

Alma 33:1**1** *Plant seed of faith in Jesus Christ*

Adam and Eve... refused to worship Satan and chose, rather to plant the seed of faith in the Lord Jesus Christ.
Bruce C. Hafen, *Broken Heart*, 31

2 As members of The Church of Jesus Christ of Latter-day Saints, we testify of Christ. Our hope is in Christ. Our efforts, hopes, and desires to build up the kingdom of God on earth are centered in and through his holy name. We proclaim, as did John the Baptist upon seeing Jesus approaching the river Jordan, "Behold the Lamb of God, which taketh away the sins of the world" (John 1:29). He taught the doctrines of his gospel, so that every soul may have the opportunity to gain the blessings of eternal life.

David B. Haight, *A Light unto to the World* [Salt Lake City: Deseret Book, 1997], 123

Alma 33:3**3** *Zenos*

When Alma went preach in the sticks to some Zoramite outcasts who had been barred from the holy places because their poverty he took as his text the short autobiographical hymn of the prophet Zenos, in which that Old World hero told how he too had been banished from the religious community and wandered in the desert as a despised outcast but still could call upon God wherever he was until God finally vindicated him and punished his enemies (Alma 33:3-11)....

Twelve times the Book of Mormon names the prophet Zenos, next to Isaiah the most conspicuous Old World prophetic figure in the book... How, one wonders, could an important prophet like Zenos, if he ever existed, have simply dropped out of sight without leaving a trace of himself in the Bible or anywhere else? That, as we have seen is just the question that is being asked today about certain prophets now rediscovered in the Dead Sea Scrolls.

High W. Nibley, *Since Cumorah* [Salt Lake City: Deseret Book, 1976], 322

Alma 33:3-11**4** *Prayer and Answers*

When God has commanded us to pray, He has used words like "pray unceasingly" and "pray always" and "Mighty prayer."

Those commands do not require using many words. In fact, the Savior has told us that we need not multiply words when we pray. The diligence in prayer which God requires does not take flowery speech nor long hours of solitude...

Our hearts can be drawn out to God only when they are filled with love for Him and trust in His goodness

Henry B. Eyring, Conference Report, Oct. 2001, 17; or *Ensign*, Nov. 2001, 16

5 Just as there are many forms of prayers, so there many types of revelation. Sometimes the Lord has answered prayers with the spoken word.... Sometimes the Lord puts thoughts in our minds in answer to prayers.... Sometimes the Lord, and perhaps more frequently in this way than in most other ways, gives us peace in our minds.

Marion G Romney, in Rulon T. Burton, ed., *We Believe*, 642

Alma 33:12-21**6** *Divine Sonship of Jesus Christ*

No Doctrine is more fundamental to true Christianity than that of the divine sonship of Christ. Nor has any doctrine been subject to more perversion and sophistry in the creeds of men than the relationship of the Son to the Father. On this matter the Old Testament is virtually silent, and the New Testament, without the aid of modern revelation, may be confusing. In the Old Testament there are many references to Christ's birth, ministry, death, and resurrection, but few plain statements that he would be begotten of the Eternal Father and thus be his literal offspring. In the midst of a passage that is clearly Messianic, the Lord says of the seed of David: "I will be his father,

and he shall be my son" ((2 Samuel 7:14). In the second Psalm we read of the Lord attesting: "Thou are my son; this day I have begotten thee" (Psalm 2:7). It is, however, to the Book of Mormon that we turn to be taught this doctrine in plainness. In the present instance Alma quotes both Zenos and Zenock as teaching that the mercy of God is to be manifest through his Son.

We are also reminded that some six hundred years before the earthly advent of Jesus Christ, Nephi saw in vision his mother, Mary, bearing the divine child in her arms, and heard the angel declare him to be "the Son of the Eternal Father" (see 1 Nephi 11:13-21). Prophesying of the Savior's birth, Alma the Younger described Mary as "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" (Alma 7:10). Similarly, King Benjamin told his people that the "Lord Omnipotent" would come down from heaven and take upon himself a "tabernacle of clay." He shall be called Jesus Christ," he said, "the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary." (Mosiah 3:5-8)

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, Vol 3, P. 241-242

Alma 33:21-22

7 "Cast about Your Eyes"

Any person who is to be saved from sin must cast his eye upon the saving power of Jesus Christ. Just as the children of Israel needed to look upon the brazen serpent that Moses fashioned and raised upon a rod in order to be saved from the serpent's deadly bite, we need to look to the Savior to be saved from the deadly effects of sin (see Numbers 21). The person who opens his eyes and looks upon the Lord will find it easy to recognize him as the divine source from which relief from sin comes.

Book of Mormon Student Manual, BYU 1980

Alma 33:23

8 "I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns."

Teachings of Spencer W. Kimball, p. 135

9 "The Lord's yoke, his strengthening tie and lifeline to us, is customized—suited perfectly and precisely to those who in sincerity seek to follow him. Discipleship is personal, not competitive. Rather, he who knows the hearts and minds of men and women chooses the challenges and orchestrates the opportunities that will result in optimal learning and maximal development. . . ."

"There is no weight in life greater than the burden of sin. The Master beckons us to unburden ourselves of the taints of a telestial world and adorn ourselves with the robes of righteousness. He invites us to shed the superficial, discard the ephemeral and the transient, and eschew the cheap and the gaudy."

Robert L. Millet, *An Eye Single to the Glory of God*, p. 18

10

Know this, that ev'ry soul is free
To choose his life and what he'll be;
For this eternal truth is giv'n:
That God will force no man to heav'n

He'll call, persuade, direct aright,
And bless with wisdom, love, and light
In nameless ways to be good and kind,
But never force the human mind.

Freedom and reason make us men:
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heav'n or hell.

May we no more our pow'rs abuse,
But ways of truth and goodness choose;
Our God is pleased when we improve
His grace and seek his perfect love.
(Hymn #240).