

THE BOOK *of* ALMA

The Son *of* Alma

AN INTRODUCTION:

The account of Alma, the son of Alma, who served as the initial chief judge over the people of Nephi and held the position of high priest within the Church.

This account encompasses the period of the judges' rule, detailing the conflicts and disputes within the community.

Additionally, it includes a record of a war between the Nephites and the Lamanites, as documented by Alma, the inaugural chief judge.

Chapter One.

In the first year of the judges' rule over the people of Nephi, following the passing of King Mosiah, who had lived a righteous life and established acknowledged laws, a man of considerable strength came before Chief Judge Alma for judgment. This man had been preaching among the people, proclaiming what he claimed to be the word of God. His teachings were against the church, advocating that priests and teachers should seek popularity and not engage in manual labor but be supported by the people. He testified that all mankind would be saved in the end, encouraging them not to fear but to rejoice, asserting that the Lord had created and redeemed all men, ensuring eternal life for everyone. Many believed in his words, supporting him financially. He became proud, wearing expensive apparel, and even sought to establish a church based on his preaching.

As he preached to believers, he encountered Gideon, a member of the Church of God and one of their teachers. The man sharply contended with Gideon, attempting to lead Church members away. Gideon, however, resisted him, admonishing him with the words of God. In his wrath, the man drew his sword and struck Gideon, who, due to his advanced age, could not withstand the blows and was slain. The Church members captured the man and brought him before Alma for judgment.

Alma declared that this was the first instance of priestcraft among the people and accused the man not only of priestcraft but also of attempting to enforce it by violence. Alma emphasized that enforcing priestcraft would lead to the people's destruction. The man, named Nehor, was condemned to die for shedding the blood of a righteous man. Despite pleading for himself boldly, Alma insisted on applying the law given by King Mosiah, and Nehor was executed on the hill Manti, acknowledging the falseness of his teachings before his death.

This incident did not stop the spread of priestcraft, as many, motivated by love for worldly things, continued to preach false doctrines for the sake of riches and honor. Although they did not lie openly, they pretended to preach according to their beliefs, as the law could not punish someone for their beliefs. While they avoided stealing, robbing, or murder due to the law, those outside the Church began persecuting its members. The persecuted members endured afflictions with patience and humility, imparting the word of God without charge.

There was a strict law against any member persecuting non-members or causing persecution within the Church. However, pride started to emerge among some members, leading to contention and even physical fights in the second year of Alma's reign. This caused significant trials and afflictions for the Church, with many hearts becoming hardened, resulting in some individuals withdrawing from the Church. Despite these challenges, those who remained steadfast in the faith endured with patience, and continued keeping the commandments of God.

When the priests took a break from their labors to share the word of God, the people also paused in their work to listen. After receiving the word of God, everyone returned diligently to their labors. The priests did not consider themselves superior to the people, and all were equal, laboring according to their strength. They willingly shared their substance with the poor, needy, sick, and afflicted, wearing modest attire but maintaining a neat appearance. The affairs of the church were established in this manner, and they began to experience continual peace, despite facing persecution.

Due to the stability of the church, they became exceedingly prosperous, possessing an abundance of all necessities—flocks, herds, fatlings, various grains, gold, silver, precious items, silk, fine-twined linen, and all kinds of good, durable cloth. In their affluent circumstances, they did not turn away anyone who was in need—whether naked, hungry, thirsty, sick, or malnourished. Their hearts were not set on accumulating riches, so they generously helped all, regardless of age, social status, gender, or affiliation with the church.

They thrived and grew wealthier than those outside their church. The non-members, on the other hand, engaged in sorceries, idolatry, idleness, babblings, envyings, strife, wearing extravagant clothing, succumbing to pride, persecuting others, lying, stealing, robbing, committing whoredoms, and even murder.

The law was enforced on transgressors as much as possible. By consistently applying the law and holding individuals accountable for their actions, a sense of calm prevailed, and people refrained from committing wicked deeds when they understood the consequences. Because of this, there was much peace among the people of Nephi until the fifth year of the judges' reign.

Chapter Two.

In the initial stages of the fifth year of their rule, a dispute arose among the people. A man named Amlici, known for his cunning and worldly wisdom, began to draw a substantial following. His influence grew to the point where he sought to establish himself as king.

This development caused concern among the members of the church and those who resisted Amlici's persuasions. They recognized that, according to their laws, such decisions needed the approval of the people. There was a fear that if Amlici gained popular support, he, being a wicked man, would infringe upon the rights and privileges of the church, with the intent to destroy it.

The people gathered throughout the land, forming separate groups either in favor of or against Amlici, engaging in fervent debates and contentious discussions. These assemblies were convened to cast their votes on the matter, and the results were presented before the judges. The voice of the people

turned against Amlici, denying him kingship. This brought joy to those opposed to him, but Amlici stirred anger among his supporters against those who were not in his favor.

Consequently, those in favor of Amlici gathered, consecrating him as their king. Upon becoming their king, Amlici commanded his followers to take up arms against their brethren, seeking to subject them to his rule. The Amlicites, as followers of Amlici, faced the Nephites, who were known as the people of God.

The Nephites, aware of the Amlicites' intentions, prepared for the impending conflict. They armed themselves with various weapons, ready to meet the Amlicites in battle. Amlici, having armed his forces and appointed leaders, directed them to wage war against their Nephite brethren.

The confrontation unfolded on the hill Amnihu, east of the river Sidon, near the land of Zarahemla. The Nephites, led by Alma, their chief judge and governor, engaged the Amlicites in battle, equipped with swords, cimeters, bows, arrows, stones, slings, and various weapons. The battle ensued, and the Amlicites, known for their strength, inflicted casualties upon the Nephites. However, the Lord strengthened the Nephites' resolve, and they fought back, causing the Amlicites to retreat in defeat. The Nephites pursued the Amlicites throughout the day, resulting in significant casualties. The Amlicites suffered a loss of 12,532 souls, while the Nephites lost 6,562 souls.

When Alma could no longer pursue the Amlicites, he directed his people to set up their tents in the valley of Gideon, named after the Gideon slain by Nehor. Here, the Nephites camped for the night.

Alma, concerned about the plans and plots of the remaining Amlicites, sent spies—Zeram, Amnor, Manti, and Limher—to follow them. He aimed to safeguard his people against potential threats and destruction. The spies swiftly returned to the Nephite camp on the next day, visibly astonished and struck with fear. They reported encountering a large host of Lamanites in the land of Minon, above Zarahemla. To their dismay, the Amlicites had joined forces with them.

The Lamanites were pursuing the Nephite brethren in that land, and they were fleeing toward the Nephite city with their families and possessions. Immediate action was needed to prevent the enemy from taking possession of the city and causing harm to the inhabitants.

The people of Nephi quickly left the valley of Gideon and headed towards their city, Zarahemla. As they crossed the river Sidon, the host of Lamanites and Amlicites, almost as numerous as the sands of the sea, confronted them with the intent to destroy. Despite the overwhelming numbers, the Nephites, strengthened by the Lord after fervent prayers, overcame the Lamanites and Amlicites in battle.

Alma faced Amlici in a fierce sword battle, contending mightily. Alma, a man of God, cried out for mercy and preservation to be an instrument in the Lord's hands to save his people. Alma's faith and strength prevailed, and he slew Amlici with the sword. He also contended with the Lamanite king, forcing him to flee and sending his guards to confront Alma.

Alma, along with his guards, engaged the Lamanite guards on the west bank of the river Sidon. The bodies of the slain Lamanites were thrown into the river to clear the ground for the Nephites to cross.

Once the Nephites crossed the river Sidon, they pursued the fleeing Lamanites and Amlicites, who scattered west and north, reaching the wilderness called Hermounts. Many of the defeated enemies died in the wilderness from wounds and were devoured by wild beasts and vultures. Their bones were discovered and piled on the earth.

Chapter Three.

After burying the numerous slain in the war, the surviving Nephites, unable to count the vast number of casualties due to their magnitude, returned to their lands, homes, wives, and children.

The aftermath of the conflict revealed that many women, children, flocks, herds, and fields of grain were destroyed by the invading forces. The devastation included trampled fields and significant loss. The bodies of the slain Lamanites and Amlicites on the banks of the river Sidon were cast into its waters, with their bones now lying in the depths of the sea.

The Amlicites, though distinct from the Nephites, marked themselves with red on their foreheads, similar to the Lamanites. However, they did not shave their heads as the Lamanites did. The Lamanites, recognizable by their shorn heads, wore minimal clothing—skin girded about their loins, armor, bows, arrows, stones, and slings.

The dark skin of the Lamanites resulted from a curse placed upon them for their transgressions and rebellion against the just and holy Nephite leaders, such as Nephi, Jacob, Joseph, and Sam. Laman, Lemuel, the sons of Ishmael, and Ishmaelitish women were marked for their rebellion against their brethren. The marking served to distinguish the seed of the Lamanites from the Nephites, preventing them from mixing and adopting incorrect traditions that could lead to their destruction. Mixing one's seed with the Lamanites brought the same curse upon one's descendants, and those who aligned with the Lamanites were marked accordingly.

Those who rejected Lamanite traditions, believed in the records from Jerusalem, followed correct traditions, believed in God's commandments, and kept them were called Nephites from that time onward. The Nephites preserved accurate records of their people and the Lamanites, maintaining the truth about both nations.

Returning to the Amlicites: They marked themselves with red on their foreheads, fulfilling the words of God regarding their separation from the Nephites. The curse upon the Lamanites and those mingling their seed with them was a consequence unless they repented and turned to God for mercy. God's promises to Nephi included setting a mark on those who mingled their seed with the Lamanites, fought against Nephi's seed, or departed from Nephi's seed.

Though unaware that they fulfilled God's words, the Amlicites rebelled openly against God, resulting in the inevitable falling of the curse upon them. The Amlicites brought the curse upon themselves, illustrating how every cursed individual essentially condemns themselves.

Shortly after the battle in Zarahemla, another Lamanite army entered Nephite territory, prompting the Nephites to send an army to drive them out. Alma, afflicted with a wound, did not personally engage in the battle against the Lamanites but sent a sizable army that successfully drove them out of Nephite borders.

The return of peace ensued, and the people focused on establishing stability in the land after facing their enemies for a period.

All the wars and conflicts, from their commencement to their resolution, occurred within the fifth year of the judges' reign.

Thousands and tens of thousands of souls entered the eternal world within a year, receiving rewards based on their deeds—whether good or bad—leading to eternal happiness or misery, dictated by their chosen spirit of obedience. Every individual receives wages based on obedience, in alignment with the truth, as proclaimed by the spirit of prophecy. Thus concludes the fifth year of the judges' reign.

Chapter Four.

In the sixth year of the judges' reign over the Nephite people, the land of Zarahemla experienced neither contentions nor wars. However, the people were greatly afflicted, mourning the loss of their brethren, flocks, herds, and fields of grain destroyed by the Lamanites. The intensity of their afflictions led every soul to mourn, attributing them to divine judgments for their wickedness. This awakening prompted a renewed commitment to their duties.

During the seventh year of the judges, approximately 3,500 individuals were baptized by Alma in the waters of Sidon, joining the Church of God.

The seventh year concluded with continual peace. However, in the eighth year, the church members became proud due to their wealth, luxurious possessions, and industry gains. This newfound prosperity, including fine silks, fine-twined linen, flocks, herds, gold, silver, and other precious items, led to pride and the adoption of costly apparel. The escalating pride troubled Alma and the consecrated leaders. Witnessing the people's materialism, scornful behavior, and persecution of non-believers deeply grieved them.

The eighth year saw the emergence of great contentions within the church, marked by envy, strife, malice, persecutions, and pride surpassing even those outside the Church of God. The wickedness within the church hindered its progress and became a stumbling block to those not affiliated with it.

As the ninth year began, Alma observed the church's growing wickedness, recognizing that its example led unbelievers into deeper iniquity, eventually resulting in the people's destruction. Alma witnessed significant inequalities within the community, with some exhibiting pride, despising others, and neglecting the needs of the less fortunate. The people's conduct caused lamentation, as some practiced self-abasement by assisting the needy, feeding the hungry, and enduring afflictions for Christ's sake.

The disparities in behavior caused great sorrow for Alma, who, while lamenting the afflictions of the humble followers of God, saw others expressing joy and retaining a remission of sins through anticipation of the resurrection. In response to these observations, Alma, though very sorrowful, was sustained by the Spirit of the Lord. He appointed a wise elder, Nephiah, as chief judge to enact and enforce laws. Despite the persecutions faced by humble followers, Alma's sorrow did not diminish his commitment to the Spirit of the Lord.

Nephiah, appointed chief judge, was granted the power to enact laws to address the wickedness and crimes prevalent among the people. Alma retained the role of high priest while delivering the judgment-seat to Nephiah, allowing him to focus on preaching the word of God to stir the people's remembrance of their duty. This marked a significant shift as Alma concentrated on his high priesthood responsibilities, delivering the judgment-seat to Nephiah. Alma's goal was to preach, using the word of God to confront and eliminate the pride, craftiness, and contentions among his people.

In the ninth year of the judges, Alma handed over the judgment-seat to Nephiah, fully dedicating himself to the high priesthood and the testimony of the word, following the spirit of revelation and prophecy.

The message conveyed by Alma, the High Priest
in accordance with the sacred order of God, to the inhabitants
of their cities and villages across the entire land.

Chapter Five.

Alma, the high priest, began to preach the word of God, starting in Zarahemla and extending throughout the entire land. Addressing the people in the established church in Zarahemla, Alma, consecrated as a high priest by his father Alma, recalled the beginnings of the Church in the land of Mormon. His brethren were baptized in the waters of Mormon and miraculously delivered from the hands of King Noah's people by the mercy and power of God. Subsequently, they faced bondage under the Lamanites in the wilderness, but once again, the Lord delivered them through His word. They were led to the land of Zarahemla, where they established the Church.

Alma asked the church members if they remembered the captivity, God's mercy, and the deliverance of their fathers. He emphasized the change of heart, illumination of their souls in the midst of darkness, and their redemption from the chains of hell. Alma urged the people to reflect on the transformation God had wrought in their fathers' hearts. Their souls had expanded, and they sang songs of redeeming love.

He questioned the people on the conditions for salvation and reminded them of the preaching of Abinadi, which Alma, his father, believed, resulting in a mighty change in his heart.

Alma affirmed that their fathers, hearing the word of God, had humbled themselves, put their trust in the true God, and remained faithful until the end, thus attaining salvation.

Alma inquired about the people's spiritual rebirth, whether they had received God's image in their countenances and experienced a mighty change in their hearts.

He asked if they exercised faith in the Redeemer, envisioning the resurrection and judgment day. Alma stressed the importance of repentance, faith, and righteousness, declaring that God's image must be engraven upon their countenances.

Urging the people to ponder their spiritual birth, Alma highlighted the stark contrast between those who yield to the devil and those who are purified through the blood of Christ.

Alma posed critical questions about the people's preparedness for judgment, emphasizing the consequences of standing before God with stained garments, symbolizing guilt and wickedness. He challenged them to imagine sitting in the kingdom of God with pure and spotless garments alongside the holy prophets, emphasizing the incompatibility of murderers and the wicked with such a celestial realm.

Alma emphasized the urgency of preparation, being stripped of pride, envy, mockery, and persecution. He warned of the imminent approach of the kingdom of heaven, urging swift preparation, as those unprepared would be cast out as children of the devil.

Alma's powerful sermon teaches the fundamental principles of repentance, faith, and righteousness, calling the people to a higher standard and preparing them for the coming judgment.

Alma continues: Woe to all workers of iniquity—repent, for the Lord God has declared it! His invitation extends to all, urging repentance to receive His mercy. Come to Him and partake of the tree of life, eating and drinking freely. Bring forth works of righteousness to avoid being hewn down and cast into the fire. The time is at hand, and those failing to produce good fruit will have cause to wail.

Workers of iniquity, puffed up in worldly vanity, who have strayed despite the shepherd's call, must recognize the consequences. The good shepherd calls in Christ's name; failure to heed indicates allegiance to the devil.

All good comes from God, while evil stems from the devil. Those bringing forth good works align with the good shepherd, while evil works mark one as a child of the devil, being dead concerning righteousness.

Addressing the people earnestly, Alma, speaking in the energy of his soul, testifies that he knows the revealed truths. Manifested by the Holy Spirit, he attests to the certainty of his knowledge, including the reality of Jesus Christ's coming to redeem believers.

Alma's calling is to preach repentance to all—old and young, bond and free. The Spirit declares the kingdom of heaven is near, with the glorious advent of the King. Under the Spirit's guidance, Alma proclaims the need for repentance, linking it to inheriting the kingdom of heaven. The unrepentant will face an unquenchable fire, and the Holy One has spoken.

Alma challenges the people, questioning their ability to withstand these sayings and whether they persist in pride, costly apparel, and vanity. He condemns persecuting humble brethren and neglecting the poor, warning of destruction for those who persist in wickedness.

To those desiring to follow the good shepherd, Alma urges separation from the wicked. Their names shall be blotted out, fulfilling God's word. The righteous, whose names are written in the book of life, will inherit blessings.

Alma likens believers to sheep under the watchful eye of the good shepherd. He commands the church to heed his words and invites those outside to be baptized unto repentance, partaking in the blessings of the tree of life.

Chapter Six.

After concluding his address to the Zarahemla church, Alma proceeded to ordain priests and elders by laying hands on them, following the divine order. These leaders were tasked with presiding over and overseeing the church. Individuals who were not members of the church but repented of their sins underwent baptism for repentance and were welcomed into the church. Conversely, members of the church who refused to repent of their wickedness, especially those ensnared by pride, were rejected. Their names were erased, excluding them from the count of the righteous. This marked the beginning of organizing the church's structure in Zarahemla.

It's essential to note that the word of God was accessible to everyone, ensuring no one was deprived of the opportunity to gather and hear it. However, the children of God received a commandment to assemble frequently, engaging in fasting and fervent prayer for the welfare of those unfamiliar with God.

After establishing these regulations, Alma left the church in Zarahemla. He traveled to the eastern side of the river Sidon, arriving in the valley of Gideon. In this valley, a city had been constructed, named Gideon after the man slain by Nehor with a sword. Alma commenced proclaiming the word of God to the church in the valley of Gideon. He based his teachings on the revealed truths passed down by his fathers, guided by the spirit of prophecy within him. His testimony aligned with Jesus Christ, the Son of God, who would redeem his people from sin. Alma adhered to the holy order by which he was called. Thus, it is recorded. Amen.

The teachings of Alma conveyed to the residents of Gideon; documented in his own account.

Chapter Seven.

My dear brothers, as I have been granted the opportunity to address you directly for the first time, I attempt to communicate with you using my own words.

I have been confined to the judgment seat due to numerous responsibilities that prevented me from coming to you. It is only now, at this moment, that I can be present, as the judgment seat has been given to another to rule in my place. The Lord, in His great mercy, has allowed me to come before you.

I arrived with high hopes and a strong desire to find that you have humbled yourselves before God. I wished to discover that you continued to seek His grace and that you were blameless before Him, unlike our brethren in Zarahemla who faced a grave situation. However, blessed be the name of God, for He has revealed to me with exceeding joy that they have been restored to the path of righteousness. I trust, guided by the Spirit of God within me, that I will also rejoice over you. Yet, I do not desire my joy to be a result of the afflictions and sorrows I endured for the brethren in Zarahemla. My joy for them came after wading through much affliction and sorrow. I hope that your state of belief is not as doubtful as that of your brethren. I trust that you are not filled with pride, that you have not set your hearts on riches and the vanities of the world. I hope that you do not worship idols but worship the true and living God, looking forward to the remission of your sins with an everlasting faith yet to come.

I say to you that there are many things in the future, but one thing surpasses them all: the time is near when the Redeemer will live and come among His people. I do not claim that He will come among us during His mortal dwelling; the Spirit has not revealed this to me. I do not know about this matter, but this much I do know— the Lord God has the power to accomplish all things according to His word. The Spirit has told me to cry to this people, saying: Repent, prepare the way of the Lord, and walk in His straight paths. The kingdom of heaven is at hand, and the Son of God will come upon the face of the earth.

He will be born of Mary in Jerusalem, the land of our forefathers. She will be a virgin, a precious and chosen vessel, overshadowed and conceived by the power of the Holy Ghost, bringing forth the Son of God. He will go forth, suffering pains, afflictions, and temptations of every kind to fulfill the prophecy that He will take upon Himself the pains and sicknesses of His people. He will take upon Himself death to free His people from the bands of death. He will take upon Himself their infirmities so that His bowels may be filled with mercy, knowing how to succor His people according to their infirmities. The Spirit knows all things, but the Son of God suffers according to the flesh to take upon Himself the sins of His people and blot out their transgressions according to the power of His deliverance. This is my testimony.

I say to you, repent and be born again. The Spirit says that without being born again, you cannot inherit the kingdom of heaven. Come and be baptized unto repentance to wash away your sins, to have faith in the Lamb of God, who takes away the sins of the world, mighty to save and cleanse from all unrighteousness. I say to you, come and fear not. Cast aside every sin that easily besets you

and binds you to destruction. Come, go forth, and show to your God that you are willing to repent of your sins and enter into a covenant with Him to keep His commandments. Witness it this day by going into the waters of baptism. Whoever does this and keeps the commandments of God from then forth will have eternal life. This is the testimony of the Holy Spirit within me.

Now, my beloved brothers, do you believe these things? I say to you, yes, I know that you believe them. I know that you believe because of the manifestation of the Spirit within me. Due to your strong faith in what I have spoken, great is my joy. As I mentioned from the beginning, I desired that you would not be in a state of dilemma like your brethren, and now I find that my desires have been fulfilled. I perceive that you are on the paths of righteousness, making straight the way to the kingdom of God. You understand by the testimony of His word that God cannot walk in crooked paths. He does not vary from what He has said, nor does He turn from the right to the left or from what is right to what is wrong. His course is one eternal round.

He does not dwell in unholy temples, and no filthiness or uncleanness can be received into the kingdom of God. Therefore, I say to you, the time will come, even at the last day, that the one who is filthy will remain in his filthiness.

Now, my beloved brethren, I have shared these words with you according to the Spirit within me. My soul rejoices exceedingly because of the great diligence and heed you have given to my words.

Be humble, submissive, and gentle. Be easy to entreat, full of patience and long-suffering. Be temperate in all things, diligent in keeping the commandments of God at all times. Ask for whatever things you stand in need of, both spiritual and temporal, and always return thanks unto God for whatever things you do receive. Have faith, hope, and charity, and then you will always abound in good works. May the Lord bless you and keep your garments spotless so that you may, in the end, be brought to sit down with Abraham, Isaac, and Jacob and the holy prophets who have been ever since the world began. May your garments be as spotless as theirs, in the kingdom of heaven to go no more out.

Now, my beloved brethren, I have spoken these words to you as guided by the Spirit within me. May the peace of God rest upon you, your houses, lands, flocks, herds, and all that you possess—your women and your children—according to your faith and good works, from this time forth and forever. This is my message. Amen.

Chapter Eight.

Alma returned from the land of Gideon, having imparted unwritten teachings to its people and established the church order, replicating what he had done in Zarahemla. He sought rest at his Zarahemla home after the strenuous labors. This marked the conclusion of the ninth year of the judges' reign over the Nephite people.

In the tenth year, Alma journeyed to the land of Melek west of the river Sidon, teaching the inhabitants according to the divine order. He extended his teachings throughout the entire land. People from all borders of Melek came, and Alma baptized them. After completing his work in Melek, he traveled north for three days, reaching the city called Ammonihah.

The people of Nephi customarily named their lands and cities after their original possessors, as with Ammonihah.

Alma began preaching in Ammonihah upon his arrival. The city's inhabitants, influenced by Satan, resisted Alma's words. Despite their hardness of heart, Alma fervently prayed for God's Spirit

to touch and lead them to repentance. The people, acknowledging Alma as the high priest, rejected his message, leading to his expulsion from the city.

Departing for the city of Aaron, Alma, burdened with sorrow, received a visit from an angel who praised his faithfulness and commanded him to return to Ammonihah and preach repentance.

Alma, obedient to the angel's command, swiftly returned to Ammonihah by a different route.

Hungry upon arrival, Alma asked a Nephite named Amulek for food. Recognizing Alma as a prophet, Amulek welcomed him into his home and provided sustenance. Alma, filled and grateful, identified himself as the high priest and shared his divine calling. Grateful for Amulek's kindness, Alma tarried for several days before initiating his preaching.

Despite Alma's efforts, the people of Ammonihah continued in their wickedness. The Lord instructed Alma and Amulek to prophesy repentance, warning of impending divine anger if the people remained unrepentant.

Alma and Amulek preached among the people, filled with the Holy Ghost. The divine power bestowed upon them prevented confinement and harm until they willingly allowed themselves to be bound and cast into prison, showcasing the Lord's power through their actions. Undeterred, they continued preaching and prophesying, guided by the spirit and power granted by the Lord.

The teachings of Alma and Amulek, spoken to the inhabitants of Ammonihah, are chronicled. Subsequently, they find themselves imprisoned, yet miraculously delivered through the divine power within them, as documented by Alma's account. Chapters 9-14.

Chapter Nine.

Once more, I, Alma, under God's command to take Amulek and resume preaching to the people, specifically those in the city of Ammonihah. As I began addressing them, contention arose: They challenged me, questioning my identity and expressing doubt in the testimony of one man, even if he preached the earth's impending passing away. Misunderstanding my words, they were unaware of the earth's future fate. They declared disbelief in my words, especially if I prophesied the city's destruction in a single day, as they lacked faith in God's ability to perform such miracles. Their hardness of heart made them skeptical. They questioned the source of authority, asking why God would send only one man to declare such profound truths among them, a perception rooted in their stiff-necked and hard-hearted nature.

Despite their initial intent to lay hands on me, they refrained. Boldly, I stood my ground and testified against their wickedness: Reminding them of their forgotten heritage and the commandments of God, I highlighted their ungratefulness for divine intervention in their ancestors' lives. I recounted the miraculous deliverances from enemies, attributing their continued existence to God's matchless power, mercy, and long-suffering. Emphatically, I declared God's command for repentance, warning that failure to do so would result in utter destruction.

