

Alma 45:1

- 1 We should offer unto Him [God] our thanks and honor Him in prayer, in fasting, in singing.
Joseph F. Smith, in Conference Report, April 1911, 86

Alma 45:15-16

- 2 Because our nation is a creation of heaven, and because it has a divine destiny, we Americans must learn that it can continue to exist only as it aligns itself with the powers of heaven. . . . Our first President, George Washington . . . warned that if we are to survive as a free and independent nation, we must obey the Almighty God who brought us into being.
Mark E. Petersen, in Conference Report, April 1968, 59

- 3 Even this nation will be on the verge of crumbling to pieces and tumbling to the ground, and when the Constitution is upon the brink of ruin, this people will be the Staff upon which the Nation shall lean, and they shall bear the Constitution away from the very verge of destruction.
Joseph Smith, *Discourses of the Prophet Joseph Smith*, 304

- 4 I know, too, that if we keep the commandments of God—live as he has directed and does now direct, through his prophets—we will continue to have His protecting hand over us. But we must be true to the eternal verities, the great Christian virtues that God has revealed. Then, and only then, will we be safe as a nation and as individuals. God grant that the faithfulness of the Latter-day Saints will provide the balance of power to save this nation in time of crisis.
Ezra Taft Benson, *This Nation Shall Endure* [Salt Lake City: Deseret Book, 1977], 145

Alma 45:16

- 5 *Least degree of allowance*

The Lord can forgive our sins, yet He “cannot look upon sin with the least degree of allowance,” hence the unclean and unrepentant, though resurrected, will not be exalted (D&C 1:31).
Neal A Maxwell, *One More Strain of Praise* [Salt Lake City: Bookcraft, 1999], 34

Alma 45:18-19

- 6 . . . we understand why Elijah and Moses were preserved from death: because *they had a mission to perform*, and it had to be performed *before* the crucifixion of the Son of God, and *it could not be done in the spirit*. *They had to have tangible bodies*. Christ is the first fruits of the resurrection; therefore if any former prophets had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that they be preserved to fulfill that mission *in the flesh*. For that reason Moses *disappeared* from among the people and was taken up into the mountain, and the people *thought* he was buried by the Lord. The Lord preserved him, so that he could come at the proper time and *restore the keys*, on the heads of Peter, James, and John, who stood at the head of the dispensation of the meridian of time. He preserved Elijah from death that he might also come and bestow his keys upon the heads of Peter, James, and John and prepare them for their ministry.

But, one says, the Lord could have waited until after his resurrection, and then they could have done it. It is quite evident, due to the fact that it did so occur, that it had to be done before; and there was a reason. There may have been other reasons, but there is one reason *why Moses and Elijah did not suffer death in the flesh, like other men do*.

Joseph Fielding Smith, *Doctrine of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954-56), 2:110-11.

7 Elder Bruce R. McConkie (1915-85) of the Quorum of the Twelve Apostles explained that the phrase “taken up by the Spirit, or buried by the hand of the Lord” (Alma 45:19) suggests that Alma was translated: “Moses, Elijah, and Alma the younger, were translated. The Old Testament account that Moses died and was buried by the hand of the Lord in an unknown grave is an error. (Deut. 34:5-7.) It is true that he may have been ‘buried by the hand of the Lord,’ if that expression is a figure of speech which means that he was translated., But the Book of Mormon account, in recording that Alma ‘was taken up by the Spirit,’ says, ‘the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself.’ (Alma 45:18-19.) It should be remembered that the Nephites had the Brass Plates, and that they were the ‘scriptures’ which gave the account of Moses being taken by way of translation. As to Elijah, the account of his being taken in ‘a chariot of fire... by a whirlwind into heaven,’ is majestically set out in the Old Testament. (2 Kings 2.)”

Mormon Doctrine, 2nd ed. [1966], 805.

