

Alma 46:2**1** *Forget - Remember*

When you look in the dictionary for the most important word, do you know what it is? It could be “remember.” Because all of you have made covenants ... our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day, to take the sacrament and listen to the priests pray that they “may always remember him.” ... “Remember” is the word. “Remember” is the program.

Spencer W. Kimball, in *Book of Mormon Student Study Guide*, 147

Alma 46:9**2** *Power of One*

One of the talks that has had an everlasting impression on me is one given in a Saturday evening session of a stake conference years ago. The talk was given by a young mother. Here’s what she said: “I have been doing the genealogy of my great-grandfather....

“My great-grandfather,” she said, “left church one Sunday with his family, and they never returned—no indication why.”

She then said, “In my research, I found that my great-grandfather has over 1,000 descendants.”

And then she said, and this is the part I have not been able to forget, “Of these 1,000 descendants, I am the only one active in the Church today.”

As she said these words, I found myself thinking, “Is it only 1,000, or could it be more?”

The answer is apparent. The spiritual influence that family might have had on their neighbors and friends did not happen. None of his sons nor any of his daughters served as missionaries, and those they would have touched with their testimonies were not baptized, and those who were not baptized did not go on missions. Yes, there are probably many thousands who are not in the Church today, and not in this very meeting, because of that great-grandfather’s decision.

As I heard her talk I found myself thinking, “What a tragedy!”

Harold G. Hilliam, *Ensign*, May 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005] 32

Alma 46:10**3** When the Devil cannot overcome an individual through temptation to commit wickedness . . . he will adopt a course of flattery.

When a man is proud and arrogant, flattery fills him with vanity.

Brigham Young, *Discourses*, 81, 228

4 Improve your community by active participation and service. Remember in your civic responsibility that ‘the only thing necessary for the triumph of evil is for good men to do nothing’ (Edmund Burke)... Do something meaningful; in defense of your God-given freedom and liberty.

Ezra Taft Benson, in *Conference Report*, Apr. 1988, 58; or *Ensign*, May 1988, 51.

5 In that sacred volume of scripture, the Book of Mormon, we note the great and prolonged struggle for liberty. We also note the complacency of the people and their frequent willingness to give up their liberty for the promises of a would-be provider.

Ezra Taft Benson, *CR*, Oct. 1962, 14-15.

Alma 46:12**6** *Take Action*

Of course, the war in heaven over free agency is now being waged here on earth, and there are those today who are saying, “Look, don’t get involved in the fight for freedom. Just live the gospel.” That counsel is dangerous, self-

contradictory, unsound. . . Now, part of the reason we may not have sufficient priesthood bearers to save the Constitution, let alone to shake the powers of hell, is because unlike Moroni, I fear, our souls do not joy in keeping our country free, and we are not firm in the faith of Christ, nor have we sworn with an oath to defend our rights and the liberty of our country.

Moroni raised a title of liberty and wrote upon it these words: "In memory of our God, our religion, and freedom, and our peace, our wives, and our children." Why didn't he write upon it "Just live your religion; there's no need to concern yourselves about your freedom, your peace, your wives, or your children"? The reason he didn't do this was because all these things were a part of his religion, as they are of our religion today.

Should we counsel people, "Just live your religion. There's no need to get involved in the fight for freedom"? No, we should not, because our stand for freedom is a most basic part of our religion; *this stand helped get us to this earth, and our reaction to freedom in this life will have eternal consequences. Man has many duties, but he has no excuse that can compensate for his loss of liberty.*

Ezra Taft Benson, CR, Oct. 1966, 122

Alma 46:12

7 *Rent His Coat*

How are renting and covenant making related?

The Hebrew word *qara* (pronounced *kara*) is to rend or tear clothing. The word *karat* (pronounced *carrot*) is to cut as in "cutting" a covenant rather than "making" a covenant (Brown, Driver, and Briggs, Hebrew Lexicon, 503). These words are similar both in pronunciation and meaning. Genesis 15 is a good example of how cutting and covenanting are connected. "[Abraham] said, Lord God, whereby shall I know that I shall inherit it?

"And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

"And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. . . .