Referencing Lehi's words, I reminded them of the promised prosperity for obedience and the consequences of disobedience—being cut off from the Lord's presence. Noting the fate of the Lamanites who disregarded God's commandments, I warned that their judgment would be more severe unless they repented.

Recognizing the Lamanites' potential for salvation due to their misunderstanding, I spoke of a future time when many would come to believe in God's word. Foretelling the Lamanites' visitation as a consequence of continued wickedness, I emphasized that God would not allow their iniquities to destroy His people. Expressing gratitude for the numerous blessings bestowed upon them, I cautioned that transgression would make their judgment more severe than that of the Lamanites.

The Lord sent angels to proclaim repentance as the kingdom of heaven drew near, warning of Christ's imminent coming. Describing Christ's glory, attributes, and mission, I urged them to prepare for His arrival. Explaining the impending reward or damnation based on individual works, I emphasized the significance of righteousness through Jesus Christ; echoing the voice of the angel, calling the people to repentance.

Addressing the hardened hearts of the people, I faced their anger, accusing them of being a lost and fallen people. The angered crowd sought to lay hands on me, but the Lord prevented their actions. Amulek then stepped forward to preach, and while not all his words are recorded, a portion is inscribed in this book.

Chapter Ten.

In the land of Ammonihah, Amulek delivered the following message: I am Amulek, the son of Giddonah, who descended from Ishmael—a lineage tracing back to Aminadi. It was Aminadi who interpreted the divine writing on the temple wall, inscribed by the finger of God. My ancestry includes Nephi, son of Lehi, who left Jerusalem and Manasseh, the son of Joseph sold into Egypt by his brethren.

Although I am well-known and have many relatives, friends, and acquired riches through industry, I must confess that, despite these blessings, my knowledge of the Lord's ways, mysteries, and marvelous power was limited. I had seen His miracles, particularly in preserving lives. I hardened my heart, rebelling against God until the fourth day of the seventh month in the tenth year of the judges.

While traveling to visit close kin, an angel appeared, instructing me to return home to feed a prophet of the Lord—a chosen, holy man—fasting due to the people's sins. I welcomed him into my home, and the blessing of the Lord rested upon us.

Obedying the angel, I encountered the very man he spoke of—Alma, who had been sharing divine truths with you. The angel affirmed Alma's holiness; a testimony I hold as true. I bear witness to the truth of Alma's teachings, confirmed to me by the Lord's angel during Alma's stay at my house. Alma blessed my household, including my women, children, father, and all my kindred.

As Amulek spoke, the people were astonished, realizing multiple witnesses testified to the accusations and prophesied future events through the spirit of prophecy. However, some sought to question them, hoping to catch them in their words and present a case before the judges. These individuals, lawyers hired or appointed by the people, were learned in the arts and cunning of the people to be skillful in their profession. The lawyers began questioning Amulek, aiming to make him contradict himself.

Unbeknownst to them, Amulek perceived their thoughts and condemned them for their wickedness and hypocrisy, accusing them of laying traps for the holy ones of God. He warned them of laying plans to pervert the ways of the righteous, leading to the utter destruction of the people. Referring to Mosiah's words, Amulek warned that if the people chose iniquity, they would be ripe for destruction.

He declared that the Lord, through angels, cried out for repentance, promising to come down with equity and justice. Amulek acknowledged the righteous prayers sparing the people from

destruction by famine, pestilence, and the sword. Nevertheless, he warned that if the righteous were cast out, the Lord would come out against the people with fierce anger, bringing destruction unless they changed. The time was soon at hand, unless they repented.

The people, angered by Amulek, accused him of reviling their just laws and wise lawyers. Amulek responded with a strong plea, questioning why Satan had such a hold on their hearts. He asserted that he spoke in favor of their law, not against it, and accused them of not understanding his words. Amulek clarified that he did not testify against their law and condemned their misunderstanding. He stated that the foundation of the people's destruction was being laid by the unrighteousness of their lawyers and judges.

Amulek's words further incited anger among the people, who accused him of lying and reviling against their law.

The lawyers decided to remember these accusations against him. One named Zeezrom, among the most expert lawyers, was foremost in accusing Amulek and Alma. The lawyers aimed to gain wealth through their endeavors.

Chapter Eleven.

According to the laws instituted by Mosiah, individuals serving as judges or appointed to judicial roles were entitled to receive remuneration based on the time they dedicated to adjudicating cases. In cases where a person owed a debt and refused to fulfill their obligation, a complaint could be lodged with the judge. The judge, wielding authority, would dispatch officers to bring the defaulter before them. Subsequently, the judge would conduct a legal assessment, considering both the law and presented evidence. The outcome often compelled the debtor to settle the debt, face public exposure, or endure expulsion from the community, branded as a thief and a robber. The judges' compensation was determined by the time invested in their judicial duties. The stipulated payment was either a senine of gold per day or a senum of silver, equivalent in value to a senine of gold. This compensation structure was in accordance with established legal provisions.

The denominations of gold and silver were given distinct names by the Nephites, deviating from the Jewish reckoning methods. This departure in reckoning and measurement persisted through various generations until the reign of the judges, which was established by King Mosiah.

The gold denominations included: Senine, seon, shum, and limnah, each possessing unique values. The value of a seon of gold was twice that of a senine, while a shum of gold held twice the value of a seon. The limnah of gold equaled the combined value of all the previous gold denominations.

Silver denominations comprised: Senum, amnor, ezrom, and onti, with a senum being equal in worth to a senine of gold. These silver units were applicable not only for barley but also for measuring various grains. An amnor of silver was equivalent to two senums, and an ezrom equaled four senums.

The onti of silver surpassed them all in value.

Additional fractional values were introduced, such as shiblon, shiblum, and Leah, with their respective relationships defined in terms of senums.

The antion of gold held a value equal to three shiblons.

This detailed system of monetary reckoning and valuation was employed in the land of Mosiah, reflecting the alterations made to suit the evolving circumstances and mentalities of the people across generations.

The primary motive of those in legal positions was financial gain, as their income was directly tied to their professional engagements. This incentive led them to incite the populace to engage in riots,

disturbances, and various forms of wickedness. The goal was to create more legal matters, ensuring increased employment and financial benefits. Consequently, these individuals fueled public animosity towards Alma and Amulek.

Zeezrom, renowned for his cunning, initiated a series of questions directed at Amulek, driven by a desire to undermine goodness. He offered Amulek six ounces of silver to renounce belief in a Supreme Being. Amulek, sensing the malevolent intent, rebuked Zeezrom, denouncing the attempt to lead him astray. He emphasized the steadfastness of the righteous against such temptations. Accusing Zeezrom of prioritizing material wealth over belief in God, Amulek exposed the deception. Zeezrom's intention to manipulate Amulek into denying God became evident, leading to a stern admonition.

Zeezrom, seeking confirmation, questioned Amulek about the existence of a true, living God. Affirming the existence of God, Amulek stood firm in his convictions.

Zeezrom probed further, asking if there was more than one God. Amulek unequivocally stated that there is only one God.

Zeezrom pressed on, inquiring about the source of Amulek's knowledge. Amulek attributed his understanding to revelations from an angel.

Zeezrom continued, questioning if the anticipated Savior was the Son of God. Amulek confirmed that indeed, the awaited Redeemer was the Son of God. Zeezrom's inquiry shifted to whether the Son of God would save His people in their sins. Amulek firmly asserted that such a scenario was impossible, as it would contradict the word of God.

Addressing the people, Zeezrom attempted to cast doubt on Amulek's teachings, suggesting that he asserted authority to command God. Amulek refuted this claim, accusing Zeezrom of falsehood and maintaining that salvation in sin was unattainable. Amulek reiterated the impossibility of salvation in sin, emphasizing the divine principle that no unclean thing could inherit the kingdom of heaven. Inheriting the kingdom of heaven was presented as the prerequisite for salvation.

Zeezrom questioned whether the Son of God was the Eternal Father. Amulek affirmed that the Son of God was indeed the Eternal Father, explaining His role as the beginning and the end.

Amulek elaborated on the mission of the Son of God, emphasizing redemption, the bearing of transgressions for believers, and the promise of eternal life exclusively for those who embrace His name. Acknowledging the inevitability of resurrection and judgment, Amulek emphasized that redemption only loosened the bands of temporal death. Describing the comprehensive restoration of spirit and body, Amulek highlighted that this process applied to all individuals, irrespective of age, social status, or moral standing. The prospect of a perfected and immortal state, free from corruption, was presented as a universal reality.

Amulek concluded by articulating the transformation from mortal to immortal, affirming that the mortal body, once raised, would never experience death again. This ending to his discourse left the people astonished and Zeezrom visibly shaken.

Thus ends the written account of Amulek.

Chapter Twelve.

Now, observing that the words of Amulek had silenced Zeezrom, as Amulek had exposed his lies and deceit aimed at destruction, Alma, perceiving Zeezrom's trembling conscience, began to address him. He sought to reinforce Amulek's words and elaborate on the scriptures beyond what Amulek had conveyed. Alma's words to Zeezrom were heard by the surrounding people due to the large crowd. Alma spoke: Zeezrom, your lying and craftiness have been exposed, and it's not just

falsehoods to men but lies unto God. He knows all your thoughts, and your thoughts are revealed to us by His Spirit. We recognize that your plan was devilishly subtle, intending to lie and deceive the people to turn them against us, to revile and cast us out. This was the adversary's scheme, and he wielded his power through you.

I want you all to remember that what I say to Zeezrom applies to everyone. This was a snare of the adversary, intending to bring this people under his subjection, to encircle you with his chains, chaining you down to everlasting destruction according to the power of his captivity.

After Alma spoke these words, Zeezrom trembled even more, increasingly convinced of the power of God. He also became convinced that Alma and Amulek possessed knowledge about him, as they seemed aware of the thoughts and intents of his heart. Power had been given to them to know such things through the spirit of prophecy. Zeezrom began to inquire diligently, wanting to learn more about the kingdom of God. He asked Alma about Amulek's statements regarding the resurrection of the dead, where all, both just and unjust, rise to stand before God for judgment based on their works.

Alma proceeded to explain, stating that many have the opportunity to know the mysteries of God, but they are under strict command to impart only what is granted to them according to the heed and diligence they give. Those who harden their hearts receive a lesser portion of the word, while those who do not harden their hearts are given a greater portion until they know the mysteries of God in full. Those who persistently harden their hearts receive the lesser portion until they know nothing of these mysteries and are then taken captive by the devil, led to destruction—symbolized by the chains of hell.

Amulek had already spoken plainly about death, being raised from mortality to immortality, and facing judgment before God based on works. If hearts are hardened to the point where the word is not found in them, their state becomes awful, leading to condemnation because words, works, and thoughts all serve as condemning evidence. In this state, individuals will not dare to look up to God, desiring to hide from His presence, but that escape is impossible. They must come forth and acknowledge, to their everlasting shame, the justice of all God's judgments, His mercy, and His power to save those who believe and repent.

Then comes a second death, a spiritual death, where whoever dies in sins, beyond temporal death, dies as to righteousness. This is the time when torments become like a lake of fire and brimstone, with flame ascending forever. It is when individuals are chained down to everlasting destruction, subject to Satan's power and captivity. In this state, there is no redemption, as it is beyond God's justice, and they cannot die, given the absence of corruption.

Now, after Alma had concluded his discourse, the people became increasingly astonished. However, Antionah, a chief ruler among them, stepped forward and addressed Alma with skepticism. Antionah questioned Alma's assertion about the resurrection of the dead and the transformation from mortal to immortal, expressing doubt that the soul could never die. He also sought clarification on the scripture mentioning God placing cherubim and a flaming sword in the garden of Eden to prevent Adam and Eve from partaking of the tree of life and living forever.

Alma responded to Antionah's inquiries, explaining that if Adam had partaken of the tree of life at that time, there would have been no death, rendering God's word void.

Death, as mentioned by Amulek, is temporal, and there was a space granted for repentance, making this life a probationary state to prepare for the endless state after the resurrection.

Alma emphasized the necessity of the plan of redemption, laid from the foundation of the world, for the resurrection to occur. If Adam and Eve had partaken of the tree of life, the plan would have been frustrated, and humanity would have been forever miserable without a preparatory state.

God appointed that men must die, face judgment after death, and the plan of redemption was revealed through angels. Men, having transgressed, were given commandments to avoid evil, with the penalty being a second death everlasting concerning righteousness.

God called on men to repent in the name of His Son, stating that those who repent without hardening their hearts would receive mercy through the Only Begotten Son and enter His rest.

Alma warned that hardening hearts would result in provoking God's wrath, leading to everlasting destruction, according to His word.

Urging repentance and a softening of hearts, Alma reminded the brethren of the truths they knew, advising them to avoid provoking God's wrath and to enter the rest of God prepared according to His word.

Chapter Thirteen.

And once again, my brethren, I direct your minds to the time when the Lord God imparted these commandments to His children. Recall that the Lord God ordained priests after His holy order, which is in accordance with the order of His Son, to instruct the people in these matters. These priests were ordained after the order of His Son to provide a glimpse of what to expect in the coming redemption through His Son.

The manner of their ordination involved a calling and preparation from the foundation of the world based on the foreknowledge of God, recognizing their exceptional faith and good works. They were initially given the choice between good and evil, and having chosen good and demonstrated great faith, they received a holy calling prepared for them through a preparatory redemption. This holy calling was granted to them due to their faith, while others rejected the Spirit of God because of the hardness of their hearts and the blindness of their minds. If not for this, they could have had the same privileges as their brethren. Initially, they stood on equal footing with them, and this holy calling was prepared from the foundation of the world for those who did not harden their hearts, made possible through the atonement of the Only Begotten Son, who was prepared— Called by this holy calling and ordained to the high priesthood of the holy order of God, they were tasked with teaching God's commandments to humanity, enabling them to enter His rest— This high priesthood follows the order of His Son, an order existing from the foundation of the world, without a beginning of days or end of years, prepared from eternity to eternity, guided by His foreknowledge of all things— Ordained in this manner, they received a holy calling and a holy ordinance, taking on the high priesthood of the holy order, which has neither beginning nor end— Thus, they become high priests forever after the order of the Son, the Only Begotten of the Father, without beginning of days or end of years, full of grace, equity, and truth. Amen.

Now, concerning this holy order or high priesthood, many were ordained and became high priests of God. This was due to their exceptional faith, repentance, and righteousness, as they chose to repent and act righteously rather than perish. Consequently, they were called to this holy order, sanctified, and their garments were purified through the blood of the Lamb. Having been sanctified by the Holy Ghost, with garments made white, pure, and spotless before God, they abhorred sin and many among them entered the rest of the Lord their God.

Now, my brethren, humble yourselves before God, bear fruit worthy of repentance, and enter into that rest. Humble yourselves like the people in the days of Melchizedek, who was also a high priest following the same order I mentioned, and he took on the high priesthood forever. It was Melchizedek to whom Abraham paid tithes, offering one-tenth of all he possessed. These ordinances were given to

allow the people to anticipate the Son of God. It served as a type of His order, a representation for them to look forward to Him for the remission of their sins and to enter the rest of the Lord.

Melchizedek, a king over the land of Salem, led a people who had fallen into iniquity and abomination, but through mighty faith and the office of the high priesthood according to the holy order of God, he preached repentance to them. They repented, and Melchizedek brought peace to the land during his reign. He was called the prince of peace, being the king of Salem, reigning under his father. While there were many before and after Melchizedek, none were greater, and they made more specific mention of him. I need not elaborate further; what I've said should suffice. The scriptures are available; if you wrest them, it will lead to your own destruction.

After Alma spoke these words, he extended his hand and cried with a mighty voice, proclaiming that the time to repent had arrived. The day of salvation was approaching, And the voice of the Lord, through the mouths of angels, declared it to all nations, spreading these glad tidings so that all people, even those scattered across the earth, could receive the message. The glad tidings were made known in plain terms, ensuring that the people, as wanderers in a strange land, could comprehend and avoid error. They were highly favored, as these tidings were declared in all parts of their vineyard. Angels were declaring the message to many in their land at that time, preparing hearts for the Lord's word when He comes in His glory.

The people now wait eagerly to hear the joyful news declared by angels of His imminent arrival. The time approaches, though the exact moment is unknown. Whether it occurs sooner or later, I will rejoice in it. Just and holy men will be made aware of His coming through the mouths of angels, fulfilling the words of their fathers, which were according to the spirit of prophecy within them.

Now, my brethren, with profound concern and even to the point of pain, I wish that you would heed my words, forsake your sins, and not delay the day of your repentance. Humbly submit yourselves to the Lord, call on His holy name, watch and pray continually to avoid temptations beyond your capacity, and be led by the Holy Spirit. Become humble, meek, submissive, patient, full of love, and long-suffering. Maintain faith in the Lord, harbor hope for eternal life, and let the love of God always dwell in your hearts, so that you may be lifted up on the last day and enter into His rest. May the Lord grant you repentance to avoid bringing His wrath upon you and being bound by the chains of hell, ultimately escaping the second death.

Alma spoke many more words to the people, not recorded in this book.

Chapter Fourteen.

After Alma finished addressing the people, many of them believed in his words, began to repent, and searched the scriptures. However, the majority of them desired to destroy Alma and Amulek. They were angry with Alma due to the straightforwardness of his words to Zeezrom. They also accused Amulek of lying to them and reviling against their law, lawyers, and judges. Their anger intensified because Alma and Amulek testified boldly against their wickedness, prompting them to secretly plot to put them away. Instead, they took them, bound them with strong cords, and presented them before the chief judge of the land. The people came forward to witness against them, testifying that they had reviled against the law, lawyers, judges, and the entire population. They also testified that there was only one God, and although He would send His Son among the people, He would not save them. Such accusations were brought before the chief judge.

Zeezrom, astonished by the spoken words, became aware of the blindness he had caused among the people through his deceitful words. His soul was troubled, and he felt surrounded by the pains of

hell. In desperation, Zeezrom cried out, confessing his guilt, and affirming the innocence of Alma and Amulek. He pleaded for them, but the people reviled him, accused him of being possessed by the devil, spit on him, cast him out, and expelled all those who believed in the words of Alma and Amulek. They even sent men to cast stones at them. The people gathered the wives and children of the believers, causing them to be cast into the fire along with their sacred records, destroying them.

Subsequently, Alma and Amulek were taken to witness the martyrdom of those consumed by the fire. Amulek, witnessing the agony of the women and children in the flames, was distressed and implored Alma to exercise the power of God within them to save them.

However, Alma, constrained by the Spirit, refrained from intervening. He explained that the Lord allowed such things to happen according to the hardness of the people's hearts. The innocent blood would stand as a witness against them, crying out mightily on the last day. Amulek expressed concern that they might also be burned, but Alma declared it would be according to the Lord's will. Their work was not finished, so they would not be burned.

Once these faithful wives and children were consumed in the fire with their records, the chief judge confronted Alma and Amulek. He struck them, questioning if they would preach again that the people would be cast into a lake of fire and brimstone. Asserting that Alma and Amulek lacked the power to save those in the fire, the judge smote them again and asked for their response. Alma and Amulek, resembling Nehor's order and faith, remained silent, enduring additional blows. Eventually, they were handed over to the officers and jailed.

After three days in prison, many lawyers, judges, priests, and teachers, adhering to Nehor's profession, came to question them. Although they inquired about many things, Alma and Amulek provided no answers. The judge demanded an explanation, threatening to deliver them to the flames. But Alma and Amulek remained silent.

On the following day, they returned, and the judge smote them again. Others joined in, gnashing their teeth, spitting, and mocking them for many days. They withheld food, water, and clothing, leaving them naked and bound with strong cords in prison.

After enduring these sufferings for many days, on the twelfth day of the tenth month in the tenth year of the judges' reign, the chief judge and many teachers, lawyers, and priests went to the prison where Alma and Amulek were bound.

The chief judge struck them, challenging them to free themselves with the power of God to prove their claims. All present followed suit, and when the last person spoke, the power of God descended upon Alma and Amulek. They rose and stood on their feet. Alma cried out for deliverance, and the cords binding them broke.

Witnessing this, the people feared destruction, causing them to flee. Their fear was so great that they fell to the ground, unable to reach the outer prison door. The earth shook, and the prison walls crumbled, falling to the ground. The chief judge, lawyers, priests, and teachers, who had smitten Alma and Amulek, were killed by the falling debris. Alma and Amulek emerged from the prison unharmed, as the Lord had granted them power according to their faith in Christ. They were no longer bound and found the prison in ruins. Every person inside, except for Alma and Amulek, had perished. The two promptly left the city.

The commotion drew many people together, and upon seeing Alma and Amulek coming out of the prison with its fallen walls, they were overcome with great fear. Fleeing from them, the people scattered in terror, much like a goat fleeing with her young from two lions.

Chapter Fifteen.

Alma and Amulek received a command to leave that city. They departed and entered the land of Sidom, where they encountered all the people who had been expelled from the land of Ammonihah and stoned for believing in Alma's words. They recounted to them the events concerning their wives, children, and themselves, as well as the power of deliverance they possessed.

Zeezrom, who lay sick at Sidom with a burning fever, caused by the great tribulations of his mind due to his wickedness, believed Alma and Amulek had perished. The weight of his sins, especially the thought that he might have caused their demise, tormented him, and he began to suffer intensely.

Upon hearing that Alma and Amulek were in Sidom, Zeezrom's heart gained courage, and he urgently sent a message for them to come to him. Alma and Amulek promptly obeyed the message and went to Zeezrom's house. There, they found him sick, in a state of deep distress due to his iniquities. When Zeezrom saw them, he reached out, beseeching them to heal him. Alma, taking Zeezrom by the hand, asked if he believed in the power of Christ for salvation. Zeezrom affirmed his belief in all the teachings Alma had shared. Alma then told him that if he believed in the redemption of Christ, he could be healed.

Zeezrom expressed his belief, and Alma, calling upon the Lord, prayed for mercy and healing according to Zeezrom's faith in Christ. After Alma uttered these words, Zeezrom leaped to his feet and began to walk. This miraculous healing astonished the people, and the news spread throughout all the land of Sidom. Alma baptized him, and from that moment, Zeezrom started preaching to the people.

Alma established a church in Sidom, consecrating priests and teachers to baptize those desiring it. Many people flocked to be baptized from all the surrounding region of Sidom. However, the people in the land of Ammonihah remained hard-hearted and stiff-necked. They did not repent of their sins and attributed the power of Alma and Amulek to the devil. They followed the teachings of Nehor and rejected the concept of repentance.

After Amulek had forsaken all his wealth for the word of God, including gold, silver, and precious things in Ammonihah, Alma, noticing a significant change in the people's hearts, decided to leave Sidom. The people began to humble themselves before God, assembling at their sanctuaries, praying continually, and seeking deliverance from Satan, death, and destruction. Observing these changes, Alma and Amulek moved to the land of Zarahemla. Alma took Amulek into his own house, ministered to him in his tribulations, and strengthened him in the Lord.

Thus concluded the tenth year of the judges' reign over the people of Nephi.

Chapter Sixteen.

In the eleventh year of the judges' reign over the people of Nephi, on the fifth day of the second month, a cry of war disrupted the long period of peace in the land of Zarahemla. For years, there had been no wars or contentions until the armies of the Lamanites invaded, entering from the wilderness side into the borders of the land, particularly the city of Ammonihah, where they began slaughtering the inhabitants and destroying the city. Before the Nephites could assemble a sufficient army to repel the invaders, the Lamanites had already ravaged the city of Ammonihah, extending their destruction to areas near the borders of Noah and capturing some inhabitants who were taken into the wilderness.

The Nephites, eager to recover their captive brethren, sought the guidance of Zoram, the chief captain over their armies, and his two sons, Lehi and Aha. Knowing that Alma, the high priest,

possessed the spirit of prophecy, they approached him to inquire about the Lord's will regarding their search for the captives in the wilderness.

Alma, seeking revelation from the Lord, returned with a message. He informed them that the Lamanites would cross the river Sidon in the south wilderness, beyond the borders of the land of Manti. Alma directed Zoram and his sons to meet them on the east side of the river Sidon, assuring them that the Lord would deliver their captive brethren there.

Zoram and his sons, leading their armies, crossed the river Sidon and marched beyond the borders of Manti into the south wilderness, east of the river Sidon. They encountered the Lamanite armies, scattering and driving them into the wilderness. Zoram and his forces successfully rescued their captive brethren, and not a single soul was lost among them. The freed captives were joyfully reunited with their families and regained possession of their lands.

Thus, the eleventh year of the judges concluded with the Lamanites expelled from the land, and the people of Ammonihah utterly destroyed, along with their once-great city, proving wrong their belief that God could not destroy it.

However, the city was left desolate, and the carcasses were left to be mangled by dogs and wild beasts. The stench was so overpowering that the people refrained from entering the land for many years. It became known as the Desolation of Nehors, named after those who adhered to the profession of Nehor and were slain. The land remained deserted.

The Lamanites did not wage war against the Nephites again until the fourteenth year of the judges' reign. For three years, the people of Nephi enjoyed continual peace in the entire land.

During this time, Alma and Amulek, along with others chosen for the work, went forth to preach repentance in temples, sanctuaries, and synagogues, modeled after Jewish practices. They imparted the word of God without partiality to all who would listen.

The establishment of the church became widespread among the Nephites, with no inequality among them. The Lord poured out His Spirit upon the entire land, preparing the minds and hearts of the people for the forthcoming teachings at the time of Christ's coming. The priests emphasized moral virtues, preaching against lies, deceit, envy, strife, malice, reviling, theft, robbery, plundering, murder, adultery, and all forms of lasciviousness. They also prophesied about future events, including the Son of God's suffering, death, and resurrection.

Many people inquired about the place where the Son of God would appear, and they were taught that He would reveal Himself after His resurrection. The people received this news with great joy and gladness.

