

A lma 12 Chapter 9th

¹Now Alma seeing that the words of Amulek had silenced Zeezrom
for he beheld that Amulek had caught him
in his lieings and deceivings to destroy him
and seeing that he began to tremble under a consciousness of his guilt
he opened his mouth and began to speak unto him
and to establish the words of Amulek and to explain thing beyond
or to unfold the scriptures beyond that which Amulek had done

²now the words that Alma spake unto Zeezrom was heard
by the people round about,
for the multitude was great
and he spake on this wise.

³now Zeezrom seeing that thou hast been taken in thy lieings and Craftiness
for thou hast not lied unto men only but thou hast lied unto God
for behold he knows all thy thoughts
and thou seest that thy thoughts are made known unto us by this spirit

⁴and thou seest that we know that thy plan was a very subtle plan
as to the subtlety of the Devil for to lie and to deceive this people
thou thou mightest set them against us
to revile us and to Cast us out

⁵now this was a plan of thine adversary
and he hath exercised his power in thee

now I would that ye should remember
that what I say unto thee I say unto all

⁶and behold I say unto you all
that this was a snare of the adversary
which he hath laid to catch this people
that he might bring you into subjection unto him
that he might encircle you about with his Chains
that he might chain you down to everlasting destruction
according to the power of his captivity.

⁷Now when Alma had spoken these words
Zeezrom began to tremble more exceedingly
for he was convinced more and more of the power of God,
and he was also convinced that Alma and Amulek had a knowledge of him
for he was convinced that they knew the thoughts and intents of his hearts
for power was given unto them
that they might know of these things according to the spirit of prophesy

⁸Zeezrom began to enquire of them diligently
that he might know more concerning the Kingdom of God
and he said unto Alma
what does this mean which Amulek hath spoken
concerning the resurrection of the dead
that all shall rise from the dead
both the just and the unjust
and are brought to stand before God
to be Judged according to their works

⁹and now Alma began to expound these things unto him, saying
it is given unto many to know the mysteries of God
nevertheless they are laid under a strict command
that they shall not impart
only according to the portion of his word
which he doth grant unto the children of men
according to the heed and diligence which they give unto him

¹⁰therefore he that will harden his heart
the same receiveth the lesser portion of the word
and he that will not harden his heart
to him is given the greater portion of the word
until it is given unto him to know the mysteries of God
until they knew them in full

¹¹and he that will harden his heart
to him is given the lesser portion of the word
until they know nothing Concerning his mysteries
and then they are taken captive by the Devil
and led by ~~the chains of Hell and Amulek~~ his will down to destruction,
now this is what is ment by the chains of Hell

¹²and Amulek hath spoken plainly concerning death
and being raised from this mortality to a state of immortality
and being brought before the bar of God
to be judged according to are works

¹³then if our hearts have been hardened
yea if we have hardened our hearts against the word
insomuch that it hath not been found in us
then will our state be awful

for then we shall be condemned

¹⁴for our work will condemn us
yea all our work will condemn us

we shall not be found spotless

and our thoughts will also condemn us

and in this awful state we shall not dearst look up to our God

and would fane be glad

if we could command the rocks and the mountains to fall upon us

to hide us from his presence

¹⁵but this cannot be
we must come forth and stand before him
in his glory and in his power and in his might magesty and dominion
and acknowledge to their everlasting shame that all his judgments are just
that he is just in all his works
and that he is merciful unto the children of men
and that he hath all power to save every man
that believeth on his name and bringeth forth fruit mete for repentance,

¹⁶and now behold I say unto you
then cometh a death even a second death which is a spiritual death
then is a time that whosoever dieth in his sins as to the temporal death
shall also die a spiritual death,
yea he shall die, as to things pertaining unto righteousness

¹⁷then is the time when their torment shall be as a lake of fire and brimstone
whose flames asscendeth up forever and forever
and then is the time thot thy shall be chained down to an everlasting destruction
according to the power and captivity of Satan
having subjected them according to his will

¹⁸then I say unto you
they shall be as though there had been no redemption made
for they cannot be redeemed according to Gods justice
and they cannot die
seeing there is no more corruption.