"When the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

"In the same day the Lord made a covenant with Abram" (Genesis 15:8-10, 17-18).

Interestingly a "broken heart" is the sacrifice the Lord requires of us today (see D&C 59:8). The rent garment was the outward expression of the inner broken heart. All of this brings added meaning and understanding to Moroni's rent coat. Some related scriptures would include:

1. Circumcision was the sign of the covenant (Genesis 17:10-12)
2. Sacrament is broken, or torn (Luke 22:19)
3. Cleave unto [God] (Deuteronomy 13:1-4)
4. Cleave unto thy wife (Genesis 2:24; D&C 42:22)
5. Broken heart and contrite spirit (3 Nephi 9:20)
6. Veil of the temple is rent (Matthew 27:51)
7. At the covenants of baptism the water is divided (1 Corinthians 10:1-2)
8. Moses parted the Red Sea (Exodus 14:15-22)
9. Joshua, Elijah, Elisha parted the Jordan River (Joshua 3:14-17; 2 Kings 2:8, 14)
10. The Savior and the cleaved Mount of Olives (D&C 45:48)
11. The cursings and blessings of Joshua (Joshua 8:33; Deuteronomy 28)
12. You can be cut into the covenant and cut out of the covenant (Alma 50:20)

Brian D. Garner, *Search These Things Diligently*, p. 228

8 Covenants – Hebrew: clasp, fetter, bind – rend

9

Alma 46: 12-23*Call to Covenant – title of Liberty*

As a teacher, I have struggled to satisfactorily explain the background of Moroni's title of liberty, which was obviously not a part of Joseph Smith's America, or our own, for that matter. However, in 1990 while teaching at BYU, I had an experience that opened the door of understanding for me.

With my limited background, I was teaching Alma 46 to a Book of Mormon class. Sensing my lack of cultural understanding on the subject, an Iranian student who was not of our faith and who had never before been exposed to the Book of Mormon raised his hand and said that he understood what Captain Moroni had done and why the people reacted the way they did.

He related to the class that he had demonstrated many times during the Iranian Revolution of 1979 using this custom we were calling the title of liberty. I invited him to come forward and share with the class his understanding of the custom. He began by drawing what looked like a wagon wheel on the board, fully equipped with a hub and spokes extending from the middle, tied to a rim surrounding the spokes. He then told the class that this was an aerial view of the city of Isfahan, which is laid out with streets that resemble a wagon wheel, with all major streets intersecting in the middle of the wheel, and extending to a major street that circled the city like the rim of the wagon wheel. The hub of the wheel is known as the government gate or city square. He explained that the outskirts of the city extended about one mile in all directions from the hub or city square,

He told how he and his companions made a cloth banner, approximately fifteen feet by three feet, and attached it to poles on both ends to be held overhead as these protesters marched through the streets. The purpose of this march was to protest Pahlavi, the Iranian Shah. A group of about fifty people divided into four to seven processions and marched from the outskirts of town down the streets that connected to the city square. Carrying a banner, each procession walked the one-mile distance in approximately an hour and a half. He indicated that with the use of these banners they typically gathered a group of 100,000 to 150,000 to the city square.

He explained that the purpose of the poles was not just to hold the banner, but this custom of "raising the pole" was used to gather an army. I asked him why then was there a need for a banner. "To state the cause," he responded.

I inquired, "What was written on these banners that would bring so many people together in such a short time?"

"Liberty," was his simple reply.

He paused as all of us recognized the obvious similarity between the word he chose and its tie to the title of liberty. He continued, "We would write in the Persian language: Liberty, Independence, and Islamic Law."

I then asked, "What is the origin of the custom?"

He responded, "I don't know; it is a widely understood custom among my people." He continued, "My grandfather used the same custom to gather people to demonstrate four decades earlier."...

Obviously, from a strictly military standpoint it is difficult to generalize this custom to the rituals that are encompassed within our faith. However, the application becomes clearer when viewed in a spiritual perspective. Are we not gathered together as members of the Church in a spiritual army through the symbolic act of raising our right arm to the square as a united body in support of our leaders? Elder Angel Abrea said, "The raised hand become a symbol of the covenants we make to support [our leaders]. Each time we criticize or condemn them, we become literally covenant breakers" (*Ensign*, Nov. 1981, 24).