After the church had been firmly established throughout the land, achieving victory over evil, and the word of God was preached in its pure form, the Lord showered blessings upon the people.

The fourteenth year of the judges' reign over the people of Nephi came to an end.

The experiences of the sons of Mosiah, who relinquished their royal privileges in favor of spreading God's word. They journeyed to the land of Nephi to preach to the Lamanites, enduring hardships and ultimately finding deliverance—according to the record of Alma.

(Chapters 17-27)

Chapter Seventeen.

As Alma traveled from the land of Gideon to the land of Manti, he was astonished to encounter the sons of Mosiah on their way to Zarahemla. These sons of Mosiah, who had been with Alma when the angel first appeared to him, brought great joy to Alma. What increased his joy was that they remained his brethren in the Lord and had grown strong in the knowledge of the truth. They were men of sound understanding who diligently searched the scriptures to know the word of God. Notably, they dedicated themselves to much prayer and fasting, acquiring the spirit of prophecy and revelation. When they taught, they did so with the power and authority of God.

Over the course of fourteen years, they had been teaching the word of God among the Lamanites, experiencing both success and afflictions. Through the power of their words, many Lamanites were brought to the altar of God, confessing their sins. Their journey was marked by numerous challenges, including hunger, thirst, fatigue, and spiritual labor.

The sons of Mosiah had departed from Zarahemla in the first year of the judges, declining the kingdom offered by their father, Mosiah, and the desires of the people. Armed with swords, spears, bows, arrows, and slings, they ventured into the wilderness to provide sustenance for themselves. Their objective was to go to the land of Nephi and preach the word of God to the Lamanites.

They journeyed, fasting and praying for the Lord's Spirit to accompany and abide with them, making them instruments in God's hands to bring their Lamanite brethren to the truth. The Lord comforted them, urging them to go forth, be patient in suffering, and set good examples for the Lamanites. The sons of Mosiah, inspired by the Lord's visitation, were resolved to go forth, preach, and endure afflictions.

Upon reaching the borders of the Lamanite land, they separated, trusting they would reunite at harvest's end. Their mission was daunting, as they sought to preach to a wild, hardened, and ferocious people who delighted in murdering and robbing the Nephites. The Lamanites were characterized by indolence, idol worship, and a pursuit of riches through violence. Despite the curses that had befallen them due to their fathers' traditions, the sons of Mosiah hoped to bring them to repentance and reveal the plan of redemption.

The sons of Mosiah, led by Ammon, separated, each going alone among the Lamanites, according to the word and power of God. Ammon, serving as their chief, administered to them and blessed them according to their roles before departing. As they embarked on their respective journeys throughout the land, they carried the word of God to the Lamanites.

Ammon traveled to the land of Ishmael, named after the sons of Ishmael, who had become Lamanites. Upon entering the land of Ishmael, Ammon was captured and bound by the Lamanites, following their customary treatment of Nephites. They brought him before King Lamoni, the ruler of the land and a descendant of Ishmael.

King Lamoni inquired whether Ammon wished to dwell among the Lamanites or return to his people. Ammon expressed his desire to dwell among the Lamanites for a time, possibly until his death. Lamoni, pleased with Ammon, ordered his release, and proposed that he take one of his daughters as a wife. Ammon declined the offer, choosing instead to be a servant to the king. Consequently, Ammon was assigned to watch over the flocks of Lamoni, as was customary for Lamanite servants.

After serving the king for three days, while accompanying Lamanite servants to the water source known as the water of Sebus, Ammon faced an unexpected challenge. A group of Lamanites,

who had already watered their flocks, scattered the flocks of Ammon and the king's servants, causing them to flee in different directions.

The king's servants began to murmur, fearing that King Lamoni would slay them as he had done to others when their flocks were scattered. Witnessing their distress, Ammon felt joy in his heart, seeing an opportunity to demonstrate his power to his fellow servants and win their hearts.

Ammon decided to flatter his brethren, reassuring them that they could find the scattered flocks and prevent the king from taking revenge.

Encouraging his brethren, Ammon proposed going in search of the flocks, gathering them, and bringing them back to the water source to preserve them and avoid punishment. The men followed Ammon's lead, and with swiftness, they headed off the flocks of the king, regathering them to the water source.

These same Lamanite men attempted to scatter the flocks again. Ammon instructed his brethren to encircle the flocks, preventing their escape. Meanwhile, he went to contend with those trying to scatter the flocks. Ammon confronted the men standing by the waters of Sebus, who were not few in number. Unaware of the Lord's promise to protect Mosiah's sons, the Lamanites believed they could easily slay Ammon.

Equipped with a sling, Ammon began casting stones with mighty power, slaying a certain number of the Lamanites. This astonished them, but they grew angrier at the loss of their brethren and decided to use clubs to slay Ammon. Every man who lifted a club to strike Ammon had his arm smitten off by Ammon's sword. The Lamanites, astonished and fearful, began to flee from him.

Ammon had slain six with his sling, but he used his sword to slay their leader and sever the arms of many of those attempting to harm him.

After he had chased them away, he returned to water the flocks, and brought the severed arms to King Lamoni, as a testimony of the miraculous events.

Chapter Eighteen.

King Lamoni summoned his servants to testify about the events they had witnessed. After hearing their testimonies of Ammon's faithfulness and extraordinary abilities, the king was greatly astonished, considering whether Ammon might be the Great Spirit responsible for punishing the people for their murders.

The servants, unsure if Ammon was the Great Spirit or a man, attested to his exceptional skills in defending the king's flocks. They believed he could not be slain and that he was a friend to the king.

King Lamoni, fearing he had wrongfully slain his servants, became troubled. The Lamanites had a practice of scattering flocks to drive people away, leading to violent consequences.

Inquiring about Ammon's whereabouts, King Lamoni learned he was preparing horses and chariots for a journey to the land of Nephi, where a great feast was planned by Lamoni's father, the king of the land. Amazed by Ammon's faithfulness, King Lamoni decided to inquire more about him, desiring to meet him but feeling uncertain about inviting him into his presence.

When Ammon entered the king's presence after preparing the horses and chariots, the king's countenance changed. Ammon, sensing the change, was about to leave, but a servant named Rabbanah persuaded him to stay. Ammon, asking the king what he desired, received no answer for an hour. The king, marveling at Ammon's boldness and discernment of his thoughts, finally spoke, questioning whether Ammon was the Great Spirit. Ammon clarified that he was not the Great Spirit but offered

to share the source of his power and answer the king's questions. King Lamoni, intrigued, expressed his willingness to believe Ammon's words and offer him anything he desired.

Ammon, wise yet humble, sought the king's agreement to listen to his words and answered questions about his abilities. When the king agreed, he perceived the king's thoughts and questioned whether it was Ammon's defense of the king's servants and flocks that puzzled him. Ammon affirmed his status as a man and servant, ready to fulfill any righteous request from the king.

Despite being caught off guard, King Lamoni marveled at Ammon's ability to discern thoughts. Ammon, sensing the king's hesitation, urged him to state his desires, offering to fulfill them. After an hour of silence, Ammon, filled with the Spirit of God, again asked the king what he desired.

Recognizing the king's thoughts, Ammon addressed the king's amazement at his actions in defense of the servants and flocks. Ammon reassured the king of his humanity, offering to do whatever was right.

Although marveling at Ammon's ability to discern thoughts, King Lamoni inquired if Ammon was the Great Spirit who knew all things. Ammon denied being the Great Spirit. The king asked how Ammon knew the thoughts of his heart and urged him to speak boldly about his actions in slaying the Lamanites who sought to harm the king's servants and flocks. King Lamoni pledged to grant Ammon anything he desired, even offering protection with his armies.

Ammon, recognizing the king's wisdom, sought permission to share the source of his power. King Lamoni agreed: Yea, I will believe all thy words. Thus he was caught with guile.

Ammon spoke boldly, asking if the king believed in God. King Lamoni admitted not understanding the meaning. Ammon asked if the king believed in a Great Spirit. The king affirmed his belief. Ammon explained that the Great Spirit was God and inquired if the king believed that this God created all things.

The king believed in the creation of all things on earth but was uncertain about the heavens. Ammon clarified that the heavens were where God dwells with His holy angels. The king asked if the heavens were above the earth. Ammon confirmed and described how God looks down upon all humanity, knowing their thoughts and intents from the beginning.

King Lamoni asked if Ammon was sent from God. Ammon declared himself a man, created in the image of God, called by the Holy Spirit to instruct the people about justice and truth. He explained that a portion of the Spirit dwelled in him, providing knowledge and power according to his faith and desires in God. Ammon began recounting the creation of the world, the creation of Adam, and the fall of man. He shared the records and scriptures of the people, starting from Lehi leaving Jerusalem. He detailed the journeyings, sufferings, hunger, thirst, and rebellions of their fathers, including Laman, Lemuel, and the sons of Ishmael. Ammon expounded on the plan of redemption prepared from the foundation of the world and revealed the coming of Christ. The king believed all of his words.

King Lamoni cried out to the Lord, seeking mercy upon him and his people. Overwhelmed, the king fell to the earth as if dead. Servants carried the king to his wife, where he lay seemingly lifeless for two days and nights. His family mourned according to Lamanite customs.

Chapter Nineteen.

After two days and two nights, they were on the verge of placing the king's body in a sepulcher intended for burying the dead.

Upon hearing of Ammon's renown, the queen sent for him to come to her. Ammon complied with her request, entering the queen's presence and asking what she wished him to do. The queen,

informed by her husband's servants that Ammon was a prophet of a holy God with the power to perform mighty works, sought his assistance. Describing her husband's condition, with conflicting reports about whether he was dead or alive, the queen asked Ammon to visit the king.

Recognizing that the queen's desire aligned with his own, Ammon eagerly went to see the king. He perceived that King Lamoni was not dead but had experienced a profound spiritual transformation. Ammon assured the queen that the king was not dead but slumbered with God and would rise again the next day. He advised against burying him.

Confirming her belief in Ammon's words, the queen acknowledged that she had no witness other than his and the servants' testimony but trusted in his declaration. Ammon praised the queen's exceptional faith, declaring that such great faith was rare among the Nephite people. The queen diligently watched over her husband's bed until the appointed time on the morrow, as specified by Ammon.

Following Ammon's words, the king rose from his bed, extending his hand to the queen and expressing gratitude to God. Overwhelmed with joy, the king declared that he had seen his Redeemer, foretelling the Savior's future birth and mission to redeem all who believed in His name. Witnessing the outpouring of the Spirit, Ammon, the king, and the queen all fell to the earth.

The servants, who had testified about Ammon's power to the king, also cried out to God in fear, acknowledging the Lord's influence on them.

Abish, a converted Lamanite woman, was the only one not affected and realized that the power of God was at work. She ran to spread the news among the people. Assembling at the king's house, a multitude found everyone prostrate on the ground. They observed Ammon, recognizing him as a Nephite. Some murmured about an evil that had befallen them, while others blamed the king for permitting the Nephite to stay in their land.

Contention arose among the people, with different opinions about Ammon's origin and intentions. Some accused Ammon of being a monster sent by the Nephites to torment them, while others believed he was the Great Spirit. Disagreements persisted, blaming the king for previous actions against the Nephites, leading to contention. Enraged by Ammon's previous actions against their brethren at the waters of Sebus, some sought revenge.

One, furious and seeking vengeance, lifted his sword to slay Ammon but fell dead before striking. Ammon's invincibility demonstrated the Lord's promise to spare him, and fear prevented the multitude from touching him or the fallen.

The people marveled at the cause of this extraordinary power and questioned its meaning. Divided opinions emerged, with some believing Ammon was the Great Spirit or sent by the Great Spirit. Some considered Ammon a monster sent by the Nephites to inflict suffering. Others believed the affliction was due to the Great Spirit, punishing them for their iniquities, as the Great Spirit had done to the Lamanites.

The contention intensified, and a woman servant named Abish, who had previously been converted, appeared and witnessed the scene, realizing the power of God. Abish took the queen by the hand, and as soon as she touched her, the queen rose, exclaiming gratitude to Jesus for saving her from hell. The queen, filled with joy, clasped her hands and uttered words of praise. She then helped King Lamoni, who also stood on his feet.

King Lamoni, witnessing the contention, rebuked the people and taught them the words he had learned from Ammon. Many believed and were converted to the Lord. Some refused to listen and went their own way.

Ammon, along with all the servants of Lamoni, administered to the people, declaring that their hearts had changed, and they no longer desired to do evil. Many declared seeing angels and conversing with them, testifying of God's righteousness.

Those who believed were baptized, forming a righteous people, and establishing a church among them. The Lord's work commenced among the Lamanites, as His Spirit was poured out upon them. It revealed that His arm was extended to all who would repent and believe in His name.

Chapter Twenty.

After establishing a church in the land, King Lamoni requested that Ammon accompany him to the land of Nephi to introduce him to his father. The voice of the Lord spoke to Ammon, advising him not to go to the land of Nephi as the king would seek his life. Instead, he was instructed to go to the land of Middoni, where his brothers Aaron, Muloki, and Ammah were imprisoned.

Upon hearing this, Ammon informed Lamoni of his brothers' plight, expressing his intent to deliver them. Lamoni acknowledged Ammon's capabilities in the strength of the Lord and offered to accompany him to Middoni, where he had a friendly relationship with King Antiomno. Lamoni planned to persuade the king to release Ammon's brothers from prison. Lamoni questioned how Ammon knew about his brothers' imprisonment. Ammon revealed that God had informed him of the situation, instructing him to go and deliver his brothers. Upon hearing this, Lamoni prepared his horses and chariots for the journey to Middoni, determined to plead with the king for the release of Ammon's brothers. As Ammon and Lamoni traveled, they encountered Lamoni's father, the king over all the land, who questioned why they hadn't attended the recent feast. He also expressed skepticism about Ammon, referring to him as a Nephite and the child of a liar.

Lamoni explained their destination, fearing to offend his father, and detailed his reasons for delaying his visit during the feast. Lamoni's father reacted with anger, accusing the Nephites of being robbers and deceivers seeking to exploit them. Commanded by his father, Lamoni was told to slay Ammon with a sword and return with him to the land of Ishmael. Defying his father's command, Lamoni declared that he would not harm Ammon and insisted on going to Middoni to release Ammon's brothers, acknowledging their righteousness as just men and holy prophets of the true God.

Lamoni explained the situation to his father, who became furious, accusing Lamoni of aiding the Nephites. Lamoni's father ordered him to slay Ammon, considering the Nephites as sons of a liar who had robbed their fathers. Unwilling to harm Ammon, Lamoni refused his father's command to slay him but insisted on going to Middoni. Lamoni's father, enraged, drew his sword to smite his son. Ammon intervened, pleading for Lamoni's life. Ammon assured Lamoni's father that it would be better for him to fall than Lamoni, who had repented of his sins. Encouraging forbearance, Ammon emphasized the consequences of shedding innocent blood and the potential loss of the father's soul. Despite Ammon's words, Lamoni's father was initially determined to slay him, believing Ammon had sought to destroy his son.

As he raised his hand to strike Ammon, Ammon withstood his blows and incapacitated his arm. Realizing Ammon's power, the king began pleading with him to spare his life.

Ammon, raising his sword, demanded that the king grant freedom to Ammon's brothers in exchange for sparing his life. Fearing for his life, the king agreed to Ammon's terms, offering to grant anything he desired, even half of the kingdom. Ammon, seeing the king's change of heart, specified that he would spare the king's life only if his brothers were released and Lamoni retained his kingdom.

Agreeing to Ammon's conditions, the king rejoiced at the prospect of sparing his life.

Grateful for his life, the king observed Ammon's lack of desire to harm him and marveled at the love Ammon had for his son Lamoni. Pleased with Ammon's desires, the king granted that Lamoni would retain his kingdom indefinitely, and the king would no longer govern him. Additionally, the king offered that Ammon and his brothers could come to him in his kingdom, as he greatly desired to see them.

Ammon and Lamoni continued their journey to the land of Middoni. Lamoni found favor with the king of Middoni, leading to the release of Ammon's brothers from prison. Upon meeting his brothers, Ammon was deeply sorrowful as they were naked, their skins worn from being bound with strong cords, and having endured hunger, thirst, and various afflictions. Despite their sufferings, they remained patient. Ammon's brothers had fallen into the hands of a more hardened and stiff-necked people, who rejected their message. They were cast out, smitten, driven from house to house, and ultimately imprisoned in Middoni.

Lamoni and Ammon played a crucial role in delivering them from prison, bringing an end to their ordeal.

A record of the proclamation of Aaron, Muloki, and their fellow missionaries to the Lamanites. (Chapters 21-25)

Chapter Twenty-one.

When Ammon and his companions separated on the borders of the Lamanite land, Aaron embarked on a journey towards a city known as Jerusalem by the Lamanites, a name derived from their fathers' homeland. This city was situated near the borders of Mormon. The Lamanites, Amalekites, and Amulonites had collectively constructed a significant city referred to as Jerusalem. The Lamanites were already a hardened people, but the Amalekites and Amulonites, being even more unyielding, influenced the Lamanites to further harden their hearts and intensify their wickedness and abominations.

Aaron entered the city of Jerusalem and initially began preaching to the Amalekites in their synagogues, which were constructed in the fashion of the Nehors. Many Amalekites and Amulonites adhered to the Nehor ideology. As Aaron spoke to the people in one of their synagogues, an Amalekite challenged him, questioning the legitimacy of his testimony and inquiring if he had seen an angel. The Amalekite contended that his people were as righteous as the Nephites and questioned Aaron's ability to discern their thoughts and intentions. The man accused Aaron of falsely claiming that they needed to repent, challenging the idea that they were an unrighteous people. He argued that they had built sanctuaries and gathered for worship, expressing their belief in God's salvation for all.

Aaron asked the man if he believed in the Son of God coming to redeem mankind from their sins. The man rejected Aaron's teachings, dismissing them as foolish traditions, and questioned Aaron's knowledge of future events or the understanding possessed by their fathers.

Aaron commenced explaining the scriptures to them, focusing on the coming of Christ, the resurrection of the dead, and the necessity of Christ's death and atonement for redemption. The people became angry, mocked Aaron, and refused to hear his words.

Aaron left the synagogue and went to a village called Ani-Anti, where he found Muloki and Ammah preaching. They faced opposition and contention from many as they declared the word. Witnessing the people's hardened hearts, Aaron, Muloki, and Ammah moved on to the land of Middoni, where they preached to many, but only a few believed.

Aaron and some of his brethren were imprisoned, while the rest fled the land of Middoni. Those imprisoned suffered, but they were eventually delivered by Lamoni and Ammon, who provided them with sustenance and clothing. The missionaries resumed preaching, guided by the Spirit, and began converting many Lamanites, challenging their erroneous traditions. They preached in synagogues and assemblies of the Amalekites and Lamanites wherever they were permitted. The Lord blessed their efforts, leading many to the truth and convincing them of their sins and incorrect traditions.

Ammon and Lamoni returned to the land of Ishmael, their inheritance. King Lamoni refused to let Ammon serve him, causing synagogues to be built in the land of Ishmael, where the people assembled. Lamoni rejoiced over them and taught them many things, emphasizing their freedom from his father's oppression. He declared that they were a free people, and his father had granted him reign over the land of Ishmael. Ammon preached to the people of King Lamoni, teaching them about righteousness, exhorting them diligently, and instilling zeal for keeping the commandments of God.

Chapter Twenty-two.

While Ammon continued tutoring the people of Lamoni, let's revisit the narrative of Aaron and his brethren. After departing from the land of Middoni, Aaron, guided by the Spirit, journeyed to the land of Nephi, specifically to the king's house, who ruled over all the land except Ishmael, and who happened to be Lamoni's father. Aaron, accompanied by his brethren, entered the king's palace, bowed before him, and declared their identity as the brethren of Ammon, the one whom the king had delivered from prison. Expressing gratitude, Aaron offered to be the king's servants, but the king, refusing to make them slaves, insisted they administer unto him. Intrigued by Ammon's generosity, the king inquired about the absence of Ammon and the reason for his not coming from Middoni. Aaron explained that the Spirit of the Lord had directed Ammon to the land of Ishmael to instruct the people there.

Perplexed, the king questioned them about the Spirit of the Lord and Ammon's message regarding repentance and salvation. Aaron engaged the king, asking if he believed in God. The king acknowledged that the Amalekites believed in God and had built sanctuaries for worship. He expressed readiness to believe if Aaron affirmed the existence of God.

Rejoicing at the king's response, Aaron confirmed the reality of God, describing Him as the Great Spirit who created everything in heaven and earth. The king inquired whether this Great Spirit was the same who led their fathers out of Jerusalem, and Aaron affirmed it. Aaron expounded on the creation, reading scriptures from the time of Adam. He detailed the fall of man, their carnal state, the plan of redemption through Christ, and the necessity of faith and repentance.

After this exposition, the king asked how he could obtain eternal life and be born of God, desiring to rid himself of wickedness and receive God's Spirit for lasting joy.

Aaron instructed the king to bow down before God, repent of sins, and call on God's name in faith.

Upon hearing this, the king prostrated himself, crying out for God to make Himself known, willing to give up all sins for knowledge, resurrection, and salvation.

When the king collapsed, appearing as if dead, his servants reported the incident to the queen. Enraged, she commanded the king's servants to slay Aaron and his brethren. The servants, recognizing Aaron's might, refused, fearing they would fall before him. The queen, seeing their fear, also became afraid, commanding her servants to call the people and slay Aaron and his brethren.

To prevent a disturbance, Aaron raised the king, who stood before the queen and servants. Witnessing this, they marveled, and the king ministered to them.

Despite murmurs among the people, the king pacified them, and Aaron, with his brethren, stood before the multitude to preach.

The king issued a proclamation throughout his land, from the east to the west sea, and from the land of Zarahemla to the borders of Manti, dividing the Lamanites and Nephites.

The Nephites strategically occupied the land Bountiful, hemming in the Lamanites on the south to prevent their encroachment on the north. The wisdom of the Nephites ensured that the Lamanites had possession only in the land of Nephi and the surrounding wilderness.

Now, having addressed these aspects, let's return to the account of Ammon, Aaron, Omner, Himni, and their brethren.

Chapter Twenty-three.

The king of the Lamanites issued a proclamation throughout his kingdom, declaring that Ammon, Aaron, Omner, Himni, and their brethren, who preached the word of God, were not to be harmed. The decree specified that they should not be bound, imprisoned, spat upon, smitten, expelled from synagogues, scourged, or stoned. Instead, they were to have free access to houses, temples, and sanctuaries. The king's conversion to the Lord prompted this decree, aimed at ensuring the unhindered spread of the word of God. The proclamation sought to convince the people to reject the wicked traditions of their fathers, emphasizing brotherhood and discouraging murder, plundering, stealing, adultery, and all forms of wickedness.

Responding to the king's proclamation, Aaron and his brethren traveled from city to city, establishing churches and consecrating priests and teachers among the Lamanites. This initiative resulted in great success, with thousands embracing the knowledge of the Lord and adopting Nephite traditions, learning their records and prophecies.

Through the spirit of revelation, prophecy, and the miraculous power of God working in them, those who believed in Ammon's preaching remained steadfast, never falling away. They became a righteous people, abandoning rebellion and refraining from fighting against God or their brethren.

The cities of the Lamanites that experienced conversion included those in Ishmael, Middoni, Nephi, Shilom, Shemlon, Lemuel, and Shimnilom. All these cities, inhabited exclusively by Lamanites, witnessed a collective laying down of weapons and a genuine turning to the Lord. Notably, the Amalekites and Amulonites, with the exception of one individual, resisted conversion and continued to harden their hearts, influencing other Lamanite communities in the process.

To distinguish themselves from their unconverted brethren, the king and the converted Lamanites sought a name. Consulting with Aaron and their priests, they chose the name Anti-Nephi-Lehies, discarding the designation of Lamanites.

Becoming industrious and fostering friendly relations with the Nephites, the Anti-Nephi-Lehies initiated correspondence, experiencing relief from the curse of God that had previously afflicted them.

Chapter Twenty-four.

The Amalekites, Amulonites, and certain unconverted Lamanites in various regions—Amulon, Helam, Jerusalem, and the surrounding lands—were incited by the Amalekites and Amulonites to anger against their brethren. This animosity escalated to rebellion against their king, rejecting his rule and arming themselves against the people of Anti-Nephi-Lehi.

Witnessing the Lamanites' preparations for war against their brethren, Ammon and his companions, along with those who had joined them, journeyed to the land of Midian. There, they convened with Lamoni and his brother Anti-Nephi-Lehi to discuss how to defend themselves against the impending Lamanite threat.

The converted people, unwavering in their commitment to nonviolence, refused to take up arms or make war preparations, as directed by their king. He expressed gratitude to God for sending the Nephite brethren to preach and enlighten them, fostering repentance and forgiveness through the merits of Christ's Atonement.

Acknowledging God's forgiveness and mercy, the king urged his brethren not to stain their swords with blood again. Instead, he proposed hiding their swords away, maintaining them as a testimony of their commitment to peace and avoiding future bloodshed.

After the king's speech, the people buried their swords and weapons as a testimony to God and men, vowing never to use them for bloodshed again. They made a covenant with God, pledging to give up their lives rather than shed their brethren's blood and to share rather than take away. Additionally, they committed to labor diligently rather than live in idleness.

The Lamanites, unaware of the converted people's commitment to peace, prepared for war, intending to replace the king and eradicate the Anti-Nephi-Lehies. When the Lamanites arrived, the converted people, in a posture of humility and prayer, prostrated themselves before the attackers.

Without resistance, the Lamanites began slaying the people of Anti-Nephi-Lehi. A thousand and five were slain, and those who perished were considered blessed, having gone to dwell with God.

Witnessing the converted people's unwavering commitment to nonviolence and their willingness to die without resistance, the Lamanites ceased slaying them. Many Lamanites, moved by repentance for their actions, threw down their weapons and refused to take them up again. The people of God gained more followers than the number slain that day, and the slain were considered righteous, having relied on the mercies of those who took up arms against them.

