

## Alma 11

<sup>1</sup>now it was in the law of Mosiah  
that every man which was a Judge of the Law  
or which was appointed to be Judges  
should receive wages according to the time  
which he<sup>they</sup> laboured to judge those  
which were brought before them to be judged  
<sup>2</sup>now if a man oweth another  
and he would not pay that which he did owe  
he was complained of to the Judge  
& the Judge executed authority and sent forth Officers  
that the man should be brought before him  
and Judgeth the man according to the law  
& the evidesses which are brought against him  
and thus the man is compeled to pay that which he oweth  
or be striped or be cast ost from among the people as a thief and a robber  
<sup>3</sup>and the Judge receiveth for his wages according to his time  
a senire of Gold for a day  
or a senum of silver which is equal to a senine of Gold  
& this is according to the Law which was given,

<sup>4</sup>now these are the names of the different pieces  
of their Gold and of their silver according to their value  
and the names are given by the Nephites  
for they did not reckon after the manner of the Jews which were at Jerusalem  
neither did they measure after their manner of the Jews  
but they altered their reckoning and their measure  
according to the minds and the circumstances of the people  
in every Generation until the reign of the Judges  
they having been established by King Mosiah

<sup>5</sup>now the reckoning is thus  
a senine of Gold  
a sean of Gold  
a shum of Gold  
and a limnah of Gold

<sup>6</sup>A senum of silver  
an amnor of silver  
an ezrum of silver  
and an onthi of silver

<sup>7</sup>a senum of silver was equal to a senine of Gold  
and either for a measure of barley  
and also for a measure of every kind of grain

<sup>8</sup>now the amount of a sean of Gold was twice the value of a senine

<sup>9</sup>and a shum of Gold was twice the value of a sean.

<sup>10</sup>and a limnah of Gold was the value of them all,

<sup>11</sup>and an amnor of silver was as great as two senums,

<sup>12</sup>and an ezrum of silver was as great as four senums,  
<sup>13</sup>and an anti was as great as them all,  
<sup>14</sup>now this is the value of **the lesser numbers** of their reckoning,  
<sup>15</sup>a shiblon is **half of a senum**  
therefore a shiblon for half a **measure** of Barley  
<sup>16</sup>& a shiblum is a half of a shiblon  
<sup>17</sup>and a Leah is the **half of a shilum**  
now an **antion** of Gold is equal to three shiblons  
<sup>18</sup>now this is **therr number** according to their reckoning.  
<sup>19</sup>

<sup>20</sup>now **it was for the sole purpose** for to get gain  
because they **received their wages** according to their employ  
therefore they **did stir up the people** to riotings  
and all manner of disturbances & **wickedness**  
**that they might have more employ** — **ey**  
& **that they might get** money according to the suits  
which **was brought before them**  
therefore they did stir up the people **against Alma & Amulek.**

<sup>21</sup>and this Zeezrom began to question Amulek saying  
**will ye answer me** a few questions which I shall **ask you**  
now Zeezrum was a man which was expert in the **devises of the Devil**  
thot he might destroy that which was **gøø good**  
thereforre he saith unto Amulek  
will ye answer the **questions** which I shall put unto you  
<sup>22</sup>and Amulek saith unto **him**  
yea I will **if it be** according to the spirit of the Lord which is in me  
for I **shall say** nothing which is contrary to the spirit of the **Lord**

& Zeezrum saith unto him  
behold here is **six onties of silver**  
and all these will I give unto thee  
**if thou wilt** deny the existance of a supreme being.