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon* [Salt Lake City: Deseret Book, 2003], 179-181.

10 We as a people have never known bondage. Liberty has always been our blessed lot. Few of us have ever seen people who have lost their freedom—their liberty. And when reminded of the danger of losing our liberty and independence our attitude has usually been: “It cannot happen here,” We must never forget that nations may, and usually do, sow the seeds of their own destruction while enjoying unprecedented prosperity... This is our need today—to plant the standard of liberty among our people throughout the Americas.

Ezra Taft Benson, in Conference Report, Oct. 1962 [Salt Lake City, The Church of Jesus Christ of Latter-day Saints, 1962], 14-15.

11 The central idea and foundational principle of ancient Israel was the covenant. The Interpreter’s Dictionary of the Bible indicates: “the covenant is not merely a theological concept, but is rather the original form of social and religious organization. . . . Thus the covenant, though a religious rather than a political structure, was no more a mere theological concept than politics is purely a philosophical concept today” (719). In ancient Israel, all history was viewed through the lens of the covenant. Every man was expected to study the law and statutes of God (Deut 17:19; 31:11; Josh 8:34; 2 Kgs 22:8). The covenant enabled “Israel to make sense—moral sense—of historical experience Taken from Studies in Scriptures, Vol. 6 “The Captain and the Covenant” by Thomas R. Valleta p. 228

Examples:

Abraham 2:9-11

Bible Dictionary - Abrahamic Covenant

Moses – Exodus 23:20-25

Jeremiah 31:33

Alma 44:4

12 The Prophet Joseph Smith taught that “the ancients... obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them... If we are the children of the Most High.... And embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises.”

TPJS, pp. 65-66

13 If you keep your covenants, then your covenants will keep you through time and eternity.

Neal A. Maxwell

Alma 46: 12-23

14 *Covenants – Title of Liberty*

We, as Latter-day Saints, should resolve to hold high our modern-day “title of liberty” in memory of our God and our religion, our fathers and our mothers, our flag and our country. (See Alma 46: 12, 36.) We can honor through our lives the thousands who died crossing the plains and in the valleys and settlements. The spiritual values for which they died should ever be lodged in our hearts. We will carry the torch of faith which they bequeathed to us to light the way for those who follow.

Vaughn J. Featherstone, “Following in their Footsteps,” *Ensign*, July 1997, p. 10

15 When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity.

How long will it be before the words of the prophet Joseph will be fulfilled? He said if the Constitution of the United States were saved at all it must be done by the people. It will not be many years before these words come to pass.

Discourses of Brigham Young, sel. John A. Widtsoe (1941), 360.

16 What a contrast to the attitude of some of our liberals! Someone asked me once how I felt about amnesty for the draft card burner and the deserter. I told him that I thought every one of them should be taken before General Moroni to be judged. We need to feel again what it means to be a citizen of the United States of America. We need to feel the thrill and sensation and have the swellings within our bosom about this country. The priesthood of God should be an example of patriotism and loyalty to our country. As I talk about the United States of America, each one should consider his homeland, his flag, and his country. The scriptures give us a description of a great, great soul when they describe Moroni.

Vaughn J. Featherstone, CR, Oct. 1978, 9-10.

17 Young women, you are like titles of liberty as you strive to protect your families from such intruders as selfishness, harshness, anger, and strife. Your banner stands for peace and love and service to your families.

Sharon G. Larson, *Ensign*, May 1998 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1998], 93.

18 When you have come to the Lord in meekness and lowliness of heart and, as one mother said, "pounded on the doors of heaven to ask for, top plead for, to demand guidance and wisdom and help for this wondrous task," that door is thrown open to provide you the influence and the help of all eternity. Claim the promises of the Savior of the world. Ask for the healing balm of the Atonement for whatever may be troubling you or your children. Know that in faith things will be made right in spite of you, or more correctly, because of you.