Among the Lamanites who slew the Anti-Nephi-Lehies, the majority were Amalekites, Amulonites, and followers of the Nehor order. In contrast, those who joined the people of the Lord were descendants of Laman and Lemuel and were not Amalekites, Amulonites, or of the order of Nehor.

This sequence of events demonstrated that once a people, having been enlightened by the Spirit of God, fall into sin and transgression, their subsequent state becomes more hardened and worse than if they had never known the truths of righteousness.

Chapter Twenty-five.

The Lamanites, angered by the killing of their brethren, swore vengeance against the Nephites. However, they refrained from attacking the people of Anti-Nephi-Lehi. Instead, they mobilized their armies and invaded the borders of the land of Zarahemla, where they decimated the inhabitants of Ammonihah in multiple battles against the Nephites.

Most of the seed of Amulon, who were priests of Noah, were among the slain Lamanites, with the survivors fleeing to the east wilderness. Those who remained in power over the Lamanites, influenced by the fleeing leaders, caused many Lamanites to perish by fire due to their beliefs. Despite facing loss and afflictions, many Lamanites in the wilderness began to disbelieve their fathers' traditions and embrace the teachings of Aaron and his brethren. They turned to the Lord, acknowledging the great power granted to the Nephites, resulting in numerous conversions.

The martyrdom of those who believed in the teachings brought about contention in the wilderness, leading the Lamanites to hunt down and slay the seed of Amulon. The fleeing group, pursued by the Lamanites, sought refuge in the east wilderness.

Unable to overpower the Nephites, the Lamanites returned to their own land. Some of them, recognizing the truth of the gospel, migrated to the lands of Ishmael and Nephi, joining the people of God—Anti-Nephi-Lehi. They, too, buried their weapons and became a righteous people, following the ways of the Lord, observing commandments, and keeping the law of Moses, considering it a type of Christ's coming.

While understanding that salvation did not come through the law of Moses, they retained it to strengthen their faith in Christ, looking forward to His coming. Their hope for eternal salvation was grounded in faith, relying on the spirit of prophecy that foretold future events.

Ammon, Aaron, Omner, Himni, and their brethren rejoiced greatly at their success among the Lamanites. They acknowledged the Lord's answers to their prayers and witnessed the fulfillment of His word in every detail.

Chapter Twenty-six.

Ammon addressed his brethren with words of joy, marveling at the blessings granted to them by God. He reflected on the immense contrast between their humble beginnings in Zarahemla and the remarkable outcomes they had witnessed among the Lamanites. Ammon challenged his brethren to recognize and appreciate the great blessings bestowed upon them. He emphasized the transformative power they had witnessed among the Lamanites, once dwelling in spiritual darkness but now brought to the marvelous light of God through their efforts. Ammon credited their role as instruments in God's hands for the success of this great work, with thousands of Lamanites rejoicing and being brought into God's fold.

He acknowledged their diligent efforts, comparing them to reaping a ripe field. The Lamanites they had converted would not be vulnerable to the storms of the last day, and Ammon expressed confidence that they were under the protection of the Lord of the harvest.

Ammon offered praise and thanks to God, recognizing His righteousness and everlasting work.

When Aaron suggested that Ammon's joy might lead to boasting, Ammon clarified that he did not boast in his own strength but rejoiced in God. He acknowledged his weaknesses and declared his intent to boast in God's strength, having witnessed mighty miracles and the conversion of thousands.

Ammon marveled at the thousands who were freed from the pains of hell, praising God for the power of His word within them. He declared their intention to glory in the Lord and rejoice in His great power, mercy, and long-suffering. He expressed the inadequacy of words to convey the depth of his feelings.

Ammon acknowledged God's mercy in rescuing them from their sinful state and preventing them from being consigned to destruction. He explained that knowledge of these things is reserved for the penitent, those who repent, exercise faith, bring forth good works, and pray continually.

Despite facing adversity, Ammon highlighted their commitment to teaching the Lamanites, even entering their houses, streets, hills, temples, and synagogues. They endured persecution, stoning, imprisonment, and miraculously escaped, all with the hope of saving souls.

Ammon rejoiced in witnessing the fruits of their labors, seeing the sincerity and love of the converted Lamanites towards their brethren and themselves. Notably, the Lamanites, out of love for their brethren, had buried their weapons of war, a demonstration of their commitment to peace.

Ammon asserted that they had unparalleled reasons to rejoice, given the magnitude of the changes witnessed among the Lamanites. He attributed their joy to God's limitless power, wisdom, understanding, and merciful nature.

Ammon concluded by expressing gratitude for God's mindfulness of all people, emphasizing His mercy and the overarching theme of joy and thanksgiving.

Chapter Twenty-seven.

After the Lamanites failed to destroy the Nephites and returned to the land of Nephi, the Amalekites, fueled by anger over their loss, incited violence against the people of Anti-Nephi-Lehi. Despite facing destruction, the people of Anti-Nephi-Lehi, out of refusal to take up arms, allowed themselves to be slain by their enemies.

Witnessing the devastation among their beloved brethren, Ammon and his companions, who were regarded as angels sent by God, felt deep compassion. They proposed gathering the people of the Lord and seeking refuge in the land of Zarahemla, fearing further destruction.

The king hesitated due to the fear of retribution from the Nephites for their past sins. Ammon, however, suggested relying on the mercies of their brethren in Zarahemla, citing the prohibition of slavery among them.

Ammon sought guidance from the Lord, who instructed him to lead the people out of the land to avoid the influence of the Amalekites and Lamanites stirred by Satan. The Lord promised preservation and blessings for the people.

Ammon shared the divine message with the king, and they departed, gathering their people and herds. Crossing the wilderness between Nephi and Zarahemla, they neared the borders of the land.

As they approached Zarahemla, they encountered Alma, a joyous meeting that overwhelmed Ammon with intense joy, causing him to fall to the earth. This joy was a unique experience, attainable only by those who are truly penitent and humbly seek happiness.

Alma escorted his brethren to Zarahemla, reporting their experiences to the chief judge. A proclamation sought the voice of the people regarding admitting the people of Anti-Nephi-Lehi into the land. The people decided to give up the land of Jershon as an inheritance for the people of Anti-Nephi-Lehi. They pledged to protect them with their armies, recognizing the people's reluctance to take up arms due to their past sins and repentance. Ammon returned to inform his people, bringing joy.

The people of Anti-Nephi-Lehi then entered the land of Jershon, becoming known as the people of Ammon, and were integrated into the Nephite society.

Distinguished by their zeal for God and men, the people of Ammon remained honest, upright, and firm in their faith in Christ. They abhorred shedding their brethren's blood, and death held no terror for them due to their hope in Christ's victory over it.

Despite facing agonizing deaths inflicted by their brethren, the people of Ammon refused to take up arms. Their unwavering commitment and love for the Lord made them a zealous and beloved people, highly favored by God.

Chapter Twenty-eight.

After the people of Ammon settled in the land of Jershon and a church was established there, Nephite armies surrounded the area, extending to the borders of Zarahemla. The Lamanite armies had pursued their brethren into the wilderness, leading to an unprecedented battle. Tens of thousands of Lamanites were slain and scattered, and despite a considerable slaughter among the Nephites, the Lamanites were ultimately driven away, allowing the people of Nephi to return to their land.

This marked a time of profound mourning and lamentation throughout the land, with widows grieving for their husbands, fathers mourning for their sons, daughters mourning for their brothers, and brothers mourning for their fathers. The entire populace was united in mourning for their kindred who had perished.

It was undeniably a sorrowful day, characterized by solemnity, fasting, and prayer.

Thus concludes the fifteenth year of the judges' reign over the people of Nephi.

The account of Ammon and his brethren, detailing their experiences in the land of Nephi, their sufferings, sorrows, afflictions, and indescribable joy, along with the reception and safety of the brethren in the land of Jershon, is recorded. May the Lord, the Redeemer of all humanity, bless their souls forever.

This record also captures the wars and conflicts among the Nephites, as well as those between the Nephites and Lamanites.

The fifteenth year of the judges ends.

From the first to the fifteenth year, the destruction of many thousands of lives has unfolded, resulting in a horrifying scene of bloodshed. Countless bodies lie low in the earth, forming moldering heaps on its surface. Many thousands mourn the loss of their kindred, as they fear, in accordance with the Lord's promises, that their loved ones are consigned to a state of endless woe. On the other hand, many thousands rejoice and exult, confident in the hope and assurance, per the promises of the Lord, that their departed ones are elevated to dwell at the right hand of God, experiencing eternal happiness.

This starkly illustrates the profound inequality among humanity due to sin, transgression, and the devil's power, executed through cunning schemes designed to ensnare human hearts. There is an urgent call for diligence in laboring in the vineyards of the Lord, emphasizing the dual nature of human experience—sorrow arising from death and destruction, and joy emanating from the light of Christ leading to life.

Chapter Twenty-nine.

Alma speaks: How I wish I were an angel, fulfilling the desire of my heart to go forth and proclaim repentance with the trumpet of God, a voice capable of shaking the earth. I long to cry out with thunderous resonance, declaring repentance and the plan of redemption to every soul. My earnest plea is that they turn to our God, sparing the earth from further sorrow. I envision declaring, with a voice as powerful as thunder, the urgent call to repentance and the intricacies of redemption, urging everyone to turn to our God. My purpose would be to alleviate sorrow from the entire face of the earth. Yet, I acknowledge my humanity and recognize the sin in my wish. I should find contentment in what the Lord has assigned to me. It is not fitting for me to disturb the firm decree of a just God with my desires. I understand that He grants individuals according to their desires, whether leading to life or death. He decrees unalterable outcomes based on human will, be it for salvation or destruction. I am aware that the knowledge of good and evil comes to all, and those unaware are blameless. Those who discern good

and evil receive outcomes according to their desires—be it good or evil, life or death, joy or remorse of conscience.

Knowing these truths, why should I desire more than to fulfill the work assigned to me? Why yearn to be an angel, able to speak to all corners of the earth? The Lord allows all nations, each in its own language, to teach His word wisely, as He deems appropriate. Therefore, the Lord counsels with wisdom, adhering to what is just and true. I know the Lord's command for me, and I take pride in it. My glory lies not in myself but in what the Lord has commanded. This is my glory—that I may, perhaps, be an instrument in God's hands to lead someone to repentance, bringing me great joy.

When I witness many of my brethren truly penitent, turning to the Lord their God, my soul is filled with joy. I recall the Lord's actions on my behalf and remember His merciful intervention. I also remember the captivity of my fathers, acknowledging that the Lord delivered them from bondage and, through this, established His church—the God of Abraham, Isaac, and Jacob. This same God established His church among them. He called me through a holy calling to preach His word to this people, and He has blessed me with much success, bringing me full joy. My joy is not solitary, for I delight even more in the success of my brethren who have gone to the land of Nephi. They have toiled exceedingly and produced abundant fruit. How immense shall be their reward!

When I contemplate the success of my brethren, my joy overwhelms me, almost separating my soul from my body, so profound is my happiness. May God grant these brethren, and all the fruit of their labors, the privilege to sit down in the kingdom of God, praising Him forever. May this be realized according to my words. Amen.

Chapter Thirty.

After the people of Ammon settled in the land of Jershon and the Lamanites were driven out and buried by the locals, there ensued a period of peace. The dead were not counted due to their vast numbers. Following the interment and a time of fasting, mourning, and prayer in the sixteenth year of the judges' reign over the Nephite people, continuous peace prevailed throughout the land. The people adhered strictly to keeping the commandments and ordinances of God according to the law of Moses, maintaining peace through the sixteenth year of the judges' rule.

As the seventeenth year commenced, uninterrupted peace persisted. However, toward the end of the seventeenth year, an Anti-Christ figure, named Korihor, entered Zarahemla. He began preaching against the prophecies foretelling the coming of Christ. His beliefs were allowed, as it went against God's command for laws to be established that would create inequality among people. There was no law against belief, but a man was punished for crimes such as murder, robbery, theft, and adultery. The law required judgment based on crimes committed, ensuring equality for all.

Korihor began preaching that there would be no Christ, undermining the beliefs in prophecies passed down by holy prophets. He accused the people of being bound by foolish and vain hopes, questioning their faith in Christ. Korihor argued that prophecies were foolish traditions, claiming that no one could know future events. He contended that the people's belief in the remission of sins was a result of frenzied minds influenced by their fathers' traditions.

Korihor claimed that there was no atonement for sins, asserting that everyone prospered or suffered based on their abilities and actions. He preached against the idea of an afterlife, claiming that death marked the end of existence.

Korihor also went to the land of Jershon, but the people there were wiser than many Nephites. They bound him and took him before Ammon, a high priest. Ammon had Korihor removed from the

land. Korihor then went to the land of Gideon but faced little success. He was bound and presented before the high priest and chief judge.

The high priest, named Giddonah, questioned Korihor, asking why he perverted the ways of the Lord and spoke against prophecies. Korihor replied that he did not teach the foolish traditions of their fathers or impose the ordinances of ancient priests on the people to keep them in ignorance.

Korihor argued that the people were not truly free, asserting that they were in bondage to traditions and false beliefs. He rejected the idea of inherited guilt and challenged the certainty of ancient prophecies and the coming of Christ. He denied the certainty of Christ's coming and rejected the notion that Christ would be sacrificed for the sins of the world.

Korihor accused the leaders of leading the people astray with their traditions, suppressing their rights and privileges. He condemned the priests for promoting belief in an unseen and unknown God, manipulating the people through traditions, dreams, whims, visions, and pretended mysteries.

When the high priest and chief judge saw Korihor's hardened heart and his willingness to revile against God, they bound him, delivered him to the officers, and sent him to Zarahemla to be presented before Alma, the chief judge and governor of the land.

When brought before Alma and the chief judge, Korihor continued in the same blasphemous manner as he did in the land of Gideon, reviling and speaking against the priests and teachers. He accused them of leading the people astray with the silly traditions of their fathers for their own gain. Korihor used great swelling words to accuse the priests and teachers before Alma, claiming that they exploited the people's labors.

Alma responded, asserting that neither he nor his brethren took advantage of the people's labors. He explained that he had worked with his own hands for support since the beginning of the judges' reign, despite extensive travels to declare God's word. Despite many labors in the church, Alma and his brethren had never received any gain, except in the judgment-seat, and even then, it was according to the law. Alma questioned why they would labor in the church if not for the purpose of declaring the truth and rejoicing in the joy of their brethren. He challenged Korihor's accusation that they preached for gain, pointing out that they received no profit.

Alma questioned whether Korihor believed they deceived the people. Korihor affirmed this.

Alma then asked if Korihor believed in God. Korihor answered no. Alma continued, asking if he would deny the existence of God and Christ. Alma affirmed his knowledge of God's existence and the coming of Christ.

Alma challenged Korihor to provide evidence for the non-existence of God or the non-coming of Christ, stating that he had all things as a testimony. He emphasized that both sides had evidence to support their beliefs and questioned whether Korihor believed in the truth.

Alma accused Korihor of being possessed by a lying spirit, having rejected the Spirit of God, and being manipulated by the devil. Korihor responded by requesting a sign to convince him of God's existence and power. Alma argued against further signs, citing the testimony of brethren, holy prophets, scriptures, and the evidence in the world around them. He rebuked Korihor for leading the people away from belief in God and challenged him to deny against all the witnesses.

Alma expressed grief over Korihor's hardened heart, stating that it was better for his soul to be lost than to lead many souls to destruction. Alma warned that if Korihor denied again, God would smite him, making him dumb and preventing him from deceiving the people. Korihor clarified that he did not deny the existence of God but claimed not to believe.

Alma pronounced that Korihor would be struck dumb as a sign, and it happened immediately.

As Korihor was struck dumb, the chief judge wrote to him, asking if he was convinced of God's power and whether he desired Alma to afflict others to prove the sign. Korihor wrote, acknowledging his dumbness and realizing that only the power of God could bring it upon him.

He confessed that he always knew there was a God but was deceived by the devil, who appeared as an angel and taught him lies. Korihor explained that he taught the devil's words, pleasing to the carnal mind, and brought a curse upon himself.

Recognizing his error, Korihor begged Alma to pray for the curse to be lifted. Alma, however, foresaw that if the curse were removed, Korihor would again lead people astray. Thus, Alma left the matter to the Lord's will.

The curse remained, and Korihor was cast out, going from house to house, begging for food. The news of Korihor's fate spread, and the chief judge proclaimed to those who had believed in Korihor's words that they must repent to avoid similar judgments. Convinced of Korihor's wickedness, the people repented, putting an end to the iniquity associated with his teachings.

Korihor continued to beg for food. As he went among the Zoramites, a people who had separated from the Nephites, he was attacked, trampled, and killed. This served as a lesson on the consequences of perverting the ways of the Lord, emphasizing that the devil does not support his followers but leads them to destruction in the end.

Chapter Thirty-one.

After the downfall of Korihor, Alma received news that the Zoramites were distorting the ways of the Lord. Zoram, their leader, was leading them to worship dumb idols, causing Alma's heart to be sickened by the people's iniquity. Iniquity among his people greatly saddened Alma, especially the separation of the Zoramites from the Nephites.

The Zoramites had gathered in a land called Antionum, east of Zarahemla, bordering the seashore and south of Jershon, near the Lamanite-filled wilderness. The Nephites feared the Zoramites might form an alliance with the Lamanites, resulting in great loss.

Recognizing the power of the word of God to lead people to righteousness, Alma decided to try preaching to the Zoramites. He took Ammon, Aaron, Omner, Amulek, Zeezrom, and two of his sons, leaving Himni in the church in Zarahemla.

Among the Zoramites, they encountered dissenters from the Nephites who had fallen into serious errors, neglecting God's commandments, the law of Moses, and the church performances, including prayer and supplication. Due to these deviations from the Lord's ways, Alma and his brethren went to preach to the Zoramites.

To their astonishment, the Zoramites had built synagogues where they worshipped in a unique manner, standing on a high platform, offering prayers expressing gratitude for being chosen by God and rejecting belief in Christ.

The Zoramites prayed in this manner: Holy, holy God, we acknowledge your divinity and holiness. We believe you were a spirit, are a spirit, and will be a spirit forever. Holy God, we believe you have set us apart from our brethren. We reject the traditions passed down to them through the immaturity of their ancestors. Instead, we believe you have chosen us as your holy children and revealed that there will be no Christ. You remain unchanged throughout time, and you have elected us for salvation while those around us are chosen for your wrath and hell. We express gratitude for this holiness, O God, and thank you for choosing us. We rejoice that we are not led astray by the foolish

traditions of our brethren, which bind them to a belief in Christ, leading their hearts far from you, our God. Once again, we express gratitude, O God, for being a chosen and holy people. Amen.

After hearing these prayers, Alma, his brethren, and his sons were astonished beyond measure. Every man went forth and offered the exact same prayers.

They named the place Rameumptom, which translates to the holy stand. From this stand, each person offered the same prayer to God, expressing thanks for being chosen by Him, not led astray by the traditions of their brethren, and keeping their hearts from believing in unknown future events.

After offering thanks in this manner, the people returned to their homes, refraining from speaking of their God until they assembled again at the holy stand to offer thanks in their customary way.

Alma observed their wickedness, their obsession with wealth, silver, gold, and their prideful boasting. Overwhelmed with sorrow, Alma lifted his voice to heaven, lamenting the existence of such gross wickedness among the people. Despite their vain material possessions, the Zoramites claimed to be a chosen people, thanking God for their supposed superiority. Alma prayed for strength to endure the afflictions caused by the people's iniquity, expressing deep sorrow for their condition. He sought divine comfort for himself, his fellow laborers, including his two sons, and success in bringing the Zoramites back to Christ.

After Alma prayed, he laid his hands upon his companions, and they were filled with the Holy Spirit. They separated, showing no concern for personal needs, relying on the Lord for sustenance. The Lord provided for them, ensuring they neither hungered nor thirsted, granting them strength and joy in Christ, all in accordance with Alma's faithful prayer.

Chapter Thirty-two.

They went out and commenced preaching the word of God to the people, entering their synagogues, houses, and even the streets. After much effort, they found success among the poor class, who had been expelled from the synagogues due to their coarse attire. These individuals were not allowed to worship in the synagogues, considered impure and deemed poor in both material possessions and spirit.

While Alma was teaching on the hill Onidah, a large crowd approached, consisting of those who had been mentioned earlier, the ones poor in heart due to their worldly poverty. Coming to Alma, the leader among them expressed their predicament. They were despised by all, particularly the priests, who had cast them out of the synagogues that they had labored hard to build with their own hands. Now, with nowhere to worship their God, they sought guidance.

Upon hearing this, Alma turned toward them, filled with joy, recognizing that their afflictions had humbled them, making them receptive to the word.

He addressed those who were truly penitent, saying: I see that you are lowly in heart; if so, you are blessed. Your brother has asked, What shall we do? We are cast out of our synagogues and cannot worship our God. I say to you, do you believe you can only worship God in your synagogues? Also, do you think you must worship God only once a week?

It is good that you are cast out of your synagogues; it fosters humility and wisdom. It's necessary for you to learn wisdom, and because of your poverty and being despised by your brethren, you are brought to a lowliness of heart, making you humble. Being compelled to be humble is a blessing, for it often leads to repentance. Whoever repents finds mercy, and those who endure to the end shall be saved.

I said earlier that because you were compelled to be humble, you were blessed. Do you not think those who humble themselves willingly because of the word are even more blessed? Yes, one who truly humbles oneself, repents of sins, and endures to the end is much more blessed than those compelled to be humble due to extreme poverty. Therefore, blessed are those who willingly humble themselves without compulsion. In other words, blessed is the one who believes in the word of God and is baptized without stubbornness of heart, without being forced to know the word before they will believe.

Many say: Show us a sign from heaven, and then we will know for sure; then we will believe. Is this faith? No, if a man knows something, he has no reason to believe; he knows it. How much more cursed is the one who knows the will of God and does not do it than the one who believes or has a reason to believe and falls into transgression? You must judge this matter. It is on one hand as it is on the other, and it shall be unto every man according to his work.

Concerning faith, remember that faith is not having a perfect knowledge of things. If you have faith, you hope for things unseen, yet true. God is merciful to all who believe in His name, and He desires that you believe, primarily on His word. He imparts His word through angels to both men and women. Moreover, even little children receive words many times, confounding the wise and learned.

Now, my beloved brethren, since you've wanted to know what to do in your affliction and expulsion, understand that I don't mean to judge you solely according to what is true. I don't imply that all of you have been forced to humble yourselves; I genuinely believe that some among you would humble themselves, regardless of circumstances.

As I mentioned about faith, it is not a perfect knowledge, just as my words are not known to be true at first, unto perfection. You can't know their certainty initially any more than faith is a perfect knowledge. If you awake and make an effort to experiment with my words, exercising even a particle of faith, or if you can only desire to believe, let that desire work in you until you believe in a way that you can make room for a portion of my words.

Let us compare the word to a seed. If you allow a seed to be planted in your heart and don't cast it out by unbelief, resisting the Spirit of the Lord, it will begin to swell within your breasts. When you feel these swelling motions, you'll say to yourself: This must be a good seed, for it begins to enlarge my soul and enlighten my understanding; it becomes delicious to me. Would this not increase your faith? Yes, it would, although it hasn't grown into a perfect knowledge. But as the seed swells, sprouts, and begins to grow, you will acknowledge that it is a good seed. It swells, sprouts, and grows, strengthening your faith, for you'll say: I know this is a good seed because it sprouts and begins to grow.

Is your knowledge now perfect? Yes, your knowledge is perfect in that aspect, but your faith is dormant because you know the word has swelled your souls. You also know it has sprouted, enlightening your understanding and expanding your mind.

Is this not real? Yes, because it is light. Everything that is light is good because it is discernible. Therefore, you must know that it is good. After tasting this light, is your knowledge now perfect?

I say to you, No, but don't set aside your faith, for you have only exercised your faith to plant the seed and try the experiment to determine if the seed is good. As the tree begins to grow, you will say: Let's nourish it carefully to let it take root and grow, bringing forth fruit. If you nourish it diligently, it will take root, grow, and bear fruit. Neglecting the tree and not caring for its nourishment will prevent it from taking root. When the sun's heat scorches it, lacking roots, it withers away, and you pluck it up and cast it out. This is not because the seed is not good, nor is it because the fruit would not be desirable. It is because your ground is barren, and you won't nourish the tree. Therefore, you

cannot have the fruit. Thus, if you do not nourish the word, looking forward with faith to the fruit, you can never partake of the fruit of the tree of life.

If you nourish the word, nourishing the tree as it begins to grow with faith, diligence, and patience, looking forward to the fruit, it shall take root and become a tree springing up to everlasting life. Due to your diligence, faith, patience, and long-suffering, as you wait for the tree to bear fruit, you shall reap the rewards of your faith.

My brethren, you shall enjoy the fruits of your faith, diligence, patience, and long-suffering as you partake of the precious, sweet, white, and pure fruit. You shall feast upon this fruit until you are filled and hunger and thirst no more.

Chapter Thirty-three.

After Alma had delivered these words, individuals approached him, seeking guidance on whether to believe in a singular God to attain the promised fruit. They inquired about how to sow the seed or word he spoke of, emphasizing its necessity in their hearts, and sought advice on initiating their faith.

Alma responded by addressing their belief that they couldn't worship their God due to being expelled from their synagogues. He asserted that this notion was a significant error, urging them to delve into the scriptures and correct any misunderstanding.

Alma prompted them to recall the teachings of Zenos, the ancient prophet, regarding prayer and worship. Quoting Zenos, Alma highlighted God's mercy, emphasizing instances where prayers were answered in the wilderness, during conflicts with enemies, and in personal spaces like fields and homes. He emphasized the merciful nature of God, recounting experiences of divine responsiveness in various settings, including private prayers. Alma underscored God's mercy when turning to one's house and closet for prayer, affirming that God hears the sincere cries of His children.

