

**Alma 41:1-15****1** *Restoration*

When we hear the term *restoration* we typically think of the latter-day return of the Church and the revelation of the gospel in its fulness. Book of Mormon prophets, however, use this term in a rather different sense. They teach that every individual will receive a temporal as well as a spiritual restoration, good for good, evil for evil.

Richard O. Cowan, as quoted in *The Book of Mormon: Alma, The Testimony of the Word*, ed. by Monte S. Nyman and Charles D. Tate [Provo, UT: Religious Studies Center, BYU, 1992], 198

**2** We know from the Book of Mormon that the resurrection is a *restoration* that brings back “carnal for carnal” and good for that which is good” (Alma 41:13; see also verses 2-4 and Helaman 14:31). The prophet Amulek taught, “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” (Alma 34:34). As a result, when persons leave this life and go on to the next, “they who are righteous shall be righteous still” (2 Nephi 9:160, and “whatever principle of intelligence we attain unto in this life... will rise with us in the resurrection” (D&C 130:18).

The principle of restoration also means that persons who are not righteous in mortal life will not rise up righteous in the resurrection (see 2 Nephi 9:16; 1 Corinthians 15:35-44; D&C 88:27-32). Moreover, unless our mortal sins have been cleansed and blotted out by repentance and forgiveness (see Alma 5:21; 2 Nephi 9:45-46; D&C 58:42), we will be resurrected with a “bright recollection” (Alma 11:43) and a “perfect knowledge of all our guilt, and our uncleanness” (2 Nephi 9:14; see also Alma 5: 18). The seriousness of that reality is emphasized by the many scriptures suggesting that the resurrection is followed immediately by the Final Judgment (see 2 Nephi 9:15, 22; Mosiah 26:25; Alma 11:43-44; 42:23; Mormon 7:6; 9:13-14). Truly, “this life is the time for men to prepare to meet God” (Alma 34:32).

Dallin H. Oaks, in Conference Report, Apr. 2000 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000], 17-18.

**Alma 41:2****3** *All things restored to their proper order*

The resurrection is a perfect manifestation of a larger law—the law of restoration. It illustrates beautifully the justice and order upon which the kingdom of heaven is founded. In the resurrection each person is called forth by that law to which he has chosen to give allegiance. Thus, those choosing to live a celestial law will be called forth in a celestial resurrection; those who choose to live a terrestrial standard will come forth in a terrestrial resurrection; the adherents of a telestial standard will come forth in a telestial resurrection; and the sons of perdition will come forth in a resurrection of their own. The order of the resurrection is from the most righteous to most wicked—Christ is the first fruits of them that slept, and the sons of perdition will be the last. In the morning of the first resurrection, celestial spirits will be inseparably united with celestial bodies; in the afternoon of the first resurrection, terrestrial spirits will be eternally united with terrestrial bodies; in the morning of the second resurrection, or the resurrection of the unjust, telestial spirits will be endlessly bound with telestial bodies; and finally, those who even in the resurrection are filthy still, the sons of perdition, will be called forth.

“Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness. And they who remain shall also be quickened; nevertheless, they shall return again to their own place to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.” (D&C 88: 29-32.)

Millet and McConkie, *Doctrinal Commentary on the Book of Mormon*, vol 3, p.304-305

**4** In short, our station and reward hereafter shall be directly related to the manner in which we managed our time and spiritual resources while in this life.

Robert Millet, *Studies in Scripture*, p. 60

**Alma 41:3**

5 Just as we will be accountable for our evil desires, we will also be rewarded for our righteous ones. Our Father in Heaven will receive a truly righteous desire as a substitute for actions that are genuinely impossible. My father-in-law was fond of expressing his version of this principle. When someone wanted to do something for him but was prevented by circumstances, he would say: "Thank you. I will take the good will for the deed."

This is the principle that blessed Abraham for his willingness to sacrifice his son Isaac. The Lord stopped him at the last instant (see Genesis 22:11-12), but his willingness to follow the Lord's command "was accounted unto him for righteousness" (D&C 132:36).

This principle means that when we have done all that we can, our desires will carry us the rest of the way. It also means that if our desires are right, we can be forgiven for the unintended errors or mistakes we will inevitably make as we try to carry those desires into effect. What a comfort for our feelings of inadequacy!