You can't possibly do this alone, but you do have help. The Master of Heaven and Earth is there to bless you—He who resolutely goes after the lost sheep, sweeps thoroughly to find the lost coin, waits everlastingly for the return of the prodigal son. Yours is the work of salvation, and therefore you will be magnified, compensated, made more than you are and better than you have ever been as you try to make honest effort, however feeble you may sometimes feel that to be.

Remember, remember all the days of your motherhood: "Ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save."

Jeffrey R. Holland, *Ensign*, May 1997 "Because She is a Mother," p. 36-37.

Alma 46:13-15

Christians

Harry Emerson Fosdick once wrote: "Some Christians carry their religion on their backs. It is a packet of beliefs and practices which they must bear. At times it grows heavy and they would willingly lay it down, but that would mean a break with old traditions, so they shoulder it again. But real Christians do not carry their religion, their religion carries them. It is not weight; it is wings. It lifts them up, it sees them over hard places, it makes the universe seem friendly, life purposeful, hope real, sacrifice worthwhile. It sets them free from fear, futility, discouragement, and sin—

the great enslavers of men's souls. You can know a real Christian, when you see him, by his buoyancy" (*Twelve Tests of Character* [1923], 87-88).

I hope it is clearly evident when the world looks at us that we are known for our buoyancy—that we live, believe, and practice real Christian ideas and doctrine.

L. Tom Perry, *Ensign*, Nov. 1999 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999], 77.

19 So long as there should be a band of Christians:... we have heard a great deal since the beginning of this devastating war, in regard to making the world safe for democracy. My appeal to you this morning is to make the world safe for Christianity, for if Christianity is safe, then is democracy safe also. Then is representative government by the people, and for the people, safe. Then are the principles of charity, and mercy, and justice safe, for these, and every other thing which the heart of man may desire in righteousness are made safe when the doctrines taught by the Redeemer are acknowledged to be the supreme law, and he the Law-giver.

So I appeal to you to reflect, and to resolve, in the words of Moroni which I have read, that so long as there is a band of Christians left in the world, they will gird on their armor, the armor of righteousness, that the word of the Lord may be advocated in every nation, and if necessary the arm of every Christian be steeled to fight for the perpetuity of these eternal truths upon which the salvation of the world depends today. God give victory to the armies which are fighting in defense of these principles. May he give strength to the Latter-day Saints to properly perform their part in this great struggle, and above all may he give power to spread these truths among all nations, until the world shall be converted, God's kingdom come, and his will be done upon earth, as it is in heaven....

Anthony W. Ivins, CR, Oct. 1918, 52-53.

20 Alma 46: 17-21

Land of Liberty

You know there has been great discussions in relation to Zion—where is it, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. *The whole of America is Zion itself from the north to south, and is described by the prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be the center of the land.* When Elders shall take up and examine the old prophecies in the Bible, they will see it.

TPJS, 362

21 So, my dear young friends, I say to you, this is God's land. He raised it up specially as he has raised up no other nation. He has given us our flag. So far as I am concerned the flag of the United States is the flag of Almighty God. Old Glory to me stands for everything that the gospel of Christ stands for, because Old Glory was raised there was to be a restoration of the gospel. I cannot separate my flag and my religion. I would fight for my flag as I would fight for my religion.

The very best thing, I repeat, that we can do is to determine that we will be good Americans and good Latter-day Saints. Thereby we will fulfill the great destiny that God has given us....

Mark E. Peterson, "Our Divine Destiny". Address given to BYU student body, Feb. 20, 1968.

Alma 46:20

22 If you keep your covenants then your covenants will keep you through time and eternity.

Neal A. Maxwell

23 Alma 46:21*Armor*

Ephesians 6:11-16:

Loins=truth

Breastplate=righteousness

Feet=preparation of gospel

Shield=faith

Helmet=salvation

Sword of spirit=word of God

Continual Prayer

Alma 46:2224 **HOLDING YOUR SOUL IN YOUR OWN HANDS**

Another example of someone who was unconcerned with consequences is Sir Thomas Moore. His example is portrayed in one of the greatest movies ever made, Robert Bolt's *A Man for All Seasons*. It tells the story of Sir Thomas Moore's eventual death for refusing to take an oath supporting Henry VIII's marriage with Ann Boleyn and his break with the Catholic Church.