Alma acknowledged God's mercy in congregational settings and expressed gratitude for divine intervention in times of affliction. He continued to affirm God's mercy when individuals cry out to Him, stressing that God hears His children, not for the sake of men, but to respond to their genuine pleas. Alma acknowledged God's mercy amid congregational gatherings, highlighting the responsiveness to sincere cries. He recounted personal experiences of being cast out and despised, emphasizing God's anger towards enemies and swift retribution. Alma attributed God's mercy to the influence of His Son, expressing a commitment to continue seeking divine help in times of affliction.

Alma challenged them to believe the scriptures and asked if they accepted the words of Zenos about God turning away judgments because of His Son. Alma stressed the importance of believing the scriptures, particularly the testimony of Zenos regarding the intervention of God's Son. Alma questioned whether they had read the scriptures and challenged any disbelief in the Son of God, noting that Zenock also spoke on this matter. Alma expanded on the testimony, quoting Zenock, who spoke of God's anger with people due to their failure to comprehend His mercies. Alma presented Zenock as a second ancient prophet who testified about the Son of God, highlighting the tragic consequence of being stoned for his words.

Alma pointed out that multiple prophets, including Moses, spoke about the Son of God, citing instances like the raising of a serpent staff in the wilderness for healing. He emphasized that Moses and others were not the only ones testifying about the Son of God. Alma referred to the symbolic act of raising a staff in the wilderness, illustrating that those who looked lived, though many failed to

understand the deeper meaning. He explained that some could not grasp the significance due to hardened hearts, leading to their refusal to look and subsequent perishing.

Alma questioned whether, if healing could occur by merely casting one's eyes, they would choose to do so promptly or succumb to unbelief and slothfulness, resulting in their demise. Alma warned of impending woes if they chose unbelief and slothfulness, encouraging them to believe in the Son of God, who would redeem and atone for sins, and rise from the dead, leading to the final judgment.

Alma concluded by urging them to plant the word in their hearts, nourishing it with faith to make it grow into a tree of everlasting life. He expressed a hope that through the joy of the Son, their burdens would be lightened, emphasizing that they could achieve all this through their willingness. Amen.

Chapter Thirty-four.

After Alma had delivered these words to them, he sat down on the ground.

Following this, Amulek stood up and commenced teaching, stating: My brethren, it seems impossible that you are unaware of the teachings about the arrival of Christ. We have instructed you that He is the Son of God. I am confident that you received ample instruction on these matters before your separation from our group. You sought guidance from my dear brother regarding what to do in the face of your afflictions. He has already spoken to you, preparing your minds and encouraging faith and patience. He urged you to have enough faith to internalize the teachings, allowing you to test the goodness of the word.

We observed that the primary concern in your minds is whether the word is in the Son of God or if there will be no Christ. My brother has presented evidence in many instances, demonstrating that the word is in Christ for salvation. He invoked the words of Zenos and Zenock and appealed to Moses to substantiate the truth of these teachings. Now, I will personally testify that these things are true. I declare that I know Christ will come among humanity to bear the transgressions of His people and atone for the sins of the world, as spoken by the Lord God. An atonement is necessary according to the grand plan of the Eternal God. Without it, all of mankind would inevitably perish, as all are hardened, fallen, and lost. Only through the expedient atonement can redemption be achieved. There must be a great and final sacrifice, not of man, beast, or any bird—a sacrifice that is neither human nor finite but infinite and eternal.

No man can offer his own blood to atone for the sins of another. If a man commits murder, our just law does not take the life of his brother; instead, it requires the life of the murderer. Thus, only an infinite atonement can suffice for the sins of the world.

Therefore, a great and final sacrifice is necessary, after which there will be a cessation of bloodshed. The law of Moses will be completely fulfilled, every jot and tittle, with none passing away. This is the essence of the law, all pointing to that grand and final sacrifice—the Son of God, infinite and eternal.

Through this sacrifice, salvation will be brought to all who believe in His name, with the purpose of inspiring mercy that overcomes justice, leading to faith unto repentance. Mercy can satisfy justice, enveloping individuals in the arms of safety. Those who lack faith unto repentance are exposed to the full force of the demands of justice. The great and eternal plan of redemption is only realized by those who have faith unto repentance.

May God grant you, my brethren, the ability to exercise your faith unto repentance. Cry out to His holy name for mercy. Humble yourselves and persist in prayer in your fields, over your flocks, in

your homes—morning, mid-day, and evening. Cry out against the power of your enemies and against the devil, the enemy of righteousness. Cry out over your fields and flocks for prosperity. Yet, this is not all. Pour out your souls in your closets, secret places, and in the wilderness. And when you do not audibly cry unto the Lord, let your hearts be full, continually praying for your welfare and the welfare of those around you.

And now, my beloved brethren, do not assume that this is sufficient. After doing all these things, if you neglect the needy, naked, sick, and afflicted, and fail to share your substance with those in need, your prayers are in vain. You are like hypocrites who deny the faith. Therefore, if you choose to be uncharitable, you are as worthless as dross that refiners cast out and is trampled underfoot by men.

After receiving numerous witnesses and knowing that the holy scriptures affirm these truths, bring forth fruits of repentance. I urge you to no longer harden your hearts. Now is the time and the day of your salvation. Repent, and the great plan of redemption will immediately be realized for you.

Life is the time for men to prepare to meet God. As you have received many witnesses, do not procrastinate your repentance until the end. After this day of life, there can be no labor performed in the night of darkness. You cannot say, at that awful crisis, that you will repent and return to God. The same spirit that possesses your body at the time of death will have power in the eternal world. If you procrastinate repentance until death, you become subject to the spirit of the devil. The Spirit of the Lord withdraws, and the devil has complete power over you. This is the final state of the wicked, as the Lord does not dwell in unholy temples but in the hearts of the righteous. The righteous will sit down in His kingdom, and their garments will be made white through the blood of the Lamb.

Now, my beloved brethren, remember these things and work out your salvation with fear before God. Do not deny the coming of Christ, and do not resist the Holy Ghost. Receive it, take upon you the name of Christ, humble yourselves, and worship God in spirit and truth, wherever you may be. Live in daily thanksgiving for the numerous mercies and blessings bestowed upon you.

I also exhort you, my brethren, to be watchful in prayer continually, resisting the temptations of the devil. Do not let him overpower you, for he rewards no good thing. Have patience, bear all manner of afflictions, and do not revile against those who cast you out due to extreme poverty, lest you sin as they do. Have firm hope that one day you will rest from all your afflictions.

Chapter Thirty-five.

After Amulek concluded his speech, they withdrew from the crowd and entered the land of Jershon. Subsequently, the other brethren, having preached to the Zoramites, also joined them in the land of Jershon.

When the more influential Zoramites discussed the preached words, they grew angry because the message threatened their deceitful practices. Consequently, they rejected the teachings. They gathered people from across the land and consulted them about the preached words. The rulers, priests, and teachers concealed their intentions, secretly discerning the opinions of the people. After ascertaining the sentiments of the populace, those in favor of Alma and his brethren's words were expelled from the land. Many joined them in the land of Jershon. Alma and his brethren ministered to these exiles.

The Zoramites, angered by the people of Ammon in Jershon, had their wicked chief ruler demand the expulsion of those who had come from the Zoramite land. He issued numerous threats, but the people of Ammon, unafraid, welcomed the Zoramite poor, providing them with sustenance and

land. This act further infuriated the Zoramites, leading them to ally with the Lamanites, preparing for war against the people of Ammon and the Nephites. The Zoramites and Lamanites jointly readied for war against the people of Ammon and the Nephites.

The seventeenth year of the judges over the people of Nephi concluded in this manner.

The people of Ammon left Jershon for the land of Melek, making room for Nephite armies to contend with the Lamanites and Zoramites. Thus, the war between the Lamanites and Nephites began in the eighteenth year of the judges. A detailed account of their wars would be provided later.

Alma, Ammon, their brethren, and Alma's two sons returned to Zarahemla, having played a role in bringing repentance to many Zoramites. Those who repented were driven from their land but found inheritance in Jershon, where they armed themselves to defend against adversaries.

Grieved by the iniquity, wars, bloodshed, and contention among his people, Alma, who had proclaimed the word in every city, observed the hardening hearts and offense taken due to the strictness of the word. His heart was deeply sorrowful. Consequently, he gathered his sons to individually impart his charge concerning matters of righteousness. His commandments to them were recorded according to his own account.

The commandments of Alma to his son Helaman. Chapters 36-37.

Chapter Thirty-six.

Helaman, my son, attend to my words. I solemnly affirm to you that if you adhere to God's commandments, you will thrive in this land. I urge you to reflect on the captivity of our forefathers, just as I have done. They were in bondage, and only the God of Abraham, Isaac, and Jacob could deliver them. Indeed, He did rescue them in their times of affliction.

You are in your youth. I implore you to heed my words and learn from me. I am confident that those who place their trust in God will receive support in their trials, troubles, and afflictions, ultimately being lifted up on the last day. Do not think that I possess this knowledge on my own, not of worldly matters, but of spiritual insights, not from a carnal mind, but from God.

I tell you, if I had not been born of God, I would not have acquired this understanding. God, through His holy angel, revealed these truths to me, not because of any merit of my own. In my past, I associated with the sons of Mosiah, seeking to destroy the church of God. However, God sent His holy angel to intervene. The angel spoke to us with a voice like thunder, causing the earth to tremble beneath our feet. Stricken with fear, we all fell to the ground. The voice commanded me to arise, and as I did, I beheld the angel. He said: To evade self-destruction, cease your efforts to destroy the church of God.

I fell to the earth for three days and nights, unable to speak or use my limbs. The angel continued speaking, but I, consumed by fear upon hearing the words about self-destruction, fell silent. I endured eternal torment, my soul racked with the awareness of my sins. I remembered every sin and iniquity, tortured by the pains of hell. I saw that I had rebelled against God, violating His holy commandments. I had led many of His children to destruction, and my iniquities were so great that the thought of facing God horrified me. I wished to be banished, to cease to exist in both soul and body, avoiding the judgment of my deeds in God's presence.

I suffered the pains of a damned soul during those thirty-six hours. Amidst this torment, I recalled my father's prophecy about the coming of Jesus Christ, the Son of God, to atone for the world's sins. Clinging to this thought, I cried within: O Jesus, Son of God, have mercy on me, trapped in bitterness, surrounded by the everlasting chains of death. As I thought this, the memory of my pains vanished, and the harrowing recollection of my sins dissipated.

I beheld joy and a marvelous light, filling my soul with pleasure as intense as my earlier pain. I tell you, my son, there is nothing as bitter and exquisite as were my pains, and conversely, nothing as sweet and exquisite as my joy. I envisioned, as our father Lehi did, God seated on His throne, surrounded by countless angels singing and praising. My soul longed to be there. My limbs regained strength, and I stood before the people, declaring that I had been born of God.

Since then, I have tirelessly labored to bring souls to repentance, sharing the joy I experienced and leading them to be born of God, filled with the Holy Ghost. O my son, the Lord grants me great joy in the fruits of my labor. The knowledge imparted to me by His word has led many to be born of God, tasting the joy I have tasted, knowing these truths as I do. This knowledge is from God.

I have been supported in all kinds of trials, troubles, and afflictions. God has delivered me from prison, bonds, and death. I trust in Him, knowing He will continue to deliver me. I am confident that He will raise me up on the last day to dwell with Him in glory. I will praise Him eternally for bringing our fathers out of Egypt, swallowing the Egyptians in the Red Sea, and leading them to *The Promised Land*, delivering them from bondage and captivity repeatedly. He brought our fathers out of Jerusalem and, by His everlasting power, freed them from bondage and captivity up to the present day. I have always remembered their captivity, and you should too.

But, my son, this is not all. You should know that by keeping God's commandments, you will prosper in the land. Conversely, if you neglect His commandments, you will be cut off from His presence. This is according to His word.

Chapter Thirty-seven.

Now, my son Helaman, I instruct you to take the records that have been entrusted to me; Commanding you to maintain a record of this people as I have done on the plates of Nephi. Keep these things sacred, just as I have preserved them, for they serve a wise purpose. These brass plates contain engravings with the records of holy scriptures, including the genealogy of our forefathers from the beginning. It has been prophesied by our fathers that these records should be kept and passed down from generation to generation. The Lord's hand will preserve them until they are disseminated to every nation, kindred, tongue, and people, revealing the mysteries they contain. If they are kept, they must retain their brightness, and indeed, they will. This applies to all plates containing holy writ.

You may think this foolish, but I tell you that great things are brought to pass by small and simple things. Small means often confound the wise. The Lord God works through means to accomplish His great and eternal purposes. Even very small means confound the wise and bring about the salvation of many souls.

God's wisdom has dictated the preservation of these things. They have enlarged the memory of our people, convinced many of their errors, and led them to the knowledge of their God, resulting in the salvation of their souls. Without these records, Ammon and his brethren could not have persuaded so many Lamanites to reject the incorrect traditions of their fathers. These records and their words led them to repentance, bringing them to the knowledge of the Lord their God and to rejoice in Jesus Christ

their Redeemer. Perhaps these records will be instrumental in bringing thousands of Lamanites and Nephites, who are currently hardening their hearts in sin, to the knowledge of their Redeemer.

The full extent of these mysteries has not been revealed to me; therefore, I will refrain. It is enough to say that they are preserved for a wise purpose, known only to God, who counsels in wisdom over all His works. His paths are straight, and His course is an eternal round.

Remember, my son Helaman, how strict God's commandments are. He has declared: If you keep my commandments, you shall prosper in the land; but if you do not, you shall be cut off from His presence. Now, remember that God has entrusted you with these sacred things, kept and preserved for a wise purpose in Him, showcasing His power to future generations.

By the spirit of prophecy, I tell you that if you transgress God's commandments, these sacred things will be taken away from you by His power. You will be delivered up to Satan, who will sift you as chaff before the wind. However, if you keep God's commandments and handle these sacred things according to the Lord's instructions (for you must seek the Lord's guidance in all matters concerning them), no power of earth or hell can take them from you. God is powerful to fulfill all His words. He will fulfill all His promises to you, just as He has fulfilled promises made to our fathers. He promised to preserve these things for a wise purpose in Him, showing forth His power to future generations. One purpose has already been fulfilled, restoring many thousands of Lamanites to the knowledge of the truth. God has demonstrated His power in them and will continue to do so for future generations; therefore, they shall be preserved. I command you, my son Helaman, to be diligent in fulfilling all my words and to keep the commandments of God as written.

Now, let me speak to you about those twenty-four plates. Keep them so that the mysteries, works of darkness, secret works, murders, robberies, plunderings, and all wickedness and abominations of the destroyed people may be revealed to this generation. Also, preserve these interpreters. The Lord observed His people engaging in secret murders and abominations, so He said that unless they repented, they would be destroyed from the earth. The Lord prepared a stone for His servant Gazelem, shining forth in darkness to reveal the secret works, works of darkness, wickedness, and abominations of the people.

These interpreters were prepared to fulfill God's word, bringing to light all secret works and abominations to every nation that would possess the land. If the people did not repent, they would be destroyed, and their secrets and abominations would be revealed. This prophecy has been fulfilled, and the workers of darkness and secret combinations have been destroyed. Their secret abominations have been brought into the light.

I command you to retain all their oaths, covenants, agreements, signs, wonders, and secret plans of their abominations. Keep these from the people so that they do not fall into darkness and destruction. A curse is upon the land for all workers of darkness, and destruction will come upon them when they are fully ripe. I desire that this people may not be destroyed. Keep these secret plans from the people, revealing only their wickedness, murders, and abominations.

Teach the people to abhor such evils, and make it known that these people were destroyed because of their wickedness. They murdered all the Lord's prophets who came among them to declare their iniquities. The blood of these murdered prophets cried unto the Lord for vengeance, and God's judgments came upon these workers of darkness and secret combinations. Cursed be the land forever to those workers of darkness, even unto destruction, unless they repent before they are fully ripe.

Now, my son, remember my words. Do not trust those secret plans with this people, but teach them to hate sin and iniquity forever. Preach repentance and faith in the Lord Jesus Christ. Teach them

to be humble, meek, and lowly in heart, to withstand every temptation of the devil with their faith in the Lord Jesus Christ. Teach them never to grow weary of good works, and to be meek and lowly in heart. Such individuals will find rest to their souls.

O, my son, remember and learn wisdom in your youth. Keep the commandments of God, cry unto God for support in all your doings, and let all your actions be unto the Lord. Wherever you go, let it be in the Lord. Direct all your thoughts to the Lord, and let the affections of your heart be placed upon the Lord forever. Seek counsel from the Lord in all your doings, and He will guide you for good. When you lie down at night, do so unto the Lord, that He may watch over you as you sleep. When you rise in the morning, let your heart be full of thanks to God. If you do these things, you will be lifted up at the last day.

Now, my son, I have something to say about the object our fathers called a ball or director—our fathers called it Liahona, which is interpreted as a compass. The Lord prepared it. No man could replicate such a curious workmanship. It was designed to show our fathers the course to travel in the wilderness. It worked according to their faith in God. If they had faith that God could make the spindles point the way, it was done. They experienced this miracle and many others daily, wrought by the power of God. However, because these miracles were worked through small means, they were deemed marvelous by our fathers. When they became slothful and forgot to exercise their faith and diligence, the miracles ceased, and they did not progress in their journey. They tarried in the wilderness, deviating from a direct course, and suffered hunger and thirst due to their transgressions.

Now, my son, understand that these things have a spiritual significance. Just as our fathers' slothfulness regarding the compass hindered their prosperity, the same applies to spiritual matters. It is as easy to heed the word of Christ, which points to a straight course to eternal bliss, as it was for our fathers to heed the compass pointing to *The Promised Land*. The principle holds true: Just as the compass brought our fathers to *The Promised Land*, following the words of Christ will lead us beyond this vale of sorrow to a far better land of promise.

Do not be slothful because the way is easy, as it was for our fathers. The way is prepared, and if we look, we may live forever.

Now, my son, take care of these sacred things, look to God, and live. Go to this people and declare the word, and be sober. Farewell, my son.

The commandments of Alma to his son Shiblon. Chapter 38.

Chapter Thirty-eight.

Shiblon, my son, attend to my words, for I tell you, just as I conveyed to Helaman, that by observing God's commandments, you will thrive in the land. Conversely, neglecting His commandments will result in being severed from His presence.

Now, my son, I am confident that I will find great joy in you due to your steadfastness and faithfulness to God. As you have initiated your youth in seeking the Lord your God, I hope you will persist in obeying His commandments. Blessed is the one who endures to the end. I declare to you, my son, that I have already experienced immense joy in you because of your faithfulness, diligence, patience, and endurance among the people of the Zoramites. I am aware that you were in bondage and even stoned for proclaiming the word. Yet, you bore all these trials with patience because the Lord was with you, and now you know that the Lord delivered you.

Now, my son Shiblon, remember that putting your trust in God will deliver you from trials, troubles, and afflictions. You will be lifted up on the last day.

Understand, my son, that I don't claim this knowledge for myself. It is the Spirit of God within me that reveals these things. If I were not born of God, I would not have this understanding. In His great mercy, the Lord sent His angel to instruct me to cease the work of destruction among His people. I have seen an angel face to face, whose voice was like thunder, shaking the entire earth. I endured three days and nights of bitter pain and soul anguish until I cried out to the Lord Jesus Christ for mercy and received remission of my sins. I found peace in Him.

My son, I share this with you so that you may gain wisdom, understanding that there is no other way for man to be saved except through Christ. He is the life and light of the world, the embodiment of truth and righteousness.

Now that you have begun teaching the word, continue to do so diligently and temperately. Guard against pride and boasting in your wisdom or strength. Be bold, but not overbearing. Control your passions, filling yourself with love, and avoid idleness. Do not pray like the Zoramites, seeking to be heard and praised by men. Instead, humbly acknowledge your unworthiness before God and seek His mercy. Do not say: O God, I thank thee that we are better than our brethren, but rather: O Lord, forgive my unworthiness and remember my brethren in mercy. May the Lord bless your soul and welcome you into His kingdom on the last day in peace.

Go now, my son, and teach the word to this people. Be sober. Farewell, my son.

The commandments of Alma to his son Corianton. (Chapters 39-42)

Chapter Thirty-nine.

Now, my son, I have more to convey to you than what I shared with your brother. Have you not observed your brother's steadfastness, faithfulness, and diligence in keeping God's commandments? Has he not set a commendable example for you? Unlike your brother, you did not pay as much attention to my words among the people of the Zoramites. This is my concern: you boasted in your strength and wisdom. And that's not all, my son. You did something that deeply troubled me—you abandoned the ministry and went to the land of Siron on the borders of the Lamanites, pursuing the harlot Isabel. Yes, she managed to captivate many hearts, but that was no justification for you, my son. You should have attended to the ministry entrusted to you.

Do you not realize, my son, that these actions are abominable in the sight of the Lord? They are the most detestable sins, second only to shedding innocent blood or denying the Holy Ghost. Behold, denying the Holy Ghost, once it has had a place in you, is an unpardonable sin. Also, whoever murders with knowledge of God's light does not find forgiveness easily. Yes, I tell you, my son, it is not easy for them to obtain forgiveness.

I wish to God, my son, that you had not committed such a grave crime. I would not dwell on your transgressions to torment your soul if it were not for your benefit. However, you cannot conceal your crimes from God, and unless you repent, they will stand as a testimony against you on the last day. Now, my son, I urge you to repent, forsake your sins, and resist the allure of your desires. Refrain

from these things, for without doing so, you cannot inherit the kingdom of God. Remember and commit yourself to abstaining from these things.

I command you to seek counsel from your elder brothers in your pursuits. You are in your youth and need the nourishment of your brothers. Heed their advice. Do not allow yourself to be led astray by vain or foolish things, and do not let the devil entice your heart back to those wicked harlots. Consider, my son, the great iniquity you brought upon the Zoramites. They refused to believe my words when they saw your behavior.

Now, the Spirit of the Lord commands me: In the fear of God, refrain from your iniquities; command your children to do good, lest they lead many people's hearts to destruction. Turn to the Lord with all your mind, might, and strength. Lead no more hearts astray into wickedness; instead, return to them, acknowledge your faults, and the wrong you have done. Do not seek after riches or the empty things of this world, for you cannot take them with you.

And now, my son, let me share something about the coming of Christ. Indeed, he is the one who will come to take away the sins of the world and declare glad tidings of salvation to his people. This was the ministry to which you were called—to proclaim these glad tidings to prepare the minds of the people, so that salvation might come to them, and they may prepare their children's minds to receive the word at his coming.

I will ease your mind on this subject. You may wonder why these things are known so long beforehand. I tell you, is not a soul at this time as precious to God as a soul will be at the time of his coming? Is it not necessary that the plan of redemption be made known to this people, as well as to their children? Is it not as easy for the Lord to send his angel to declare these glad tidings to us now as it will be to our children or after the time of his coming?

Chapter Forty.

Now, my son, I have more to share with you, as I sense that your mind is troubled by thoughts about the resurrection of the dead. Listen, I want to clarify that the resurrection—putting on immortality, shedding corruption for incorruption—will only happen after the arrival of Christ. Christ is the one who will bring about the resurrection, though it hasn't occurred yet.

I'll reveal a mystery to you; there are many mysteries known only to God. But I'll share one thing I've earnestly inquired of God about—the resurrection. There's an appointed time for everyone to rise from the dead. The specific time is unknown, only God is aware of it. Whether there will be one, two, or three instances of resurrection doesn't matter; God knows all. What matters is that there's an appointed time for all to rise from the dead.

There must be a gap between death and resurrection. Now, what happens to souls between death and the appointed resurrection time is what I've diligently sought to understand. Whether there's more than one appointed time for resurrection doesn't matter, as not everyone dies simultaneously. All is one day with God, and time is only measured for humans. Men have an appointed time to rise from the dead, with a space between death and resurrection.

I've diligently inquired of the Lord about what happens during this time, and this is what I know. When the time comes for everyone to rise, they'll realize that God knows all the appointed times for humanity. Regarding the state of the soul between death and resurrection, an angel has revealed to me that the spirits of all, good or evil, are taken to God upon leaving the mortal body. The spirits of the righteous enter a state of happiness called paradise, free from troubles, cares, and sorrows.

On the other hand, the spirits of the wicked, who have chosen evil, are cast into outer darkness, experiencing weeping and gnashing of teeth due to their iniquity. This remains the state for both the wicked and the righteous until the time of their resurrection.

Some have considered this state of the soul before the resurrection as a first resurrection, raising the spirit and determining their happiness or misery. It has been mentioned that there is a first resurrection, including all from the days of Adam to the resurrection of Christ. We don't think this first resurrection refers to the resurrection of souls and their assignment to happiness or misery; it means the reunification of the soul with the body. It's not certain whether the souls and bodies mentioned will be reunited all at once, but what matters is that they will all come forth before the resurrection of those who die after Christ's resurrection.

I don't assert that their resurrection happens precisely at Christ's resurrection, but I believe the souls and bodies of the righteous are reunited around that time. Whether it's at Christ's resurrection or afterward isn't certain, but what I can say is that there's a space between death and the resurrection of the body, with the soul experiencing happiness or misery until the appointed time when the dead will stand before God and be judged.

This process leads to the restoration of things foretold by the prophets. The soul is restored to the body, and every part is brought back to its proper and perfect form. This restoration, as spoken by the prophets, ensures that not even a hair is lost.

My son, this is the restoration prophesied by the prophets. The righteous will then shine forth in the kingdom of God. However, a dreadful fate awaits the wicked; they die in relation to righteousness, as no unclean thing can inherit God's kingdom. They are cast out and must endure the consequences of their evil deeds, drinking from a bitter cup.

Chapter Forty-one.