¹⁹Now it came to pass that
when Alma had made an end of speaking these words
the people began to be more astonished

²⁰but there was one Antionah who was a chief Ruler among them
came forth & said unto him
what is this that thou hast said
that man should rise from the dead
and be changed from this mortal to an immortal state
that the soul can never die.

²¹what does this scripture mean which saith
that God placed Cherabs and a flameing sword
on the east of the Garden of Eden
lest our first Parents should enter
& partake of the fruit of the tree of life & live forever
& thus we see that there was no possible chance
that they should live forever,

²²now Alma saith unto him
this is the thing which I was about to explain
now we see that Adam did fall by partakeing of the forbidden fruit
according to the word of God
& thus we see that by his fall
that all mankind became a lost & a fallen people

²³and now behold I say unto you that
if it had been possible for Adam
for to have partaken of the fruit of the tree of life at that time
that there would have been no death
and the word would have been void
makeing God a liar
for he said
if thou eat thereof thou shalt surely die
²⁴and we see that death comes upon mankind
yea the death which has been spoken of by Amulek
which is the temporal death

nevertheless there was a space granted unto man in which he might repent
therefore this life became a probationary state
a time to prepare to meet God
a time to prepare for that endless state
which has been spoken of by us
which is after the resurrection of the dead
²⁵now if it had not been for the plan of redemption
which was laid from the foundation of the world
there could have been no resurrection of the dead
but there was a plan of redemption laid
which shall bring to pass the resurrection of the dead
of which has been spoken.

²⁶and now behold if it were possible
that our first Parents could have went forth and partaken of the tree of life
they would have been forever miserable
having no preparatory state
and thus the plan of redemption would have been frustrated
and the word of God would have been void
taking none effect
²⁷but behold behold it was not so
but it was appointed unto man they they must die
and after death they must come to judgment
even that same judgment of which we have spoken
which is the end

²⁸and affter God had appointed that these things should come unto man
behold then he saw that it was expediant
that man should know concerning the things
whereof he had appointed unto them
²⁹therefore he sent Angels to converse with them
which caused men to Behold of his Glory

³⁰and they began from that time forth to call on his name
therefore God conversed with men
& made known unto them the plan of redemption
which had been prepared from the foundation of the world
and this he made known unto them
according to their faith and repentance and their holy works
³¹wherefore he gave commandments unto men
they having first transgressed the first commandments
as to things which were temporal
& becoming as Gods
knowing good from evil
placing themselves in a state to act
or being placed in a state to act according to their wills and pleasures
whether to do ~~good~~ evil or to do good

³²therefore God gave unto them commandments
after having made known unto them the plan of redemption
that they should not do evil
the penalty thereof being a second death
which was an everlasting death as to things pertaining unto righteousness
for on such the plan of redemption could have no power
for the works of justice could not be destroyed
according to the supreme goodness of God

³³but God did call on men in the name of his Son
this being the plan of redemption which was laid saying
if ye will repent and harden not your hearts
then will I have mercy upon you through mine only begotten Son

³⁴therefore whosoever repenteth and hardeneth not his heart
he shall have claim on mercy through mine only begotten Son
unto a remission of their sins
and these shall enter into my rest

³⁵and whosoever will harden his heart and will do iniquity
Behold I swear in my wrath that they shall not enter into my rest

³⁶and now my Brethren behold I say unto you that
if ye will harden your hearts
ye shall not enter into the rest of the Lord
therefore your iniquity provoketh him
that he sendeth down his wrath upon you as in the first provocation
yea according to his word in the last provocation as well as in the first
to the everlasting destruction of your souls
therefore according to his word unto the last death as well as the first,

³⁷and now my Brethren seeing we know these things and they are true
let us repent and harden not our hearts
that we provoke not the Lord our God to pull down his wrath upon us
in these his second commandments which he hath given unto us
but let us enter into the rest of God
which is prepared according to his word