In a climactic scene toward the end of the play, Moore's daughter Margaret is given permission to see her father in prison if she will try to persuade him to take the oath. Their conversation is a powerful lesson on the making of covenants and the taking of oaths:

Margaret: "God more regards the thoughts of the heart than the words of the mouth. Or so you've always told me."

Moore: "Yes."

Margaret: "Then say the words of the oath and in your heart think otherwise."

Moore: "What is an oath then but words we say to God? . . . When a man takes an oath, Meg, he's holding his own self in his own hands. Like water. [He cups his hands.] And if he opens his fingers then—he needn't hope to find himself again. Some men aren't capable of this, but I'd be loathe to think your father one of them."

In a very real sense we do what Moore described when we make sacred covenants in the temple. We hold our eternal destiny in our own hands. Most people don't flagrantly break their temple covenants and fling the water of their souls away. Unworthiness usually comes in more subtle ways. It slips through our fingers through our apathy or our over-involvement in the things of the world.

As has been mentioned, often the payment of tithes and offerings constitutes the commandment so many families do not keep. And of course, if we cannot live this law we will never live the higher laws we bind ourselves to practice during the endowment ceremony.

THE ISSUE WAS SIMPLE

Robert Bolt deeply admired Sir Thomas Moore. He wrote a lengthy explanation of Moore as a preface to his play. In his descriptions, we find other truths applicable to our own commitment to sacred oaths made at holy altars: "A man takes an oath only when he wants to commit himself quite exceptionally to the statement, when he wants to make an identity between the truth of it and his own virtue; he offers himself as a guarantee. And it works. There is a special kind of shrug for a perjurer; we feel that the man has no self to commit, no guarantee to offer. . . .

"[Moore] was asked to retreat from that final area where he located his self. And there this supple, humorous, unassuming and sophisticated person set like metal, was overtaken by an absolutely primitive rigor, and could no more be budged than a cliff. . . .

"For him an oath was something perfectly specific; it was an invitation to God, an invitation God would not refuse, to act as a witness, and to judge. . . . So for Moore the issue was simple." (A Man for All Seasons, pp. xi-xii; emphasis added.)

So too, for us, must the issue be simple. A single covenant, when rightly perceived, removes hours of future decision-making and fortifies us against future temptation. We may not be perfect in obeying our covenants, but we must make a steady effort to be true. Nobody "lives up to his ideals," Heber J. Grant said, "but if we are striving, if we are working, if we are trying, to the best of our ability, to improve day by day, then we are in the line of our duty. If we are seeking to remedy our own defects, if we are so living that we can ask God for light, for knowledge, for intelligence, and above all for His spirit, that we may overcome our weaknesses, then, I can tell you, we are in the straight and narrow path that leads to life eternal; then we need have no fear." (Conference Report, April 1909, p. 111.) Brigham Young also taught this comforting doctrine: "No matter what the outward appearance is," he said, "if I can know of a truth that the hearts of the people are fully set to do the will of their Father in heaven, though they may falter and do a great many things through the weaknesses of human nature, yet, they will be saved." (Journal of Discourses 5:256.)

Michael Wilcox, House of Glory, pp. 78-79

Alma 46: 24-26

25 Joseph's Coat – not decayed

The Bible does not mention what happened to Joseph's coat after it was smeared with blood... and taken to Jacob, but according to the Book of Mormon, the coat was preserved and miraculously, part of the coat never decayed. [This] account is partially substantiated by... the great Moslem historian Muhammad ibn-Ibrahim ath-Tha'labi....

...[The] garment... never *decayed* or in any way deteriorated... And it was the very one that had belonged to Abraham, having already had a long history.

Daniel H. Ludlow, *Companion*, 234; emphasis in original.