Now, my son, I wish to address the topic of restoration mentioned earlier. Some individuals have misinterpreted the scriptures, leading them astray. I sense that you, too, have concerns about this matter. However, fear not, for I shall clarify it for you. Let me emphasize, my son, that the plan of restoration aligns with the justice of God. It is necessary for all things to return to their rightful order. According to the power and resurrection of Christ, it is just that the soul of man be reunited with its body, and each part of the body be restored to its original state. The justice of God requires that individuals be judged based on their deeds. Those who performed good works in this life, with righteous desires, will be restored to goodness in the last day. Conversely, those with evil deeds will face restoration to their evil deeds. Everything will be restored to its proper order—mortality to immortality, corruption to incorruption. They will either inherit the kingdom of God in endless happiness or the kingdom of the devil in endless misery, based on their choices. Each individual will be raised to happiness or evil according to their desires. If one desired evil throughout their life, they will receive the corresponding reward when the night comes. Conversely, if one repented of their sins and sought righteousness until the end, they will be rewarded with righteousness. These are the redeemed of the Lord, those delivered from the endless night of darkness. They stand or fall based on their own choices, to do good or evil.

The decrees of God are unalterable, providing a prepared way for anyone who chooses to walk in it and be saved. My son, do not risk further offenses against God on doctrinal points where you have previously risked to commit sin. Do not assume that the mention of restoration implies a return from sin to happiness. Wickedness was never happiness, I tell you.

All individuals in a natural or carnal state are in bitterness and iniquity, separated from God and contrary to the nature of happiness. Consider, does restoration mean taking something from a natural state and placing it in an unnatural or opposite state? No, my son, that is not the case. Restoration means returning evil for evil, carnal for carnal, devilish for devilish—rewarding good for good, righteous for righteous, just for just, and merciful for merciful. Therefore, be merciful to your brethren, act justly, judge righteously, and continually do good. By doing so, you shall receive mercy, justice, righteous judgment, and good as your reward. Remember, what you send out shall return and be restored to you. Hence, the concept of restoration more strongly condemns the sinner and does not justify them at all.

Chapter Forty-two.

And now, my son, I sense that there is another concern troubling your mind, something you find difficult to grasp—specifically, the justice of God in punishing sinners. You seem to question the fairness of consigning a sinner to a state of misery. Allow me to clarify this matter for you, my son. After the Lord God expelled our first parents from the Garden of Eden to cultivate the land, He placed cherubim and a flaming sword at the east end of the garden to guard the tree of life. As we know, man had acquired knowledge of good and evil. To prevent him from extending his hand to partake of the tree of life and living forever, the Lord God stationed cherubim and the flaming sword to prohibit access to the fruit.

Thus, there was a period granted to man for repentance—a probationary time, an opportunity to repent and serve God. If Adam had immediately reached for the tree of life, he would have lived forever, rendering repentance impossible. The word of God would have been null, and the grand plan of salvation thwarted. However, it was appointed for man to experience death. As they were cut off from the tree of life, they were likewise cut off from the face of the earth, becoming lost forever—fallen man.

Consequently, our first parents were severed both temporally and spiritually from the presence of the Lord, allowing them to follow their own will. It was not advisable to reclaim man from this temporal death, as it would disrupt the overarching plan of happiness. Since the soul could not die, and the fall had induced spiritual death, cutting them off from the Lord's presence, it was necessary to reclaim mankind from this spiritual death. Thus, as they had become inherently carnal, sensual, and devilish, this probationary state became a preparatory phase for them.

Remember, my son, without the plan of redemption, the souls of the deceased would be miserable, cut off from the Lord's presence. There was no means to lift men from this fallen state due to their disobedience. Consequently, the plan of redemption could only be enacted under the condition of repentance during this probationary or preparatory state. Without these conditions, mercy could not happen, except it destroys the work of justice. Destroying the works of justice would imply that God ceases to be God.

Thus, all mankind found themselves fallen, within the grip of the justice of God, condemned to be cut off from His presence forever. The plan of mercy could only be realized through an atonement. God Himself atones for the sins of the world to bring about mercy, appeasing the demands of justice and allowing God to be both perfectly just and merciful.

Repentance could only exist with a punishment, eternal as the life of the soul. This punishment was set in opposition to the eternal plan of happiness. How could a man repent without sinning? How could he sin without a law? How could there be a law without a punishment? A punishment and a just

law were established, leading to remorse of conscience for man. If there were no law against murder, would a man fear death for committing murder? Without a law against sin, men would not fear to sin. Without a law, justice and mercy would have no claim, as there would be no basis for accountability. However, a law was given, a punishment set, and repentance granted. Mercy claims the repentant, while justice claims the creature and enforces the law. Otherwise, the works of justice would be nullified, and God would cease to be God.

But God remains God, and mercy embraces the penitent. The atonement leads to the resurrection of the dead, returning men to the presence of God. They are thus restored for judgment based on their works, according to the law and justice. Justice upholds its demands, and mercy claims its own, saving only the truly penitent. Do you think mercy can rob justice? I tell you, no, not at all. If so, God would cease to be God. Thus, God fulfills His great and eternal purposes prepared since the foundation of the world. This brings about the salvation and redemption of men, as well as their destruction and misery.

Therefore, my son, whoever is willing may freely come and partake of the waters of life. Those who choose not to come are not compelled, but in the last day, they shall be restored according to their deeds. If one desires to do evil and does not repent, evil shall be done to him, in accordance with God's restoration.

Now, my son, I urge you not to let these matters trouble you any longer. Let your sins trouble you with the kind of trouble that leads you to repentance. Do not deny the justice of God, my son. Do not try to excuse yourself even in the smallest way because of your sins. Instead, let the justice of God, His mercy, and His long-suffering have full sway in your heart, bringing you to humility.

And now, my son, God has called you to preach the word to this people. Go forth with truth and soberness, bringing souls to repentance so that the great plan of mercy may have claim upon them. May God grant you according to my words. Amen.

Chapter Forty-three.

And now, the sons of Alma ventured among the people, proclaiming the word. Alma himself, unable to rest, also joined in this effort. We won't delve further into their preaching, except to say that they conveyed the word and the truth with the spirit of prophecy and revelation, adhering to the holy order of God that had called them.

Let us return to the account of the wars between the Nephites and Lamanites in the eighteenth year of the judges. The Zoramites had become Lamanites, and at the beginning of the eighteenth year, the Nephites observed the impending threat, as the Lamanites were advancing. Hence, they prepared for war, assembling their armies in the land of Jershon. The Lamanites, numbering in the thousands, entered the land of Antionum, the Zoramites' territory, led by a man named Zerahemnah.

Due to the Amalekites' more wicked and murderous disposition, Zerahemnah appointed chief captains over the Lamanites, all of whom were Amalekites and Zoramites. Zerahemnah's strategy aimed to fuel the Lamanites' hatred towards the Nephites, intending to subject them to achieve his designs. His ultimate goal was to incite the Lamanites to anger against the Nephites, gaining power over both groups and placing the Nephites in bondage.

The Nephites, however, sought to defend their lands, houses, wives, children, rights, privileges, and liberty, allowing them to worship God as they desired. They understood that falling into the hands of the Lamanites would result in the destruction of those who worshipped God in spirit and truth. Aware of the intense Lamanite hostility towards the Anti-Nephi-Lehi people, who had made a

covenant not to take up arms, the Nephites, to prevent their destruction, granted them lands as an inheritance. The people of Ammon generously contributed a significant portion of their substance to support the Nephite armies, forcing the Nephites to stand alone against the Lamanites. The adversaries included the descendants of the priests of Noah, as numerous as the Nephites, leading to intense conflict and bloodshed.

The Nephites faced their brethren, contending against a formidable coalition of Lamanites, Amalekites, Zoramites, and the descendants of Noah's priests. As the Lamanite armies gathered in the land of Antionum, the Nephites prepared to confront them in the land of Jershon.

Moroni, appointed chief captain at the age of twenty-five, assumed command over all Nephite armies, meeting the Lamanites in Jershon. Moroni took charge of the Nephite armies, equipped with swords, cimeters, and various weapons of war.

Upon seeing the well-prepared Nephites with their breastplates, arm-shields, and head-plates, the Lamanites, lacking similar protection, became fearful. The Zoramite and Amalekite warriors, though not as well-equipped, did have minimal protection, contrasting with the largely naked Lamanites. Despite their numerical advantage, the Lamanites were hesitant to face the Nephites in Jershon due to the superior armor.

Fearing exposure to the Nephite weapons, the Lamanites decided to depart from the land of Antionum, taking a circuitous route through the wilderness towards Manti.

Moroni, anticipating their movements, sent spies to watch their camp. He also dispatched messengers to Alma, seeking guidance on where the Nephite armies should defend themselves against the Lamanites. Alma, receiving inspiration, informed Moroni that the Lamanites were circling through the wilderness to reach Manti and launch an attack.

Moroni, leaving a part of his army in Jershon, led the remaining forces to Manti to intercept the Lamanites. The people of Moroni were motivated by a righteous cause—defending their homes, liberties, wives, children, and their right to worship freely. Moroni strategically positioned his army in the valley near the river Sidon on the west side, concealing them while spies monitored the Lamanites. As Moroni expected, the Lamanites, with a more significant numerical advantage, moved towards the valley.

Witnessing the ferocity and anger of the Lamanites, some of Moroni's soldiers were about to retreat. However, Moroni inspired them, focusing on thoughts of their homes, liberty, and freedom from bondage. Turning upon the Lamanites, Moroni's army cried to the Lord for liberty and freedom from bondage. In that moment of fervent prayer, the Nephites stood against the Lamanites with increased strength. The Lamanites, feeling the divine opposition, began to flee towards the river Sidon. Moroni and his army met the Lamanites on the other side of the river Sidon, engaging them in battle.

The Lamanites fled again towards Manti, encountering the armies of Moroni once more. In this encounter, the Lamanites fought with unprecedented strength and courage, inspired by the Zoramites, Amalekites, and their leader Zerahemnah. Witnessing the Lamanites' terror, Moroni commanded his men to cease shedding blood. The Lamanites, having passed the hill Riplah and entered the valley, faced an unexpected attack from Lehi's army on the east, while Moroni's forces engaged them from the west.

The Lamanites, confronted from the rear by Lehi's army, turned to contend with them. The ensuing battle resulted in significant casualties, with the Nephites' superior weaponry proving deadly to the largely naked Lamanites. While the Nephites suffered occasional losses, their protective armor mitigated the impact of Lamanite attacks.

Frightened by the heavy destruction, the Lamanites began to flee towards the river Sidon. Lehi pursued the retreating Lamanites, driving them into the waters of Sidon and preventing their crossing. Simultaneously, Moroni and his army met the Lamanites on the other side of the river Sidon, initiating another round of combat. The Lamanites, fighting with exceptional intensity, retreated towards Manti, facing Moroni's forces once again.

The Nephites, inspired by a just cause, defended their homes, families, lands, and religious rights against the fierce Lamanite opposition. Despite the Lamanites fighting like dragons and inflicting casualties on the Nephites, Moroni's army stood firm. The Nephites, fighting for their homes, liberty, and religious freedom, proved resilient against the powerful onslaught.

When Moroni's soldiers witnessed the fierceness of the Lamanites and were about to shrink away, Moroni inspired them to focus on their lands, liberty, and freedom. Turning upon the Lamanites, the Nephites cried to the Lord for their liberty and freedom from bondage. In that moment of collective prayer, the Lamanites began to flee before the Nephites.

Despite being outnumbered, the Nephites, empowered by their collective plea for freedom, gained the upper hand. The Lamanites, driven to the waters of Sidon, were encircled by the Nephite armies. Moroni strategically placed his armies on both sides of the river, encircling the Lamanites in the valley upon the bank of the river Sidon. Witnessing the Nephite armies surrounding them, the Lamanites were struck with terror.

Moroni, observing their fear, commanded his men to stop shedding blood.

Chapter Forty-four.

They ceased their advance and took a step back. Moroni addressed Zerahemnah, expressing that they did not seek bloodshed. Although Zerahemnah was in their hands, Moroni emphasized that they had no intention of killing him. The Nephites had not entered the battle to shed blood for power or subject anyone to bondage. The cause of the conflict was the Lamanites' anger toward the Nephites due to religious differences. Moroni pointed out that the Lord was with them, delivering Zerahemnah into their hands. The reason behind this divine intervention, Moroni asserted, was their religious faith in Christ, which the Lamanites could not destroy. Moroni highlighted the Nephites' true faith in God, emphasizing that God would support and preserve them as long as they remained faithful and did not transgress or deny their faith.

Moroni commanded Zerahemnah, invoking the name of the all-powerful God, to surrender their weapons of war. Moroni cited their faith, religion, rites of worship, church, sacred support for their families, liberty, lands, country, and commitment to the word of God as reasons for the Lamanites to comply. Moroni added that, beyond these reasons, he appealed to the Lamanites' desires for life. He offered a peaceful resolution: if they handed over their weapons, their lives would be spared, and they could depart without facing further hostilities. Warning of the consequences if they refused, Moroni declared that if the Lamanites did not comply, they would face the Nephite armies in battle, with the potential outcome of either their extinction or subjugation.

Responding to Moroni's words, Zerahemnah reluctantly surrendered his sword, cimeter, and bow, expressing his unwillingness to take an oath that he knew he and his people would break. Zerahemnah, not sharing the Nephites' faith, attributed their success to cunning rather than divine intervention. He believed it was the Nephites' armor that had preserved them.

Moroni returned the weapons to Zerahemnah, declaring an end to the conflict. However, Moroni insisted that they could not depart without an oath promising not to return to wage war against

the Nephites. Moroni warned that if they did not take the oath, the Nephites would spill their blood, holding them accountable to the conditions he had proposed.

Infuriated by Moroni's conditions, Zerahemnah attempted to attack Moroni, but a Nephite soldier intervened, breaking Zerahemnah's sword and removing his scalp. Zerahemnah retreated to his soldiers. A Nephite soldier took Zerahemnah's scalp, placing it on the tip of his sword, proclaiming that the Lamanites would suffer a similar fate unless they surrendered their weapons and agreed to a covenant of peace. Struck with fear, many Lamanites threw down their weapons and entered into a covenant of peace. Those who made the covenant were allowed to depart into the wilderness.

Despite the concessions, Zerahemnah stirred up the remaining Lamanite soldiers to greater anger and resistance against the Nephites.

Angered by the stubbornness of the Lamanites, Moroni ordered his people to attack and slay them. The battle ensued, with the Nephites' superior weaponry proving devastating against the exposed skin and heads of the Lamanites. The Nephites, wielding sharp swords, inflicted significant casualties on the Lamanites, who fiercely contested with their swords and strength. The prophecy of a Nephite soldier about the Lamanites being swept down before the swords of the Nephites began to be fulfilled. Seeing their impending destruction, Zerahemnah pleaded with Moroni to spare their lives, promising to covenant that they would never again wage war against the Nephites.

Moroni, moved by Zerahemnah's plea, ordered a cessation of the deadly conflict. The Nephites collected the weapons of war from the Lamanites, who, after entering into a covenant of peace, were allowed to depart into the wilderness.

The exact number of casualties was too great to be counted, with both Nephites and Lamanites suffering exceedingly. The dead were cast into the waters of Sidon, and their bodies were buried in the depths of the sea.

The Nephite armies, under Moroni's command, returned to their homes and lands.

Thus, the eighteenth year of the reign of the judges over the people of Nephi concluded, marking the end of Alma's record written on the plates of Nephi.

The experiences of the Nephite people, including their
conflicts and internal divisions during the time of Helaman.
The information is derived from Helaman's own record,
meticulously maintained during his lifetime. Chapters 45-62.

Chapter Forty-five.

The people of Nephi were filled with great joy as the Lord once again delivered them from their enemies. In gratitude, they engaged in fervent fasting, prayer, and worship with overwhelming joy.

In the nineteenth year of the judges' rule over the Nephite people, Alma approached his son Helaman. Alma inquired if Helaman believed in the words he had previously spoken regarding the preserved records. Helaman affirmed his belief, stating that he accepted Alma's teachings. Alma further questioned Helaman, asking if he believed in Jesus Christ's forthcoming appearance. Helaman declared his faith in all the words spoken by Alma. Alma then asked if Helaman was committed to keeping his

commandments. Helaman wholeheartedly pledged to observe Alma's commandments. Alma blessed Helaman, expressing that the Lord would prosper him in the land.

However, Alma had a prophetic message for Helaman, instructing him not to reveal it immediately but to record Alma's words. Alma foresaw that, in four hundred years from the time Jesus Christ manifested Himself, the Nephites would diminish in belief, leading to wars, pestilences, famines, and bloodshed. Eventually, the Nephite people would face extinction due to their decline into darkness and iniquity. This calamity would result from their dwindling belief despite receiving great light and knowledge, with the iniquity surfacing by the fourth generation after Christ's manifestation. The prophecy indicated that, during this great and dreadful day, those descended from the Nephites would no longer be counted among them. The survivors, except for a few disciples, would become Lamanites and face extinction due to their iniquity.

After delivering this prophecy, Alma blessed Helaman and his other sons and extended a blessing to the earth for the sake of the righteous. Alma emphasized that the land would be cursed and face destruction for all nations, kindreds, tongues, and peoples engaged in wickedness when fully ripe.

Following these pronouncements, Alma blessed the church and all those who remained steadfast in their faith. Afterward, Alma left the land of Zarahemla, possibly heading to the land of Melek. His fate remained unknown, as there were no reports of his death or burial.

As the nineteenth year of the judges began, Helaman went among the people to proclaim the word. Due to the wars and internal strife, there was a need to reestablish the church and implement regulations throughout the land.

Helaman and his brethren appointed priests and teachers in every city, aiming to revive the church in all Nephite-possessed territories. Amid these efforts, a dissension arose among the people. Despite Helaman's counsel, some grew proud due to their immense wealth, disregarding the call to walk uprightly before God.

Chapter Forty-six.

It happened that those who refused to heed the words of Helaman and his brethren gathered against their own kin. Consequently, they became extremely angry to the point of being determined to kill them.

The leader of those who harbored resentment against their brethren was a large and robust man named Amalickiah. Amalickiah coveted kingship, and those who were indignant also desired him as their king. The majority among them were the lower judges of the land, seeking power. Influenced by Amalickiah's flattery, they believed that supporting him and making him their king would grant them rulership over the people. Despite the efforts of Helaman and his brethren in preaching and caring for the church as high priests, Amalickiah led them into dissension. Many in the church believed Amalickiah's flattering words, causing dissent, and making the affairs of the people of Nephi precarious, despite their recent victory over the Lamanites.

This illustrates how quickly people forget the Lord and succumb to iniquity, being easily led astray by the evil one. The wickedness of one cunning man, like Amalickiah, can have a significant impact on the people. Amalickiah's deceitful tactics led many to wickedness, endangering the church of God and the foundation of liberty granted by God.

When Moroni, the chief commander of the Nephite armies, learned of these dissensions, he became angry with Amalickiah. Moroni expressed his anger by tearing his coat, using a piece to write about their allegiance to God, religion, freedom, peace, wives, and children, and this became: The Title

of Liberty. Moroni prayed fervently for God's blessings on liberty as long as there were Christians remaining in the land. True believers in Christ gladly took on the name of Christians, despite the dissenters. Moroni prayed for the cause of Christians and the freedom of the land.

After pouring out his soul to God, Moroni named the entire land a chosen land of liberty, expressing confidence that God would not let them be destroyed unless it was due to their own transgressions. Moroni went among the people, waving The Title of Liberty, and inviting those willing to defend their rights and religion to enter into a covenant. He believed that if they transgressed, they would be destroyed, just as their brethren in the north had been.

When Moroni proclaimed these words, the people came together, pledging their allegiance by rending their garments as a covenant. Moroni urged those willing to maintain The Title of Liberty to come forth and make a covenant to preserve their rights and religion. The people willingly entered into this covenant, expressing their commitment not to forsake the Lord.

Moroni reminded them of their heritage as a remnant of the seed of Jacob and Joseph, emphasizing the importance of keeping the commandments. He warned that failure to do so could lead to their garments being rent by their brethren, resulting in imprisonment, slavery, or death. Moroni recalled the preservation of Joseph's coat and the prophecy that a remnant of Joseph's seed would be preserved by God. Despite sorrow, Jacob found joy in the part of Joseph's seed that would be taken unto God.

Moroni emphasized the importance of remembering Jacob's words and standing fast in the faith of Christ. He pondered whether the dissenters might be the remnant of Joseph's seed that would perish.

Moroni gathered the people who desired to maintain their liberty and stood against the Amalickiahites. Amalickiah, seeing Moroni's larger army and his own people's doubt, fled to the land of Nephi with a few followers.

Moroni decided to prevent the Lamanites from gaining strength by cutting off the Amalickiahites. He led his army into the wilderness to intercept Amalickiah and prevent him from stirring up the Lamanites against them. Moroni executed his plan, marching into the wilderness and confronting the armies of Amalickiah. Amalickiah fled with a small group, while the rest were delivered into Moroni's hands and brought back to Zarahemla.

Moroni, appointed by the chief judges and the voice of the people, had authority over the Nephite armies. Those Amalickiahites who refused to support freedom and maintain a free government were put to death, though there were few dissenters. Moroni hoisted The Title of Liberty on every tower in Nephite-occupied land, establishing this standard of freedom. Peace was restored in the land, maintained until nearly the end of the nineteenth year of the judges' reign.

Helaman and the high priests ensured order in the church, enjoying four years of peace and rejoicing. Many died with the firm belief that their souls were redeemed by the Lord Jesus Christ, leaving the world rejoicing. Some died of fevers, less frequent due to the excellent qualities of plants and roots prepared by God. Many died of old age, finding happiness in Christ. Those who died in faith went to the afterlife rejoicing.

Chapter Forty-seven.

Now, let us revisit the account of Amalickiah and his followers in the wilderness. He had taken those who accompanied him and ventured into the land of Nephi among the Lamanites. His influence stirred up anger among the Lamanites against the Nephites to the extent that the Lamanite

king issued a proclamation throughout his realm, urging his people to gather for battle against the Nephites. Upon receiving the proclamation, the Lamanites were greatly afraid. They feared displeasing the king, yet they also dreaded facing the Nephites in battle and risking their lives. Consequently, a significant portion of them refused to obey the king's commandments.

The king, angered by their disobedience, entrusted Amalickiah with the obedient faction of his army. He instructed Amalickiah to compel them to take up arms. Amalickiah, being a cunning and devious individual with a sinister agenda, harbored the desire to overthrow the Lamanite king. He succeeded in gaining command over those Lamanites who supported the king, and he actively sought to win the favor of those who resisted obedience.

He moved to a location called Onidah, where the fleeing Lamanites had gathered in anticipation of a defensive stand. These Lamanites had appointed a leader and were resolute in their decision not to be coerced into fighting against the Nephites.

They assembled on the mount called Antipas, preparing for battle. Amalickiah, however, did not intend to engage them in battle according to the king's orders. Instead, he aimed to ingratiate himself with the Lamanite armies, positioning himself as their leader and ultimately dethroning the king.

Setting up his camp in the valley near mount Antipas, Amalickiah, under the cover of night, sent a secret message to Lehonti, the leader on the mount, expressing his desire to speak with him. Lehonti, wary of descending the mount, resisted Amalickiah's invitations multiple times. Failing to persuade Lehonti to come down, Amalickiah ascended the mount himself, approaching Lehonti's camp. He persisted in his attempts to communicate.

Despite Lehonti's refusal, Amalickiah, undeterred, continued his efforts, sending messages multiple times. Unable to convince Lehonti to come down, Amalickiah drew near to Lehonti's camp, and made another appeal.

In a strategic move, Amalickiah proposed that Lehonti bring his army down in the night and surround the disobedient faction, promising to deliver them into Lehonti's hands. In return, Amalickiah sought to be appointed as the second leader of the entire Lamanite army.

Lehonti complied, and his forces surrounded Amalickiah's followers while they slept. Before they could awaken at dawn, they found themselves encircled by Lehonti's armies. Amalickiah's followers pleaded with him to allow them to join their brethren to avoid destruction—a request that played into Amalickiah's hands. Contrary to the king's commands, Amalickiah allowed his men to be released, achieving his goal of gaining favor and undermining the king's authority.

In Lamanite custom, if the chief leader was killed, the second leader would assume command. Amalickiah, wanting to eliminate Lehonti as a potential rival, had his servant administer lethal poison to Lehonti. With Lehonti dead, the Lamanites appointed Amalickiah as their leader and chief commander.

Amalickiah, having achieved his objectives, led his armies to the land of Nephi, specifically the chief city of Nephi. The Lamanite king, anticipating Amalickiah's success, went out to meet him with his guards, expecting victory over the Nephites. However, Amalickiah, in a deceitful move, sent his servants to greet the king, feigning respect and bowing before him. As a customary gesture of peace, the king extended his hand to raise them. Taking advantage of this moment, Amalickiah's servant stabbed the king, causing him to fall.

The king's servants fled, and Amalickiah's servants falsely accused them of the regicide. Amalickiah, feigning anger, commanded his armies to investigate. Upon finding the king dead, he

called for the pursuit and slaughter of the alleged perpetrators. Those loyal to the king pursued the fleeing servants, unknowingly playing into Amalickiah's hands. The ploy worked, and by his deceit, Amalickiah gained the support of the people. The fleeing servants sought refuge in the wilderness, ultimately joining the people of Ammon in the land of Zarahemla. The pursuing army returned, having failed to capture the fleeing servants, further solidifying Amalickiah's hold on the people through deception.

The next day, Amalickiah and his armies entered the city of Nephi, seizing control. Upon hearing of the king's supposed demise, the queen, informed by Amalickiah's embassy, sent a message requesting mercy for the city's inhabitants. She also asked Amalickiah to meet with her, accompanied by witnesses attesting to the king's death.

Amalickiah, taking the same servant responsible for the regicide, went to the queen with witnesses. They falsely testified that the king had been killed by his own servants who had fled, using their escape as evidence against them. The queen was thus deceived regarding the king's death.

Seeking to gain the queen's favor, Amalickiah married her, securing his fraudulent ascent to the throne.

Through cunning and the assistance of his deceitful servants, Amalickiah became the acknowledged king of all the Lamanites, comprising the Lamanites, Lemuelites, Ishmaelites, and Nephite dissenters from the time of Nephi until the present. Despite having received the same teachings as the Nephites, these dissenters, over time, became more hardened, impenitent, wild, wicked, and ferocious than the Lamanites. They abandoned their knowledge of the Lord, succumbing to the traditions of the Lamanites, indulging in indolence, and giving in to various immoral behaviors. In the process, they entirely forgot their God.