8 There are several important prophets who were granted the privilege of remaining on the earth. John the Revelator was one of those, and in the Doctrine and Covenants, section seven, is an account of this. Elijah evidently was another, for no living soul could have received the resurrection until after our Redeemer had opened the graves. The scriptural inference is that Moses also was translated as was Alma. In the case of Alma we read in the book of Alma the following:

(Quotes Alma 45:18-19)

It is a very reasonable thought to believe that both Moses and Alma, like Elijah and John, were translated to accomplish some work which the Lord had in store for them at some future day.

Answers to Gospel Questions, comp. Joseph Fielding Smith Jr., 5 vols. (1972) 5:38.

9 On Sunday, July 2, 1972.... Shortly before ten o'clock that evening, a Church spokesman called to tell him that President Fielding Smith had passed away at nine-thirty. “This was shocking news because he has not been ill,” Elder Hunter wrote. Then, after describing what he had been told about President Smith’s final few hours, he concluded, “I have often wondered about the condition of persons who are translated, and tonight I have had the feeling that this was the course the President has followed from mortality to immortality without tasting of death.”

Eleanor Knowles, *Howard W. Hunter* [Salt Lake City: Deseret Book, 1994], 237.

Alma 45:21

10 *Dissention or Dissidents*

Dissention and Dissidents used 26 times in these sections of war.

1. To reject a doctrine
2. To separate from church
3. To break with previous promises

Alma 45:23-24

11 *Heed*

“Heed,” as it is used in the Book of Mormon, has a certain permanency about it that is opposite to temporary obedience or alternating, “on again—off again” obedience. It is understood that as you continue to heed the Lord, you will not waver, vacillate, or complain, but rather, you will weather the storms and persevere no matter what you may be called upon to endure. (1 Nephi 16:3). Sometimes heed can mean to be careful. In King Benjamin’s great sermon, at the temple, he tells us that we must take upon ourselves the name of Christ and then be careful to avoid Transgression:

[Mosiah 5:11 and Moroni 7:14]... The Prophet Joseph used the word heed in telling the brethren that their mind, or intellect, could learn more than they thought. Contrary to the “Fixed I.Q. Theory,” he taught: “God has created

man capable of instruction, with a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect" (*Teachings of the Prophet Joseph Smith*, p. 51). Could not this same principle apply to the Spirit?

Robert E. Wells, *Doctrines of the Book of Mormon*, 1991 Sperry Symposium [Salt Lake City: Deseret Book, 1992], 12-13.

12 I have learned that when we heed a silent prompting and act upon it without delay, our Heavenly Father will guide our footsteps and bless our lives and the lives of others. I know of no experience more sweet or feeling more precious than to heed a prompting only to discover that the Lord answered another person's prayer through you...

One day just over a year ago.... I felt a strong impression to visit an aged widow who was a patient at St. Joseph Villa here in Salt Lake City, I drove there directly.

When I went to her room, I found it empty. I asked an attendant concerning her whereabouts and was directed to a lounge area. There I found this sweet widow visiting with her sister and another friend. We had a pleasant conversation together.

As we were talking, a man came to the door of the room to obtain a can of soda water from the vending machine. He glanced at me and said, "Why, you are Tom Monson."

"Yes," I Replied. "And you look like a Hemingway." He acknowledged that he was Stephen Hemingway, the son of Alfred Eugene Hemingway, who had served as my counselor when I was a bishop many years ago and whom I called Gene. Stephen told me that his father was there in the same facility and was near death. He had been calling my name, and the family had wanted to contact me but had been unable to find a telephone number for me.

I excused myself immediately and went with Stephen up to the room of my former counselor, where others of his children were gathered, his wife having passed away some years previous. The family members regarding my meeting Stephen in the lounge area as a response by our Heavenly Father to their great desire and answer his call...

We gave a blessing to him. A spirit of peace prevailed....

The following morning a phone call revealed that Gene Hemingway had passed away—just 20 minutes after he had received the blessing from his son and me.

I expressed a silent prayer of thanks to Heavenly Father for His guiding influence.

Thomas S. Monson, *Conference Report*, Oct., 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 60-61