Dallin H. Oaks, *Pure in Heart*, p. 59

**Alma 41:7**

6 *They are their own judges*

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves and they are their own accusers.

*Teachings of the Prophet Joseph Smith*, comp. by Joseph Fielding Smith [Salt Lake City: Deseret Book, 1976], 310-311.

7 The reality is that there will be a whole hierarchy of judges who, under Christ, shall judge the righteous. He alone shall issue the decrees of damnation for the wicked.

Bruce R. McConkie, *The Millennial Messiah* [Salt Lake City: Deseret Book, 1982], 520

8 "A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man."

*TPJS*, 357.

9 Though there are specific times and formal occasions designated as days of judgment, in the final analysis every day is a *day of judgment* for every person, and every man s his own judge.

Bruce R. McConkie, *Mormon Doctrine*, 403, emphasis in original.

10 In the ultimate sense, Christ-Jehovah is the keeper of the gate and the judge of all men and women (2 Nephi 9:41; John 5:22). In addition, priesthood leaders—as exemplified by the Twelve who will judge the whole house of Israel—stand as judges of those persons who lived and laborer during their ministry and under their direction (see Matthew 19:28; 1 Nephi 12:9; Mormon 3:18-19; D&C 29:12; Bruce R. McConkie, *Millennial Messiah*, p.520). In one sense, however, each of us becomes his or her own judge, since we make those decisions which determine the kind of life we will live here and thus where and with whom we will dwell hereafter. Truly, as Samuel warned, "whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves" (Helaman 14:30). Because in that day of judgment the words of man will be evident, because there will be nothing hidden and because we will have a perfect knowledge of our uncleanness as well as of our happiness, it will not be necessary for a designated person to consider our case and adjudicate our life. We will be what we have become. Our natures will have been prepared for that kingdom of glory which is most appropriate to the decisions we have made in mortality.

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol 3, p. 306.

**Alma 41:10**

- 11 **Wickedness Never was Happiness**  
You cannot do wrong and feel right. It is impossible.  
Ezra Taft Benson, *New Era*, June, 1986, 5
- 12 You can never get enough of what you don't need, because what you don't need will never satisfy you.  
Dallin H. Oaks, Conference Report, Oct. 1991, p. 104
- 13 Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God.  
Joseph Smith, *History of the Church*, 5:134-135
- 14 Wickedness never did, never does, never will bring us happiness. Violation of the laws of God brings only misery, bondage, and darkness.  
Ezra Taft Benson, *Teachings*, 71
- 15 We live in an age when, as the Lord foretold, men's hearts are failing them, not only physically but in spirit. (See D&C 45:26>) Many are giving up heart for the battle of life. Suicide ranks as a major cause of the deaths to college students. As the showdown accompanying trials and tribulations, Satan is increasingly striving to overcome the Saints with despair, discouragement, despondency, and depression....  
"...In the Book of Mormon we read that 'despair cometh because of iniquity.' (Moro. 10:22.) 'When I do good I feel good,' said Abraham Lincoln, 'and when I do bad I feel bad.' Sin pulls a man down into despondency and despair. While a man may take some temporary pleasure in sin, the end result is unhappiness. 'Wickedness never was happiness.' (Al. 41:10.) Sin creates disharmony with God and is depressing to the spirit. Therefore, a man would do well to examine himself to see that he is in harmony with all of God's laws. Every law kept brings a particular blessings. Every law broken brings a particular blight. Those who are heavy laden with despair should come unto the Lord, for his yoke is ease and his burden is light. (See Matt. 11:28-30.)"  
Ezra T. Benson, *Ensign*, Nov. 1974, pp.65-66.
- 16 Some years ago, I was invited to speak to the inmates at the Utah State Penitentiary....  
I was invited... to talk to the Alcoholics Anonymous group at the prison, which I did. When I turned to the man in charge of that group and said, "I would like to hear from you. I would like to know something about you men and what your aims and your ambitions are." The man stood up and said something like this. "I thank God for the privilege of being in this institution." Then he proceeded to explain: He said, "Before I came here, I was no good to my family, to my church, to my country. I was just no good period. Now I have hopes that when I leave here, I will be worth something to somebody." I couldn't help but think, "Isn't it pitiful when a man becomes a slave to strong drink to the point that he can thank God for the privilege of being behind prison bars for the help he can get!"  
LeGrand Richards, *Just to Illustrate* [Salt Lake City: Bookcraft, 1961], 94-95.
- 17 The gravitation of sin to sorrow is as certain as that of the earth to the sun.  
*Gospel Ideals: Selections from the discourses of David O. McKay*, sel. By H. Homer Durham [Salt Lake City: Improvement Era, 1953], 492