26

In the tenth century of our era the greatest antiquarian of the Moslem world, Muhammad ibn-Ibrahim ath-Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel. After the fall of Jerusalem and the scattering of the Jews, many of the sectaries, such as those that once lived around the Dead Sea, moved East to be under the protection of the Persians. Thus groups of Jews representing various sects and shades of belief were scattered all over central Asia in the Middle Ages, and it is from such, no doubt, that Tha'labi gets his amazing fund of information, which is worthy to be set up beside the most enlightening volumes of Apocrypha. Among other things, Tha'labi tells a number of stories, which we have not found anywhere else, about Jacob and the garment of Joseph. In one, Joseph's brethren bring his torn garment to their father as proof that he is dead, but Jacob after examining the garment, ("and there were in the garment of Joseph three marks or tokens when they brought it to his father") declares that the way the cloth is torn shows him that their story is not true; "Behold, if the bear had eaten him he surely would have rent his garment, and since he would (naturally) have fled towards the gate, verily the garment should have been torn behind...." But since this is not the case it may be that Joseph still lives. Another account is the case of "the Vizier" Potiphar, who by examining the tears in Joseph's garment knew that he was innocent and spared his life, "for he knew that if he (Joseph) had attacked his wife the tear would have been in front..." So again his torn garment declared that Joseph should live.

Most significant is Tha'labi's discussion of the two remnants of Joseph's garment, from which we quote:

"And when Joseph had made himself known unto them (his brethren) he asked them about his father saying, 'What did my father after (I left)?' They answered, 'He lost his eyesight (from weeping).' Then he gave them his garment (*quamis*, long outer shirt). According to ad-Dahak that garment was of the weave (pattern, design) of Paradise, and the breath (spirit, odor) of Paradise was in it, so *that it never decayed* or in any way deteriorated (and

that was) a sign (omen). And Joseph gave them that garment, and it was the very one that had belonged to Abraham, having already had a long history. And he said to them, 'Go, take this garment of mine and place it upon the face of my father so he may have sight again, and return (to me) with all your families. And when they had put Egypt behind them and come to Canaan their father Jacob said, 'Behold, I perceive the spirit (breath, odor) of Joseph, if you will not think me wandering in my mind and weakheaded from age... (for) he knew that upon all the earth there was no spirit (breath, odor) of Paradise save in that garment alone... And as-Sadi says that Judah said to Joseph, 'It was I who took the garment bedaubed with blood to Jacob, and reported to him that the bear had eaten Joseph; so give me this day thy garment that I might tell him that thou art living, that I might cause him to rejoice now as greatly as I caused him to sorrow then. And Ibn-Abbas says that Judah took the garment and went forth in great haste, panting with exertion and anxiety... and when he brought the garment he laid it upon his face, so that his sight returned to him. And ad-Dahak says that his sight returned after blindness, and his strength after weakness, and youth after age, and joy after sorrow.' ("then follows a dialogue between Jacob and the King of Death").

Note here that there were *two* remnants of Joseph's garment, one sent by *Joseph* to his father as a sign that he was still alive (since the garment *had not decayed*), and the other, torn and smeared with blood, brought by Judah to his father as a sign that Joseph was dead. Moroni actually quotes Jacob ("Now behold, this was the language of Jacob"). As saying: "Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son... " (Alma 46:25 f.). Compare this with Judah's statement in the Old World account, that the undecayed garment caused Jacob as much joy as the bloody garment caused him sorrow. In both accounts Jacob is described as being near to death—hence Judah's haste to reach him with the garment and make amends for the evil he had done."

Hugh Nibley, *An Approach to the Book of Mormon*, Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, Published by the Council of the Twelve Apostles, [1957], 186-188.

27 Joseph was historical proof that jealousy and dissention could lead to bondage but faithfulness to covenants with God leads to preservation and liberty.

Taken from *Studies in Scriptures*, Vol. 6 "The Captain and the Covenant" by Thomas R. Valleta p. 228

28 With the translation of the Book of Mormon many of the descendants of Joseph were made known. Who could have made that great discovery without a revelation from the Lord?...

We are told that there was a prophecy in the destruction of the coat of many colors worn by Joseph. Part of it was preserved, and Jacob, before his death, prophesied that as a remnant of that coat was preserved so should a remnant of Joseph's posterity be preserved. And he said, 'Even as this remnant of garment of my son's hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment.' —Alma 46:24

That remnant now found among the Lamanites shall eventually partake of the blessings of the Gospel. They shall unite with the remnant which is being gathered from among the nations and they shall be blessed of the Lord forever.

