and holy ones. George Q. Cannon, *Gospel Truth* [Salt Lake City: Deseret Book, 1974], 60-61

19

Man himself is a self-registering machine, his eyes, his ears, his nose, the touch, the taste, and all the various senses of the body, are so many media whereby man lays up for himself a record which perhaps nobody else is acquainted with but himself; and when the time comes for that record to be unfolded all men that have eyes to see, and ears to hear will be able to read all things as God, himself reads them and comprehends them, and all things, we are told, are naked and open before him with whom we have to do.

John Taylor, *Journal of Discourses* [London: Latter-day Saints' Book Depot, 1886], 26:31

20

And the memories of the wicked, after they leave this body, will be so increased that they will have a bright recollection, Alma says, of all their guilt. Here they forget a good many things wherein they have displeased God; but in that condition, even before the resurrection, they will have a bright recollection of all their guilt, which will kindle in them a flame like that of an unquenchable fire, creating in their bosoms a feeling of torment, pain and misery, because they have sinned against their own Father and their own God, and rejected his counsels.

Orson Pratt, *Journal of Discourses* [London: Latter-day Saints' Book Depot, 1874], 16:365.

21 Alma 11:44

Restored to its proper frame

There is no reason for any person to be concerned as to the appearance of individuals in the resurrection. Death is a purifying process as far as the body is concerned. We have reason to believe that the appearance of old age will disappear and the body will be restored with the full vigor of manhood and womanhood. Children will arise as children, for there is no growth in the grave. Children will continue to grow until they reach the full stature of their spirits. Anything contrary to this would be inconsistent. When our bodies are restored, they will appear to be in the full vigor of manhood and womanhood, for the condition of physical weakness will all be left behind in the grave....

President Joseph F. Smith when speaking at the funeral of Sister Rachel Grant, the mother of President Heber J. Grant, had the following to say in relation to deformities in the resurrection:

"Deformity will be removed; defects will be eliminated, and men and women shall attain to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born

to become heirs of God and joint heirs with Jesus Christ, shall be made perfect, physically as well as spiritually, through obedience to the law by which he has provided the means that perfection shall come to all his children....

"Salvation would be incomplete if individuals should arise in the resurrection with all the deformities, weaknesses, and imperfections that are found in so many of the human family in this mortal existence. We have every reason to believe that the spirits of mankind and all other creatures were in a perfect form in the spirit world. It would be an awful stretch of the imagination to think that the imperfections found so frequently in mortality were defects which were designed in the creation. Moreover, as the Lord made it clear in relation to the man who was born blind, it was not an immortal condition....

"It is the will of the Lord that in the restoration of all things there shall come perfection. The physical defects, some of which may have resulted before birth, are defects which are due to some physical and mortal condition and not an inheritance from the spirit world".

Joseph F. Smith, *Answers to Gospel Questions*, 4:185-87, 189.

Alma 11:45

22 *The resurrection is an ordinance*

We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world.... We have not, neither can we receive here, the ordinance and keys of the resurrection. They will be given to those who have passed off this stage of action.... They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints.

Brigham Young, *Discourses*, 397.

Alma 11:45

23 *The whole becoming spiritual*

This may appear at first a strange use of the word *spiritual*. The resurrected body is physical, tangible, substantial. And yet it is spiritual, meaning immortal, not subject to death. In describing the physical body, Paul wrote to the Corinthians: "It is sown [planted in the grave] in corruption; it is raised [in the resurrection] in incorruption: it is sown in dishonour; it is raised in glory: *it is sown a natural body; it is raised a spiritual body*" (1 Corinthians 15:42-44. italic added). Similarly, in a modern revelation the Lord stated that "the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law—wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it. For notwithstanding they [the righteous] die, *they also shall rise again, a spiritual body.*" (D&C 88:25-27, italics added.)

24 Speaking of those who use Paul's reference to the "spiritual body" of the resurrection (1 Corinthians 15:44) as proof that there is no physical resurrection, Elder Joseph Fielding Smith said:

"These modern blind teachers of the blind have a very false understanding of what is meant by a spiritual body. They have based their conclusion on the statement that Paul makes that the body is raised a spiritual body, and that flesh and blood cannot inherit the kingdom of God. They cannot conceive in their minds a body raised from the dead, being composed of flesh and bones, quickened by spirit and not by blood. When Paul spoke of the *spiritual* body he had no reference at all to the *spirit* body and there they made their mistake. They have confused the spiritual body, or in other words, the body quickened by the spirit, with the body of the spirit alone. They think that those who believe in the resurrection of the literal body believe that it shall be raised again, quickened by blood, which is not the case...

"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" (in Conference Report, Apr. 1917, pp. 62-63).

25 **Alma 11:46**

As surely as this is the work of the Lord, there will be opposition. There will be those, perhaps not a few, who with sophistry of beguiling words and clever design will spread doubt and seek to undermine the foundation on which this cause is established. They will have their brief day in the sun. They may have for a brief season the plaudits of the doubters and the skeptics and critics. But they will fade and be forgotten as have their kind in the past.

Teachings of Gordon B. Hinckley[Salt Lake City: Deseret Book, 1997], 124-25.