- 18 Wickedness and righteousness are not legislated by majority vote. Right and wrong are not determined by polls or pundits, though many would have us believe otherwise. Evil never was happiness. Happiness lies in the power and the love and the sweet simplicity of virtue.  
Gordon B. Hinckley, *Standing for Something* [New York: Times Books, 2000], 44
- 19 There is nothing gained by doing wrong. Lying, stealing, blaspheming, drunkenness, backbiting, and denying the Lord Jesus Christ bring sorrow and remorse; they debase man who is organized in the image of God; but to do right, to obey the commandments of God, to be charitable and kind, brings joy and peace and the Holy Ghost, and an eventual exaltation in our Father's kingdom.  
*The Discourses of Wilford Woodruff* [Salt Lake City: Bookcraft, 1946], 23.
- 20 I once heard a man say that there are two doors to sin—the front door is pride and the back door is low self-esteem. Many times people *sin* not because they really want to or because they are rebellious, but because they are discouraged, so filled with hopelessness, or so desirous of meeting their basic needs that they go after them in unwise ways.  
Someone once noted that the majority of sins committed by people are an inadequate or misguided attempt to meet our basic needs. Most sins are not committed by evil people, just misguided people.  
*Selected Writings of Gerald N. Lund* [Salt Lake City: Deseret Book, 1999], 378.
- 21 Modern day advertisements and movies portray evil as the source of happiness. Alcohol, tobacco, and infidelity are all represented as bringing easy and immediate pleasure and satisfaction. Many media sponsors and producers maximize pleasure and minimize consequences. Seldom do we see portrayed the pain, sorrow, and suffering caused by sin. Satan plays upon these scenes of artificial bliss and entices many to do evil.  
Clyde J. Williams, *Doctrines of the Book of Mormon*, 1991 Sperry Symposium, ed. by Bruce A. Van Orden and Brent L. Top [Salt Lake City: Deseret Book, 1992], 248.
- 22 So many of us are fearful of what our peers will say, that we will be looked upon with disdain and criticized if we stand for what is right. But I remind you that “wickedness never was happiness” (Alma 41:10). Evil never was happiness. Sin never was happiness. Happiness lies in the power and the love and the sweet simplicity of the gospel of Jesus Christ. We need not be prudish. We need not slink off in a corner, as it were. We need not be ashamed. We have the greatest thing in the world, the gospel of the risen Lord.  
Gordon B. Hinckley, *Ensign, May 1997* [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1997], 49.
- 23 Laws do not change. A law, like truth, “abideth and hath no end” (D&C 88:66). A theory is tentative, subject to change, and may or may not be true. A theory is a means to an end, not the end in itself.... Laws governing spiritual things were irrevocably decreed in heaven before the foundation of the earth (D&C 130:20). Often young people fail to accept moral and spiritual laws because the laws are not measured by methods they have been accustomed to using. Physical or natural laws are much easier to demonstrate, and can be useful in teach about spiritual things. Let me illustrate. At 32 degrees Fahrenheit, water freezes and changes from a liquid to a solid. At 212 degrees Fahrenheit it turns into a gas. Your students know that and there isn't anything they can do about it—they can't change it. It can be described accurately or inaccurately, in complicated measurements in Fahrenheit or centigrade or anything else, and nothing that is said about it is going to change it because it operates according to law. It will freeze or evaporate according to the law. It should not be difficult to understand that there are basic spiritual laws that have always existed, that never change, that beget consequences, and we can't change them. The wonder is that we can depend on these spiritual laws. “Wickedness never was happiness,” and anybody that has tried to find out, has found out. It is a law.  
Boyd K. Packer, CES Symposium, 10 Aug. 1993.

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**Alma 41:11**

Man has a dual nature; one related to the earthly or animal life, the other akin to the divine. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence or whether, through self-mastery, he rises toward intellectual, moral, and spiritual enjoyments depends upon the kind of choices he makes every day, nay every hour of his life.

David O. McKay, Conference Report, April 1949, 13.