Joseph Fielding Smith, *The Way to Perfection*, p. 121.

29 Alma 46: 28-41
Protecting Cause of Freedom

The chief difference between Amalickiah and Moroni is that one man wanted to "destroy the foundation of liberty which God and granted" to the Nephites and the other wanted to preserve it (Alma 46:10). For those of Amalickiah's followers who would not capitulate to the cause of freedom, Moroni decreed a severe penalty—death.

Regarding Moroni's actions, Hugh Nibley wrote: "Stirring people up to anger is the specialty of the great trouble-makers in the Book of Mormon, who find it the surest road to personal prominence and power. To check Amalickiah's move, 'Moroni thought it was expedient' to force a peace on the dissenters with all possible haste. Moving with his usual dispatch, he intercepted them before they got out of the country, made them surrender to him, and required them to take an oath, 'a covenant to keep the peace' and not fight against their own government. (Alma 46:35.) No citizen could give less, and those who refused were knowingly accepting the status of combatants, and could expect to be treated as such. At the time Moroni was acting with special military powers given him 'by the chief judges and the voice of the people,' (Alma 46:34) and accordingly put to death as an enemy in arms those who refused to lay down their arms; but these were only a few (v. 35); instead of a blanket order for the execution of all Amalickiahites as traitors, in the modern fashion, Moroni merely exacted from them a promise to support the government during a dire national emergency (*Since Cumorah: The Book of Mormon in the Modern World*, pp. 340-41).

Seldom during a war have prisoners been given the chance to swear allegiance to the government of their captors and then be freed. Once again we see the importance these people placed on making and keeping oaths. BYU Book of Mormon Student Manual, 1996, p. 99

30 Alma 46: 39-41

Many who died

Clearly there are different individual exit routes from life. Some people go suddenly and quickly, leaving survivors in a state of shock and with almost no time to prepare. Others die only after prolonged suffering. It is best that we leave to the Lord the variations in both the timing and the exit routes. He and He alone can make those decisions, and He does so out of His individualized perfect love and mercy....

In any case, uncertainty as to longevity leaves a balance to be struck by us all. We are to salute the Lord for the gift of life, for as long as it lasts, and yet, at the same time, to be spiritually submissive as it ends... Especially to those valiants who reach that point where they are sick of being sick.

Neal A. Maxwell, *One More Strain of Praise* [Salt Lake City: Bookcraft, 199], 9, 12.

31 Conclusion to Alma 46

A Personal Credo. We see repeatedly the problem of forgetting our God and thus making ourselves more vulnerable to the evil one. We need an individual title of Liberty, a mission statement of what we believe. We then need to set goals for carrying out our mission statement. Think of Abraham Lincoln's personal creed:

I believe in God, the Almighty Ruler of nations, our great and good merciful Maker, our Father in heaven, who notes the fall of a sparrow and numbers the hairs on our heads. I recognize the sublime truth announced in the Holy Scriptures and proved by all history that those nations are blessed whose God is the Lord. I believe that the will of God prevails. Without him, all human reliance is vain. With that assistance I cannot fall. I have a solemn vow registered in heaven to finish the work I am in, in full view of my responsibility to God, with malice toward none; with charity for all; with firmness in the right, as God gives me to see the right.

Mahatma Gandhi wrote his resolution for life:

Let then our first act every morning be to make the following resolve for the day:

I shall not fear anyone on earth.

I shall fear only God.

I shall not bear ill toward anyone.

I shall not submit to injustice from anyone.

I shall conquer untruth by truth.

And in resisting untruth I shall put up with all suffering.

These great leaders from the past lived what they believed and made a big difference in the lives of countless individuals. Take the time to write down your values and standards for your life. Look to the scriptures and counsel from prophets. Reflect upon these and your personal goals, and merge them together into a comprehensive statement so you will have a plan to follow our Savior and enjoy the blessings of exaltation.

Ed J. Pinegar and Richard J. Allred, *Teachings and Commentaries on the Book of Mormon*, p. 363-364