Chapter Forty-eight.

Once Amalickiah gained control of the kingdom, he immediately began to incite the hearts of the Lamanites against the Nephite people. He appointed individuals to speak to the Lamanites from their towers, rallying them against the Nephites. Amalickiah successfully fueled animosity among the Lamanites towards the Nephites. By the end of the nineteenth year of the judges' reign, he had become king of the Lamanites and sought dominion over the entire land, both Nephites and Lamanites. Amalickiah achieved his goal by hardening the hearts and clouding the minds of the Lamanites, inciting them to anger. This led to the gathering of a large army to wage war against the Nephites. Driven by the vast number of his people, Amalickiah was determined to overpower the Nephites and subject them to bondage. To accomplish his objectives, Amalickiah appointed chief captains among the Zoramites, who were familiar with the Nephites' strengths, locations, and the vulnerable points in their cities. These captains were entrusted with leading his armies. They set up camp and advanced toward the land of Zarahemla in the wilderness.

While Amalickiah schemed to gain power through deceit, Moroni, on the other hand, worked to prepare the people to remain faithful to the Lord. Moroni strengthened the Nephite armies, constructed small forts, and fortified the land with earthen banks and stone walls around cities and borders. Placing the majority of men in the weakest fortifications, Moroni fortified and secured the Nephite-occupied land. Moroni's preparations aimed to uphold the Nephites' freedom, land, families, and peace. He sought to ensure that they could live according to their faith, even defending what their enemies called the cause of Christians.

Moroni was a robust and wise man, averse to bloodshed. His joy lay in the liberty of his country and brethren, freeing them from bondage. His heart swelled with gratitude to God for the numerous blessings bestowed upon his people. He worked tirelessly for their welfare and safety. Moroni was steadfast in the faith of Christ and had sworn an oath to defend his people, their rights, country, and religion, even to the point of shedding his blood.

The Nephites were taught to defend themselves, using force if necessary, but never to initiate aggression. They believed that by keeping God's commandments, they would be prosperous and receive divine guidance in times of danger.

Moroni's faith was that by following God's commandments, the Lord would prosper and deliver them, not in a desire for bloodshed but in doing good and resisting iniquity. Moroni's exemplary character, if emulated by all, would have shaken the powers of hell, preventing the devil from influencing people's hearts. He was comparable to other righteous individuals like Ammon, the son of Mosiah, and Alma and his sons—men of God.

Helaman and his brethren were equally valuable to the people, preaching the word of God and baptizing those who heeded their message. Their efforts led to humility among the people, resulting in favor from the Lord and four years of freedom from wars and conflicts.

However, in the latter part of the nineteenth year, despite internal peace, they reluctantly faced conflict with their Lamanite brethren. Despite their reluctance, wars with the Lamanites persisted for many years. The Nephites hesitated to take up arms against the Lamanites, disliking the shedding of blood. Moreover, they regretted being the cause of their brethren's untimely deaths, who were unprepared to meet God. Yet, they couldn't allow their wives and children to be massacred by those who had once been their brethren but had joined the Lamanites in hostility against them. The Nephites couldn't bear the thought of their brethren rejoicing over Nephite blood as long as there were those who kept God's commandments. Their resolve stemmed from the Lord's promise that prosperity would accompany obedience to His commandments.

Chapter Forty-nine.

In the eleventh month of the nineteenth year, on the tenth day, the Lamanite armies were observed advancing towards the land of Ammonihah. The city had been reconstructed, and Moroni had stationed an army along its borders, fortifying their position with dirt barriers to shield themselves from Lamanite arrows and stones, as the adversaries fought using these weapons. Although I mentioned the city's reconstruction, it was only partially rebuilt. Due to the prior destruction by the Lamanites, they assumed it would be an easy target once again due to the city's iniquity. To their great disappointment, the Nephites had erected a high ridge of earth, preventing the Lamanites from effectively launching stones and arrows or approaching except through the designated entrance.

The chief Lamanite captains were astonished by the Nephite wisdom in preparing secure positions. The Lamanite leaders, relying on their numerical superiority, anticipated an easy victory. They equipped themselves with shields, breastplates, and thick garments, expecting to overpower or subjugate the Nephites. However, their expectations were shattered. The Nephites were prepared in a manner previously unknown among the descendants of Lehi, following Moroni's strategic instructions. The Lamanites, or Amalickiahites, were astounded by the Nephite war preparations.

King Amalickiah, had he led his army from the land of Nephi, might have provoked the Lamanites to attack Ammonihah. However, he cared little for his people's blood. Amalickiah did not

personally engage in battle, and his chief captains hesitated to attack Ammonihah, as Moroni had altered Nephite affairs, thwarting Lamanite plans.

Frustrated, the Lamanites retreated into the wilderness, heading towards the land of Noah, assuming it to be the next best target. Unaware of Moroni's fortified cities, they marched toward Noah with determination, pledging to destroy its people. Moroni had built secure forts around every city, unbeknownst to the Lamanites. They advanced towards the land of Noah, unaware of the Nephite defenses. Much to their surprise, the city of Noah, strengthened by Moroni, surpassed the fortifications of Ammonihah.

Moroni appointed Lehi as chief captain of the city, the same Lehi who had fought against the Lamanites in the valley east of the river Sidon. The Lamanites, discovering Lehi's leadership, were once again disappointed, fearing him greatly. Nevertheless, their chief captains, bound by an oath, prepared to attack.

The Lamanites could not breach the Nephite forts except through the entrance due to the high banks and deep ditches. The Nephites were prepared to repel any attempt, using stones and arrows. The Lamanite captains brought their armies to the entrance, attempting to breach Nephite defenses. However, they were repeatedly driven back, resulting in significant casualties.

Unable to enter through the pass, the Lamanites tried to dig down the earth banks for an alternative route, only to be thwarted by Nephite projectiles, leading to further casualties. The Nephites, with their strongest men wielding swords and slings, defended their security entrance, inflicting heavy losses on any Lamanite attempting to breach. The Lamanite captains persisted in their attacks, but the Nephites, well-prepared and resolute, repelled them, causing immense casualties.

Unable to overcome the Nephites by force, the Lamanites suffered losses in attempting to alter the terrain, with their dead and wounded bodies filling up the ditches. The Nephites had complete control over their enemies.

The Lamanites persisted in their attempts until all their chief captains were slain, and over a thousand Lamanites perished. Around fifty Nephites were wounded, mainly in their legs due to the Lamanite arrows, but none were killed. Witnessing their chief captains' demise, the Lamanites fled into the wilderness, returning to the land of Nephi to inform King Amalickiah of their defeat. Amalickiah, angered by his people's failure to subjugate the Nephites, cursed God, and Moroni, vowing to drink Moroni's blood.

On the contrary, the people of Nephi thanked the Lord for delivering them from their enemies through His unmatched power. Thus, the nineteenth year of the judges over the people of Nephi concluded.

Continuous peace and great prosperity prevailed among the Nephites due to their diligence in adhering to the word of God, declared by Helaman, Shiblon, Corianton, Ammon, and other ordained individuals. This peace endured as they followed the teachings of those baptized unto repentance and sent forth to preach among the people.

Chapter Fifty.

Moroni continued his preparations for war, ensuring the defense of his people against the Lamanites. In the early days of the twentieth year of the judges' reign, he initiated the digging of earth mounds around all Nephite cities. On top of these earth ridges, Moroni had timber structures erected to the height of a man encircling the cities. Picket frames were constructed on these timber structures, providing strong and tall defenses. Towers were raised to overlook the picket works, with

secure positions built on top to shield the defenders from Lamanite arrows and stones. They were well-prepared to cast stones from these positions, able to defeat anyone attempting to approach the city walls. Moroni established strongholds around every city in the land, fortifying against potential threats.

Moroni led his armies into the east wilderness, driving all Lamanites from that region back to their lands south of Zarahemla. The land of Nephi extended in a straight line from the east sea to the west. After clearing the Lamanites from the east wilderness, Moroni directed the inhabitants of Zarahemla and nearby lands to occupy the east wilderness up to the seashore. Armies were stationed on the southern borders with fortifications to secure the people from potential enemies. Moroni effectively eliminated Lamanite strongholds in the east and west, fortifying the boundary between Nephites and Lamanites, from the west sea to the head of the river Sidon. The Nephites possessed all the land northward, including the land northward of Bountiful. Seeking to neutralize Lamanite strength and power, Moroni, with growing armies, aimed to eliminate any threat to Nephite lands.

In this period, the Nephites laid the foundation for a city named Moroni, situated by the east sea and on the southern border with the Lamanites. Another city, Nephihah, had its foundation between Moroni and Aaron, connecting their borders. During the same year, they initiated the construction of several cities to the north, including the city of Lehi, situated by the seashore.

Thus, the twentieth year concluded.

In the prosperous circumstances of the twenty-first year of the judges, the people of Nephi thrived exceedingly, becoming rich, multiplying, and growing strong in the land. The Lord's dealings with His people were merciful and just, fulfilling His words to Lehi about blessings for obedience and consequences for disobedience. The promises of prosperity for those who kept the commandments and the warnings of being cut off in disobedience were realized among the people of Nephi.

Their contentions, quarrels, murders, plunderings, idolatry, whoredoms, and abominations brought wars and destruction upon them. Faithfulness to the Lord's commandments ensured deliverance, while the wicked faced bondage, death by the sword, or dwindling in unbelief among the Lamanites. The days of Moroni were marked by unprecedented happiness among the people, surpassing any time since the days of Nephi. The twenty-first year of the judges exemplified a period of great joy among the people of Nephi under Moroni's leadership.

The twenty-second year of the judges concluded in peace, as did the twenty-third year.

In the beginning of the twenty-fourth year of the judges, peace among the people of Nephi was disrupted by a dispute over the lands of Lehi and Morianton, adjacent territories along the seashore. The inhabitants of Morianton (ruled by a man of the same name) claimed a portion of the land of Lehi, sparking a heated contention between them. This disagreement escalated to the point where the people of Morianton took up arms with the intent to slay their brethren. The distressed people of Lehi sought refuge in the camp of Moroni, appealing for assistance, asserting their innocence in the matter.

Learning that the people of Lehi had sought shelter with Moroni, Morianton and his army feared retribution and decided to flee northward to a land with ample bodies of water. Morianton, driven by passion and anger, mistreated one of his maid servants, who fled to Moroni's camp and revealed all the details of the situation, including the plan to escape to the land northward.

This revelation prompted Moroni to take action to prevent the potentially lamentable consequences of Morianton's plan. The people of Moroni, fearing that Morianton might persuade the inhabitants of the land Bountiful to join them, thus gaining control of significant parts of the land, posed a threat to the liberty of the people of Nephi. Consequently, Moroni dispatched an army, along with their camp, to intercept Morianton and halt their northward flight. The confrontation occurred at

the borders of the land Desolation, precisely at the narrow pass leading by the sea into the land northward. Led by a man named Teancum, Moroni's army confronted the stubborn people of Morianton in battle. Despite Morianton's wicked influence and flattering words, Teancum succeeded in slaying Morianton, defeating his army, and taking them prisoner. The victorious army then returned to Moroni's camp, marking the end of the twenty-fourth year of the judges.

The people of Morianton were restored to their lands after pledging to maintain peace. A union between them and the people of Lehi ensued. In the same year that peace was restored to the people of Nephi, Nephiah, the second chief judge, passed away, having served with perfect uprightness before God. Nephiah had resisted Alma's request to possess sacred records, so Alma entrusted them to his son, Helaman. Nephiah's son, named Pahoran, assumed the role of chief judge and governor, taking an oath to judge righteously, maintain peace and freedom, uphold sacred privileges, and bring the wicked to justice. Pahoran commenced his reign at the end of the twenty-fourth year, overseeing the people of Nephi.

Chapter Fifty-one.

At the commencement of the twenty-fifth year of the judges' governance over the Nephite people, they successfully brokered a year of peace between the Lehi and Morianton factions regarding their lands. However, this tranquility proved fleeting as a dispute erupted concerning Chief Judge Pahoran, with some advocating for specific changes in the law. Pahoran adamantly refused, leading to a heated dispute, though it did not escalate to bloodshed. The faction pushing for legal amendments became known as king-men, aiming to reshape the legal system to establish a monarchy. Conversely, those supporting Pahoran, and the existing system adopted the name freemen, having sworn to uphold their rights and religious privileges through a free government.

The dispute found resolution through the voice of the people, favoring the freemen. Pahoran retained his position, bringing joy to his supporters and silencing the king-men, who were compelled to rally behind the cause of freedom.

Meanwhile, a critical juncture unfolded as Amalickiah incited the Lamanites against the Nephites, preparing for war and amassing soldiers. Amalickiah led the Lamanite forces into the land of Zarahemla in the twenty-fifth year of the judges, coinciding with the resolution of contentions over Chief Judge Pahoran.

Upon learning of the Lamanite threat, the king-men were pleased and refused to take up arms to defend their country due to their animosity towards Pahoran and the freemen. Moroni, witnessing the king-men's refusal, was infuriated by their stubbornness. He petitioned the governor, supported by the people's voice, seeking the power to compel the dissenters to defend their country or face death. Moroni's primary concern was to quell internal conflicts, acknowledging their destructive history.

The request was granted, and Moroni directed his army to confront the king-men, either compelling them to support liberty or dismantling their pride and nobility. The armies clashed, resulting in the defeat of the king-men, with four thousand dissenters losing their lives. Due to the urgency of the situation, leaders not slain were imprisoned.

The remainder of the dissenters chose to embrace the cause of liberty rather than face the sword, displaying The Title of Liberty in their cities and taking up arms for their country. Moroni effectively eradicated the known existence of the king-men, humbling them to fight for freedom like their brethren.

While Moroni endeavored to resolve internal conflicts and prepare for war against the Lamanites, Amalickiah successfully invaded Moroni's land by the seashore. The city of Moroni fell due to insufficient strength, and Amalickiah seized control of the city and its fortifications. Moroni's people fled to Nephiah, while the city of Lehi prepared for battle against the advancing Lamanites.

While Moroni worked to restore peace and order among his people, the Lamanites, under Amalickiah's cunning, captured numerous cities, fortifying them against the Nephites. Amalickiah prevented the Lamanites from directly attacking Nephiah, leaving defenders in each city.

Amalickiah continued capturing cities, including Nephiah, Lehi, Morianton, Omner, Gid, and Mulek, along the east borders by the seashore. These fortified cities provided strongholds for the Lamanites.

The Lamanites marched towards the land Bountiful, driving the Nephites before them and causing significant casualties. Teancum, who had previously slain Morianton, met the Lamanites in battle. Teancum confronted Amalickiah, leading his numerous army as they sought to take possession of the land Bountiful and the northward lands. Teancum and his warriors, surpassing the Lamanites in strength and war skills, gained an advantage, harassing them until darkness fell. They pitched their tents in the borders of the land Bountiful, while Amalickiah did the same on the beach by the seashore, continuing the conflict.

Under the cover of night, Teancum and his servant infiltrated Amalickiah's camp while the Lamanites slept from fatigue. Teancum silently entered the king's tent, thrusting a javelin into his heart, causing immediate death without waking his servants.

Returning to his camp, Teancum informed his men of his actions, and they prepared for potential counterattacks. Moroni's forces stood ready as the twenty-fifth year of the judges' reign concluded. The year was marked by internal conflicts, external threats from the Lamanites, and the demise of Amalickiah.

Chapter Fifty-two.

In the twenty-sixth year of the judges' rule over the Nephite people, a significant event occurred. When the Lamanites awoke on the first morning of the first month, they discovered that Amalickiah had died in his tent. Additionally, they observed that Teancum was prepared to engage them in battle on that very day. Faced with this unexpected turn of events, the Lamanites were frightened. They abandoned their plan to march into the land northward and retreated with their entire army to the city of Mulek, seeking refuge within its fortifications.

In the wake of Amalickiah's demise, his brother, Ammoron, was appointed king over the Lamanite people, succeeding him in rulership. Ammoron issued commands for his people to maintain control over the cities they had acquired through bloodshed, as they had not gained any without significant loss of life.

Teancum recognized the Lamanites' determination to hold onto the cities they had taken and the parts of the land they had seized. Considering the magnitude of their numbers, Teancum deemed it impractical to attempt an attack on their fortified positions. Nevertheless, Teancum feigned preparations for war, creating an appearance of readiness. In reality, he was fortifying his defenses by constructing walls and preparing strategic locations. This defensive stance continued until Moroni dispatched a substantial reinforcement of troops to strengthen Teancum's army.

Moroni, along with the reinforcements, instructed Teancum to retain all Lamanite prisoners as leverage. The Lamanites had taken numerous prisoners, and Moroni saw an opportunity to use them

as a bargaining chip. Furthermore, Moroni ordered Teancum to fortify the land Bountiful and secure the narrow pass leading to the land northward. This strategic move aimed to prevent the Lamanites from gaining a foothold and harassing the Nephites from all sides. Moroni urged Teancum to be faithful in defending that quarter of the land, encouraging him to seize every opportunity to challenge the Lamanites and potentially regain control of the cities that had fallen into enemy hands.

However, Moroni regretfully informed Teancum that he couldn't join him at that moment because the Lamanites were encroaching on the borders of the land by the west sea. Moroni was compelled to confront this external threat. Meanwhile, King Ammoron, having left the land of Zarahemla, informed the queen of his brother Amalickiah's death. Gathering a large army, he marched against the Nephites on the borders by the west sea. Ammoron aimed to divert a portion of the Nephite forces to that region while commanding those he left behind to harass the Nephites on the borders by the east sea and seize their lands. Thus, as the twenty-sixth year of the judges concluded, the Nephites found themselves in precarious circumstances.

Moving into the twenty-seventh year of the judges, Moroni, in coordination with Teancum, orchestrated a plan to reclaim the cities lost to the Lamanites. Moroni, having established armies to protect the south and west borders, marched towards the land Bountiful to assist Teancum. Teancum, acting on Moroni's command, received orders to attack the city of Mulek and reclaim it if possible. Despite Teancum's preparations for an assault, he realized that overpowering the Lamanites within their fortified positions was impossible. Consequently, he abandoned his plans and returned to the city Bountiful, awaiting Moroni's arrival for additional strength. Moroni and his army reached the land of Bountiful in the latter part of the twenty-seventh year of the judges.

At the outset of the twenty-eighth year, Moroni, Teancum, and other chief captains convened a war council. They deliberated on strategies to lure the Lamanites out of their strongholds, specifically aiming to retake the city of Mulek. Their plan involved sending emissaries to the Lamanite army guarding the city of Mulek, led by a commander named Jacob. The Nephite emissaries, under the direction of Moroni and Teancum, invited Jacob and his forces to meet them on the plains between the two cities. Unfortunately, Jacob, a Zoramite, refused to engage in an open confrontation on the plains.

Faced with Jacob's refusal, Moroni, realizing the slim chances of a direct engagement, devised a plan to entice the Lamanites out of their fortified positions. Teancum was instructed to lead a small group near the seashore, creating a diversion. Simultaneously, Moroni and his army moved discreetly through the wilderness on the west side of the city Mulek. The following day, when the Lamanite guards spotted Teancum, they rushed to inform Jacob, their leader. The Lamanite armies, believing they could easily overpower Teancum due to his smaller numbers, pursued him as he retreated northward along the seashore. Observing Teancum's retreat, the Lamanites gained confidence and vigorously pursued him.

In the meantime, Moroni commanded a portion of his army to march into the city, seizing the opportunity to occupy it. Moroni's forces successfully took control of the city Mulek, eliminating all resistance from those who refused to surrender their weapons of war. With a portion of his army stationed in Mulek, Moroni advanced with the remainder to confront the returning Lamanite forces upon their completion of the pursuit of Teancum.

The Lamanites, having pursued Teancum near the city Bountiful, were met by Lehi and a small Nephite army left to defend the city. Witnessing the approach of Lehi and his men, the chief captains of the Lamanites, in disarray, fled in confusion. They feared that they might not reach the city Mulek before Lehi's forces overtook them, as they were fatigued from their prolonged march, while Lehi's

men were fresh. Unaware of Moroni's presence behind them, the Lamanites feared only Lehi and his forces. Lehi, having no intention of overtaking them until Moroni and his army arrived, allowed the Lamanites to continue their retreat.

As the Lamanites retreated, they found themselves surrounded by the Nephites—Moroni's forces on one side and Lehi's on the other. Moroni ordered his men to engage the Lamanites until they surrendered their weapons of war. Jacob, the Zoramite leader of the Lamanites, displaying an indomitable spirit, led a fierce counterattack against Moroni with great fury. A battle ensued with both sides fighting fiercely, resulting in numerous casualties. Moroni suffered injuries, and Jacob was killed in the confrontation. Meanwhile, Lehi pressed from the rear with his strong men, compelling the Lamanites in the rear to surrender their weapons. Confused and disorganized, the remaining Lamanites did not know where to turn or strike.

Recognizing the Lamanites' confusion, Moroni offered them terms of surrender, promising to spare their lives if they relinquished their weapons. Responding to Moroni's words, the chief captains of the Lamanites, along with those who survived, came forth and surrendered their weapons at Moroni's feet. They also ordered their men to do the same. However, some Lamanites refused to comply. Those who resisted were apprehended, bound, and had their weapons confiscated. They were then compelled to march with their brethren into the land Bountiful.

The number of captured prisoners exceeded the combined total of battle fallen casualties from both sides.

Chapter Fifty-three.

The Nephites, after achieving victory, appointed guards over the Lamanite prisoners. These prisoners were compelled to bury the dead, both of the Lamanites and the Nephites. Moroni assigned men to oversee the prisoners during these tasks.

Moroni, accompanied by Lehi, went to the city of Mulek. Moroni assumed command of the city and entrusted it to Lehi, a loyal companion who had fought alongside Moroni in numerous battles. Lehi shared similarities with Moroni, and their mutual respect and camaraderie were cherished not only by each other but also by the entire Nephite populace.

After the Lamanites completed the burial of their dead and the Nephites' deceased, they were marched back to the land Bountiful. Following Moroni's orders, Teancum directed them to start laboring on digging a defensive ditch around the city of Bountiful. Teancum instructed the prisoners to construct a breastwork of timbers along the inner edge of the ditch. They were to throw dirt from the ditch against this timber breastwork. This labor continued until the Lamanites had encircled the city of Bountiful with a formidable wall of timbers and earth, reaching a considerable height. This newly fortified city became an exceptionally secure stronghold. The Lamanite prisoners were confined within a wall they had built with their own hands. Moroni compelled them to labor as it facilitated easy surveillance, ensuring the safety of the Nephites in the event of a Lamanite attack.

Moroni's strategic victories included the conquest of the city of Mulek, a formidable Lamanite stronghold. He also fortified the city, creating a secure location to detain the Lamanite prisoners. For the remainder of the year, Moroni refrained from engaging the Lamanites in battle. Instead, he focused on preparations for war, fortifying defenses against potential Lamanite attacks. Additionally, he directed efforts toward alleviating the suffering of Nephite women and children, and providing food for their armies.

During Moroni's absence due to internal dissension among the Nephites, the Lamanite armies in the west, near the sea, gained ground. They successfully captured several cities in that region. The Nephites faced perilous circumstances due to internal conflicts, dissension, and intrigues among themselves, leading to their vulnerability to Lamanite advances.

The people of Ammon, initially Lamanites, had converted to the Lord through Ammon and his brethren. Despite being Lamanites by birth, they had been brought to the land of Zarahemla and protected by the Nephites.

Due to their solemn oath, they refrained from wielding weapons against their kinsmen, having pledged never to spill blood again. Adhering to this vow would have led to their demise; they were willing to submit to their brethren's control. However, it was the profound compassion and overwhelming love of Ammon and his brethren that prevented this fate from befalling them. For this cause they were brought down into the land of Zarahemla; and they ever had been protected by the Nephites.

When danger threatened, the people of Ammon were moved by compassion for the Nephites and wished to take up arms to defend their country. Yet, as they were about to take up arms, Helaman and his brethren persuaded them against breaking their oath, fearing that such an action might jeopardize their souls. Thus, those who had made the oath were compelled to witness their Nephite brethren endure afflictions without their direct assistance.

Nonetheless, the sons of the people of Ammon, not bound by the same covenant, assembled and took up arms, forming a group called: The Nephites. They entered into a covenant to fight for Nephite liberty, pledging to protect the land with their lives and never surrendering their freedom.

These two thousand young Nephite warriors, valiant, courageous, and steadfast in their commitment to uphold the cause of liberty, became a significant support to the Nephite forces. Helaman led this formidable group, all young men, and they were not only valiant but also true and trustworthy. They were men of integrity, having been taught to keep God's commandments and walk uprightly before Him.

Helaman marched at the head of these two thousand young warriors to reinforce the people on the south borders of the land, along the west sea.

Thus, the twenty-eighth year of the judges' reign over the people of Nephi concluded.

Chapter Fifty-four.

In the beginning of the twenty-ninth year of the judges, Ammoron sent a request to Moroni, proposing a prisoner exchange. Moroni was elated by the request, as he sought provisions for his people from the Lamanite prisoners and wanted to strengthen his army with his own people. Moroni, having no women or children among his prisoners, devised a plan to secure as many Nephite prisoners from the Lamanites as possible.

He wrote a letter to Ammoron through Ammoron's servant, reiterating the ongoing conflict and warning of the consequences unless the Lamanites repented.

Moroni addressed Ammoron, providing insights into the justice of God and the impending wrath unless the Lamanites withdrew their armies. Moroni urged Ammoron to repent and return to his own lands, emphasizing the impending consequences if they persisted in their murderous purposes. Despite having previously rejected such warnings, Moroni anticipated the Lamanites would reject them again. Moroni declared their readiness to face the Lamanites and warned of dire consequences if they

did not withdraw their purposes. He emphasized that the Nephite armies would retaliate unless the Lamanites withdrew, vowing to defend their cities, lands, religion, and the cause of their God.