<sup>23</sup>Now Amulek saith  
O, thou child of Hell why tempt ye me  
knoweth thou, that the righteous yieldeth to no such temptations  
<sup>24</sup>believest thou that there is no God,  
I say unto you  
nay thou knowest thot there is a God  
but thou lovest that lucre more than him

<sup>25</sup>and now thou hast lied before God unto me  
for thou saidest unto me  
behold these six onties which are of great worth  
I will give unto thee  
when thou had it in thy heart to retain them from me  
and it was only thy d<sup>e</sup>sires that I should deny the true and living God  
that thou mightest have cause to destroy me  
and behold for this great evil thou shalt have thy reward

<sup>26</sup>and Zeezrom saith unto him  
thou sayest there is a true & a liv ing God  
<sup>27</sup>and Amulek saith  
yea there is a true and a living God  
<sup>28</sup>now Zeezrum saith  
is there more than one God  
<sup>29</sup>and he answereth no  
<sup>30</sup>now Zeezrum saith unto him again  
how knowest thou these things  
<sup>31</sup>& he saith  
an Angel hath made them known unto me  
<sup>32</sup>& Zeezrum saith again  
who is he thot shall come  
is it the son of God  
<sup>33</sup>& he saith unto him yea,  
<sup>34</sup>and Zeezrom saith again  
shall he save his People in their sins  
and Amulek answered & said unto him  
I say unto you he shall not  
~~no~~<sup>for</sup> it is impossible for him to deny his word

<sup>35</sup>now Zeezrum saith unto the people  
see that ye remembr these things  
for he saith there is but one God  
yet he saith that the son of God shall come  
but he shall not save his people  
as tho he had authority to command God,  
<sup>36</sup>now Amulek saith again unto him  
behold thou hast lied  
for thou sayest that I speak as though I had authority to command God  
because I said he shall not save his people in their sins  
<sup>37</sup>& I say unto you again  
that he cannot save them in their sins  
flr I cannot deny his word  
and he hath said that no unclean thing can inherit the Kingdom of Heaven  
therefore how can ye be saved except ye inherit the Kingdom of Heaven  
therefore ye cannot be saved in your sins

<sup>38</sup>now Zeezrom saith again unto him  
is it the s<sup>o</sup>n of God the very eternal Father  
<sup>39</sup>and Amulek saith unto him  
yea he is the very Eternal Father of Heaven and earth  
and all things which in them is  
he is the begining and the end  
the first and the last  
<sup>40</sup>and he shall come into the world to redeem his people  
and he shall take upon him the transgressions of those who believe on his name  
and these are they that shall have eternal life  
and salvation cometh<sup>o</sup> to none else  
<sup>41</sup>therefore the wicked remain as though there had been no redmption made  
except it be the looseing of the bands of death,  
for Behold the day cometh that all shall rise from the dead  
& stand before God and be judged according to his works.

<sup>42</sup>now there is a death which is called a temporal death,  
and the death of Christ, shall loose the bands of this temporal death  
that all shall be raised from this temporal death  
<sup>43</sup>the spirit & the body shall be reunited again in its perfect form  
both limb and joint shall be restored to its proper frame  
even as we now are at this time  
and we shall be brought to stand before God,  
knowing even as we know now  
& have a bright recollection of all our guilt,  
<sup>44</sup>now this restoration shall come to all  
both Old and young both bond & free both male & feemale  
both the wicked and the righteous  
& even there shall not so much as a hair of their heads be lost  
but all things shall be restored to its perfect frame  
as it is now<sup>o</sup> & in the boddy  
& shall be brought & be reigned  
before the bar of Christ the son and God the Father and the Holy spiret  
which is one eternal God,  
to be judged according to there works  
whether they be good or whether they be evil

<sup>45</sup>now behold I have spoken<sup>unto</sup> you concerning the death of the mortal boddy  
and also concerning the resurrection of the Mortal boddy  
I say unto you that this mortal body is raised to an immortal body  
that is from death even from the first death unto life  
that they can die no more  
their spirits uniting with their bodies never to be divided  
thus the wh<sup>o</sup>le whole becomeing spiritual and immortal  
that they can no more see corruption

<sup>46</sup>now when Amulek had finished these words  
the people began again to be astonished  
& also Zeezrom began to tremble  
and thus ended the words of Amulek  
or this is all that I have written