Moroni expressed doubt that his words would have an impact, suspecting Ammoron might be a child of hell, and concluded by stating his terms for a prisoner exchange. If the Lamanites didn't agree to the conditions, Moroni threatened to come against them with his armies, even involving women and children, in a retaliatory and destructive battle.

Moroni affirmed his anger and the Nephites' determination to defend themselves and their land. He warned that any attempt to destroy them further would result in a relentless pursuit of the Lamanites until they were destroyed. Moroni identified himself as the author and leader of the Nephite people, concluding the epistle.

Ammoron, upon receiving the epistle, responded angrily, vowing to avenge his brother's blood, and declaring his intent to come upon Moroni with his armies.

Ammoron introduced himself as the king of the Lamanites and the brother of Amalickiah, vowing revenge for his brother's murder. He accused the Nephites' fathers of wronging their brethren by usurping the government that rightfully belonged to them. Ammoron offered peace if the Nephites would lay down their arms and submit to the rightful government.

Despite the Nephites' threats, Ammoron claimed not to fear them, but he agreed to exchange prisoners to preserve his food for his soldiers. Ammoron declared his intention to wage an eternal war either to subjugate the Nephites or ensure their extinction.

He questioned the existence of the God mentioned by Moroni and asserted that they knew nothing of such a being. Ammoron dismissed concerns about a devil and hell, suggesting that if they existed, the Nephites might end up there.

Ammoron, a descendant of Zoram, boldly declared his Lamanite identity and the purpose of the war to rectify past wrongs and assert their rights to the government, concluding his letter to Moroni.

Chapter Fifty-five.

Upon receiving the letter, Moroni's anger heightened, as he knew Ammoron was fully aware of his deceit. Ammoron understood that the war against the people of Nephi lacked a just cause. Moroni declared that he would not exchange prisoners with Ammoron unless he abandoned his intentions, as stated in his letter. Moroni was resolute in not granting Ammoron additional power beyond what he already possessed. Knowing the location where the Lamanites guarded Nephi prisoners and frustrated by Ammoron's refusal to acknowledge his letter, Moroni decided to act according to his words. He resolved to face death among the Lamanites until they sought peace.

Moroni, having spoken these words, initiated a search among his men, hoping to find a descendant of Laman among them. They discovered a man named Laman, a servant of the king murdered by Amalickiah. Moroni instructed Laman and a small group to approach the Nephite guards. The Nephites, stationed in the city of Gid, were under Moroni's orders as he appointed Laman and a few men to go with him.

In the evening, Laman approached the Nephite guards, assuring them that they had escaped from the Nephites. They were asleep, and Laman had taken their wine. The Lamanites, upon hearing this, joyfully welcomed Laman and asked for wine, expressing gratitude for the relief as they were weary. Laman suggested keeping the wine until they went to battle against the Nephites, but the Lamanites were eager to drink immediately, believing it would strengthen them. Despite Laman's

suggestion, the Lamanites became more desirous to drink, claiming weariness and anticipating additional wine for their rations. Laman allowed them to follow their desires.

They freely drank the wine, finding it pleasant, and consumed more as it was strong. They became drunk, and when Laman and his men observed this, they returned to Moroni, reporting all that had transpired.

This aligned with Moroni's plan. He had armed his men with weapons and, during the Lamanites' deep sleep and drunkenness, entered the city Gid and armed the Nephite prisoners, including women and children, in profound silence. Moroni chose not to awaken the drunken Lamanites, as it was not his desire to delight in murder or bloodshed. Instead, he armed the Nephite prisoners strategically. Although the Nephites could have slain the drunken Lamanites had they been awakened, Moroni refrained from such unjust actions.

Moroni achieved his goal by arming the Nephite prisoners within the city walls, granting them the power to seize parts within the walls. He directed his men to withdraw, surrounding the Lamanite armies in the night.

This strategic move left the Lamanites awakening to find themselves surrounded by armed Nephite prisoners. The Nephites had power over the Lamanites, who realized it was not expedient to fight. The Lamanite chief captains requested mercy, offering their weapons of war. Moroni's desire was fulfilled. He took the Lamanites as prisoners of war, seized the city, liberated Nephite prisoners, and bolstered his army.

Moroni directed the Lamanite prisoners to fortify the city Gid. After fortifying Gid, Moroni took the Lamanite prisoners to the city Bountiful and guarded it with a strong force.

Despite Lamanite intrigues, the Nephites protected their prisoners, maintained their regained ground and advantage. The Nephites, with fortified positions, began to reclaim their rights and privileges.

While the Lamanites attempted to encircle the Nephites by night, they lost many prisoners in their attempts. The Lamanites tried to administer wine to the Nephites for poison or drunkenness, but the Nephites, cautious and remembering the Lord, avoided falling into their traps.

Moroni found it expedient to prepare for an attack on the fortified city Morianton, which the Lamanites had strengthened with continuous reinforcements and provisions.

The twenty-ninth year of the reign of the judges over the people of Nephi concluded with the Nephites being cautious, victorious, and reclaiming their rights and privileges.

Chapter Fifty-six.

In the beginning of the thirtieth year of the judges' reign, on the second day of the first month, Moroni received a letter from Helaman detailing the state of affairs in their region. Helaman's message to Moroni began with expressions of brotherly love and an update on the challenges they faced in their military endeavors. Helaman informed Moroni that two thousand young men, descendants of Laman, sought his leadership in defending their land. Helaman, assuming Moroni's familiarity with the traditions and unbelief of these men, skipped elaboration on those matters. He conveyed that the two thousand young warriors, armed and ready for battle, wanted him to lead them in the defense of their country.

Helaman reminded Moroni of the covenant their fathers made not to take up arms against their brethren, but in the twenty-sixth year, circumstances led to a near-breaking of that covenant. Despite

the temptation to abandon the covenant, Helaman resisted, trusting that God would strengthen them and fulfill the oath they had taken.

Helaman found joy in marching with his two thousand men to assist Antipus, who was leading the people of Judea against the Lamanites. The alliance with Antipus brought strength to their forces, lifting Antipus's spirits, although they mourned the loss of many in previous battles. Despite setbacks, Helaman found consolation in the belief that those who died in the cause of their country and God were now happy.

The Lamanites had taken several cities, including Manti, Zeezrom, Cumeni, and Antiparah, and held chief captains as prisoners. Antipus and his men were laboring to fortify the city of Judea, facing great physical and spiritual challenges. The Lamanites, seeing Antipus reinforced, refrained from attacking Judea as commanded by Ammoron, favoring Helaman's forces.

The twenty-sixth year ended, and in the twenty-seventh year, they prepared for defense, hoping the Lamanites would attack. They placed spies to monitor Lamanite movements, intending to ambush them if they passed by without attacking their other vulnerable cities. Despite their hopes, the Lamanites dared not pass with their entire army, fearing they would not be strong enough. The Lamanites refrained from marching against Zarahemla or crossing the head of Sidon to Nephihah, committed to maintaining the cities they had captured. Thus, with their forces, the Lamanites were resolved to defend the cities they had taken.

In the second month of that year, many provisions arrived from the fathers of my two thousand sons. Additionally, two thousand men were sent to us from the land of Zarahemla. Thus, we were prepared with a total force of ten thousand men, along with provisions for them, their wives, and children. Witnessing our forces grow daily and provisions arriving for our support, the Lamanites became apprehensive. They started making attempts to disrupt our supply of provisions and strength.

Recognizing the Lamanites' unease, we desired to devise a strategy. Antipus instructed me to lead my small army to a nearby city, appearing as if we were transporting provisions to another city. Our route was to take us near the city of Antiparah, making it seem like we were headed to the coastal border city beyond. We executed the plan, marching as if carrying provisions to that city. Antipus, with a portion of his army, advanced, leaving the rest to defend the city. He only moved after my small army had set out and approached the city Antiparah.

In Antiparah, the strongest and most numerous Lamanite army was stationed. Informed by their spies, they mobilized and marched against us. Fleeing northward, we led the formidable Lamanite army a considerable distance away. Observing Antipus's pursuit with great might, they maintained a straight course, seemingly intent on preventing us from being surrounded.

Sensing our danger, Antipus hastened the march of his army, but it was nighttime, and they did not reach us. We camped for the night. Before dawn, the Lamanites pursued us again. Being unable to contend with them, we continued our march into the wilderness, fearing for the safety of my little sons. Avoiding any turns to the right or left to prevent being surrounded, we fled all day until darkness fell. At the break of morning, the Lamanites were once again upon us, and we fled before them.

However, they did not pursue us far before halting, and it was the morning of the third day of the seventh month.

Uncertain if they were overtaken by Antipus, I consulted my men, wondering if the Lamanites had stopped to lure us into a trap. My sons, displaying remarkable courage, expressed their belief that God was with them and would not allow their downfall. They were ready to go forth, not desiring to harm their brethren if left alone. Having never fought before, they faced death without fear, prioritizing

the liberty of their fathers over their lives. Their mothers had taught them that with unwavering faith, God would deliver them.

Returning with my two thousand against the pursuing Lamanites, we found that Antipus's armies had caught up, and a fierce battle had begun. The weary army of Antipus, due to their rapid march, was about to fall into the hands of the Lamanites. If not for my return, they would have succeeded. Antipus and many of his leaders had fallen by the sword, causing confusion among his men, who began yielding to the Lamanites. Seizing the opportunity, the Lamanites pursued vigorously until Helaman and his two thousand came upon their rear, inflicting heavy casualties. Seeing the Lamanites turn, the people of Antipus regrouped and attacked their rear again. The combined forces of the Nephites surrounded the Lamanites, forcing them to surrender as prisoners of war. Joyfully, I counted my young men, and to my relief, not a single one had fallen. They fought with the strength of God, astonishing the Lamanites, and causing them to surrender.

With no place to detain the prisoners safely, we sent them to the land of Zarahemla, along with some survivors of Antipus. The remaining survivors joined my stripling Ammonites, and we marched back to the city of Judea.

Chapter Fifty-seven.

I, Helaman, received a letter from King Ammoron, proposing that if we released the prisoners of war we had captured, he would surrender the city of Antiparah to us. In response, I wrote to the king, expressing confidence in our ability to take Antiparah without compromising by handing over the prisoners. I argued that exchanging prisoners would be unwise and insisted on maintaining our captives. Ammoron rejected my letter, refusing to exchange prisoners. Consequently, we began preparing to attack the city of Antiparah. However, the inhabitants of Antiparah abandoned the city, fleeing to other cities they possessed in order to fortify them. As a result, Antiparah fell into our hands. This marked the conclusion of the twenty-eighth year of the judges' reign.

In the beginning of the twenty-ninth year, we received provisions and an additional six thousand troops from Zarahemla and surrounding areas. This strengthened our forces, and we had an ample supply of provisions.

Eager to engage in battle, we set our sights on the army guarding the city of Cumeni. Utilizing our considerable force, we successfully surrounded Cumeni by night, just before they were to receive provisions. We camped around the city for numerous nights, maintaining vigilant guards to prevent surprise attacks by the Lamanites. Despite their attempts, they were unsuccessful, and we spilled their blood each time. When their provisions finally arrived, we seized both the supplies and the Lamanites themselves, turning the tables on them.

Despite being cut off from support, the Lamanites were determined to hold the city. To ensure our own survival, we sent the provisions to Judea and the prisoners to Zarahemla. In a short time, the Lamanites lost hope of receiving reinforcements and surrendered the city to us, accomplishing our goal.

The sheer number of prisoners posed a challenge, and despite our significant force, we had to exert all efforts to keep them in check. Many of them resorted to violence, resulting in the deaths of over two thousand after surrendering. Faced with this situation, we decided it was necessary to either end their lives or escort them, with swords in hand, to Zarahemla. Our provisions were barely sufficient for our own people, even with what we had taken from the Lamanites. In these critical circumstances, we chose to send the prisoners to Zarahemla. A group of men was selected to oversee their journey.

These men returned the following day. Focused on the imminent threat of the Lamanites, we didn't inquire about the prisoners. Their timely return prevented us from falling into the hands of the Lamanites, who had received reinforcements.

Ammoron had sent additional provisions and a sizable army, and our men thwarted the Lamanites' plans. Despite the challenges, our small band of two thousand and sixty fought valiantly and prevented the Lamanites from overpowering us.

As the rest of our army faced the risk of giving in to the Lamanites, the two thousand and sixty remained steadfast and undaunted. Their obedience and exact execution of commands, rooted in their faith, led to a decisive victory. I recalled the teachings their mothers had instilled in them. These sons and the men assigned to transport the prisoners were the heroes of this victory. They drove the Lamanites back to the city of Manti. We retained control of Cumeni, but the victory came at a great cost. After the Lamanites fled, we immediately tended to our wounded and buried the dead, both ours and the Lamanites'.

Two hundred of our two thousand and sixty had fainted due to blood loss, but miraculously, not a single one perished. The preservation of these men was astonishing, considering the numerous wounds they sustained. We attributed their survival to the miraculous power of God, based on their unwavering faith in a just God. The faith of these young soldiers, who trusted in God continually, played a significant role in their preservation. As we reflected on the events, we marveled at the preservation of the two hundred and sixty, while a thousand of our brethren had perished.

After caring for the wounded and burying the dead, we sought information from Gid regarding the prisoners. Gid, the chief captain overseeing the prisoners, reported that they had started their journey to Zarahemla. Gid recounted encountering the spies who warned of the Lamanite armies marching towards Cumeni, posing a threat to our people. Upon hearing the warning, the prisoners took courage and rebelled against us. In response to their rebellion, we had to use our swords, resulting in the deaths of many. Some managed to escape. Pursuing the escaping prisoners, we hurried back to Cumeni, arriving just in time to assist our brethren in defending the city.

Once again, we were delivered from the hands of our enemies, and we praised God for this great deliverance. I, Helaman, was filled with exceeding joy upon hearing Gid's report, grateful for God's goodness in preserving us. I expressed trust that the souls of those who had been slain had entered into the rest of their God.

Chapter Fifty-eight.

Our next goal was to capture the city of Manti. However, we faced a challenge in leading the Lamanites out of the city due to their strongholds. They remembered our previous actions, making it impossible to lure them away with our small bands. The Lamanite forces were significantly larger than ours, preventing us from launching an attack on their well-fortified positions.

To secure the regained parts of the land and await reinforcements and provisions from Zarahemla, I sent an embassy to inform the governor of our situation. Unfortunately, the assistance we received was minimal, while the Lamanites continued to strengthen their forces and provisions. Despite Lamanite attempts to strategize against us, we couldn't engage them in battle due to their retreats and fortified positions. We endured these challenging circumstances for many months, on the brink of starvation. Eventually, we received food and the support of an army of two thousand men, our only assistance against the overwhelming Lamanite forces.

The cause of the limited assistance remained unknown, causing us grief and fear of impending judgments from God. In our distress, we fervently prayed for strength, deliverance from our enemies, and the preservation of our cities, lands, and possessions. The Lord visited us with assurances of deliverance, filling us with peace, great faith, and hope for our liberation. With newfound courage, we resolved to conquer our enemies and defend our liberties, cities, lands, possessions, wives, and children.

We confronted the Lamanites in the city of Manti, pitching our tents near the wilderness side. Upon realizing our presence near the city, the Lamanites sent spies to assess our army's strength. Concerned that we might cut them off from support, the Lamanites prepared for battle, believing they could easily defeat us with their numerous forces. Anticipating their moves, I ordered Gid and Teomner to hide in the wilderness with small groups of men. Gid's men were on the right, and Teomner's were on the left, while the rest of our army remained in the initial camp.

The Lamanites, with their numerous army, engaged us, and I ordered a strategic retreat into the wilderness. The Lamanites pursued us with great speed, hoping to overtake and slay us. As they passed, Gid and Teomner rose from their hiding places and eliminated the Lamanite spies, preventing them from returning to the city. With the spies eliminated, they attacked the city guards, seized the city, and gained control of the strongholds. Gid and Teomner's actions allowed us to proceed towards the land of Zarahemla.

Witnessing our movement towards Zarahemla, the Lamanites, fearing a trap, retreated into the wilderness along the same path they had come. Traveling during the night, we surpassed the Lamanites and arrived at the city of Manti before them.

The Lamanites, assuming we were weary, pitched their tents for the night, not considering the defense of the city. Capitalizing on their misconception, I directed my men to march towards the land of Manti. Our nighttime march enabled us to arrive at Manti before the Lamanites on the following day. Employing this strategy, we seized the city of Manti without shedding blood. The Lamanite armies, upon seeing our preparedness, were astonished, and filled with great fear, prompting them to flee into the wilderness.

Despite our victory, the Lamanites had taken many women and children from the land. The cities captured by the Lamanites were now back in our possession, with our people returning home, except for those taken as prisoners. Our armies were small relative to the vast number of cities and possessions we now held. Trusting in God, who granted us victory, we recognized His hand in our regained cities and lands.

The reason for the government's reluctance to send more reinforcements remained unknown, causing concern and speculation. Despite uncertainties, we placed our trust in God for deliverance from our enemies.

This marked the twenty-ninth year, and we were in possession of our lands, while the Lamanites had fled to the land of Nephi. The valiant sons of the people of Ammon, residing with me in Manti, remained steadfast, and not a single soul had perished, although many had received wounds.

May the Lord, who redeemed and freed us, keep you, my beloved brother Moroni, continually in His presence. May He favor our people and grant success in regaining what the Lamanites took from us for our support.

This concludes my epistle. I am Helaman, the son of Alma.

Chapter Fifty-nine.

In the thirtieth year of the judges' reign over the people of Nephi, Moroni, having read Helaman's epistle, was greatly pleased with the prosperity and success Helaman had achieved in reclaiming lost lands. Moroni shared this joy with his people, spreading the news throughout the surrounding land, encouraging them to rejoice as well. Swiftly, Moroni sent a letter to Pahoran, urging him to gather men to support Helaman's armies, ensuring they could easily maintain the miraculously regained part of the land. After dispatching the letter to Zarahemla, Moroni began devising a plan to reclaim the remaining possessions and cities taken by the Lamanites.

While Moroni prepared for battle against the Lamanites, the people of Nephiah, gathered from various cities, were unexpectedly attacked by the Lamanites, including those who had fled from the land of Manti. The Lamanite forces, growing in number and strength daily under Ammoron's command, inflicted a severe slaughter on the people of Nephiah. Overwhelmed, the remaining inhabitants of Nephiah fled, joining Moroni's army. Moroni had anticipated support for Nephiah and had retained his forces to maintain the areas he had successfully reclaimed.

Disheartened by the loss of Nephiah, Moroni, believing it easier to prevent the city's capture than to recapture it, concentrated on maintaining the territories under his control. In response to the city's fall, Moroni, along with his forces, expressed deep sorrow and concern, questioning whether the people would now fall into the hands of their brethren due to their wickedness. Moroni's chief captains shared these doubts and concerns, reflecting on the people's wickedness and the success of the Lamanites.

Moroni, angered by the government's indifference toward the freedom of their country, lamented the situation and the potential consequences of their people falling into the hands of their brethren.

Chapter Sixty.

Moroni wrote once again to the governor of the land, Pahoran, with the following words: I address this letter to Pahoran, the chief judge and governor of the land in the city of Zarahemla, as well as to all those chosen by the people to govern and oversee the affairs of this war. I must express some condemnation, as you are well aware that you have been tasked with gathering men, arming them with various weapons, and sending them against the Lamanites wherever they enter our land.

Myself, my men, Helaman, and his soldiers have endured great suffering—hunger, thirst, fatigue, and various afflictions. We would not complain if suffering were the extent of our hardships. However, the slaughter among our people has been immense. Thousands have perished in battle, a toll that could have been lessened had you provided sufficient strength and support to our armies. Your neglect has been significant.

We seek to understand the cause of this neglect and your thoughtless state. Can you sit on your thrones thoughtlessly while our enemies spread death and murder thousands of our brethren? Those who looked to you for protection and support have been let down. If you had sent armies to strengthen them, thousands could have been saved from the sword. Your neglect goes beyond withholding provisions; many have fought and died while hungry due to your immense neglect.

Beloved brethren, you should have been diligent for the welfare and freedom of our people. Instead, your neglect will bring the blood of thousands upon your heads. Do you think you can sit on your thrones and God, because of His goodness, will deliver you? If so, you are mistaken. The deaths

of many of our brethren are not solely due to their wickedness. If you believe so, it is a vain supposition. Many righteous have fallen by the sword to fulfill God's justice and judgment upon the wicked. The righteous are not lost when slain; they enter the rest of the Lord their God.

I fear that God's judgments will come upon us due to the government's slothfulness and neglect of the slain. If not for the wickedness that began at our head, we could have withstood our enemies. Internal conflicts and power struggles have weakened us. The Lamanites now take possession of our lands, murdering our people, including women and children, due to the wickedness of those seeking power.

I won't elaborate on this matter, but perhaps you are also seeking authority and are traitors to your country.

Have you forgotten the commandments of the Lord, the captivity of our fathers, and the times we've been delivered from our enemies? Do you think the Lord will deliver us while you sit idly, neglecting to send food and men to strengthen our armies?

Will you remain inactive while being surrounded by thousands, even tens of thousands, who also idle away their time, while in the borders of our land, thousands are falling by the sword, wounded and bleeding? Do you think God will consider you blameless while you sit and witness these events? I tell you, No.

Remember that God has declared that the inward vessel must be cleansed first before the outer vessel can be purified. Unless you repent of your deeds, take action, send food and men to us and also to Helaman to support the parts of our country he has reclaimed, and help us recover the rest of our possessions in these regions, it will be wise for us not to engage with the Lamanites until we have cleansed our inner selves, even the leadership of our government.

If you do not grant my request, come out and demonstrate a true spirit of freedom, and strive to strengthen and fortify our armies by providing them with food, I will leave some of my freemen to maintain this part of our land. I will invoke the strength and blessings of God upon them, making them impervious to any other power (this will be due to their exceptional faith and patience during their tribulations), and I will come to you. If any among you desires freedom, even a spark of it, I will stir up insurrections until those who seek to usurp power and authority become extinct. I do not fear your power or authority; it is my God whom I fear. I take up my sword to defend my country in accordance with His commandments. It is your iniquity that has caused us so much loss.

The time has come. If you do not rally to defend your country and your little ones, the sword of justice hangs over you, ready to fall upon you and bring utter destruction. I await your assistance. Unless you provide relief, I will come to you in the land of Zarahemla and strike you with the sword, rendering you powerless to impede our progress in the cause of freedom.

The Lord will not allow you to live and grow strong in your iniquities, destroying His righteous people. Do you think the Lord will spare you and pass judgment on the Lamanites, whose hatred has been fueled by the traditions of their fathers, intensified by dissenters, while your iniquity stems from your love of glory and worldly vanities? Are you aware that you transgress the laws of God and trample them underfoot?

The Lord has told me that if your appointed governors do not repent, we shall go into battle against them.

Now, I, Moroni, am bound by the covenant to keep God's commandments. I urge you to adhere to the word of God, send provisions and men promptly, both to me and to Helaman. If you refuse, I

will come to you swiftly. God will not let us perish from hunger; He will provide us with your food, even if it comes by the sword. Fulfill the word of God.

I am Moroni, your chief captain. I do not seek power but to dismantle it. I seek not the world's honor but the glory of my God, the freedom, and welfare of my country. Thus, I conclude my epistle.

Chapter Sixty-one.

Shortly after Moroni sent his letter, he received a response from Pahoran, the chief governor. These are the words he received: I, Pahoran, the chief governor of this land, send these words to Moroni, the chief captain of the army. Moroni, I want to convey that I do not find joy in your profound afflictions; indeed, it deeply saddens my soul. However, there are those who take pleasure in your suffering to the extent that they have rebelled against me and against the freemen among my people. The number of those who have risen up is exceedingly large. The root of this great iniquity lies in those who sought to strip me of my judgment-seat. They employed excessive flattery, leading the hearts of many astray, resulting in severe affliction among us. They have deprived us of provisions and intimidated our freemen, preventing them from coming to your aid. They have forced me out, and I have sought refuge in the land of Gideon with as many men as I could gather.

A proclamation has been issued throughout this part of the land, and people are rallying to our cause daily, arming themselves in defense of their country and freedom, seeking retribution for our grievances. They have joined us to the extent that those who rebelled against us are now in a state of defiance, fearing us and not daring to confront us in battle. They have taken control of the city of Zarahemla, appointing a king over them. This king has entered into an alliance with the king of the Lamanites, agreeing to support the defense of Zarahemla, thinking that this support will enable the Lamanites to conquer the rest of the land, and he will be made king over the people once they are subdued by the Lamanites.

In your letter, you criticized me, but I am not angry; I rejoice in the greatness of your heart. I, Pahoran, seek power only to maintain my judgment-seat and preserve the rights and liberty of my people. My soul remains steadfast in the liberty God has granted us. We are determined to resist wickedness even to the point of shedding blood. We would not harm the Lamanites if they stayed in their own land. We would not harm our brethren if they did not rise in rebellion and take up arms against us. We would willingly submit to bondage if it were in line with God's justice or if He commanded us to do so. But God does not command us to submit to our enemies; instead, He instructs us to put our trust in Him, and He will deliver us. Therefore, my dear brother Moroni, let us oppose evil. Whatever evil we cannot resist with words, such as rebellions and dissensions, let us resist with our swords to retain our freedom and rejoice in the great privileges of our church, the cause of our Redeemer, and our God.

Come to me quickly with a few of your men, leaving the rest under the command of Lehi and Teancum. Empower them to wage war in that part of the land according to the Spirit of God, which is also the spirit of freedom within them. I have sent some provisions to them so that they may not perish before you can reach me. Gather whatever forces you can on your march here, and we will swiftly confront those dissenters in the strength of our God, relying on the faith within us. We will seize control of the city of Zarahemla to obtain more food for Lehi and Teancum. We will go forth against them in the strength of the Lord and put an end to this great iniquity.

Moroni, I am pleased to receive your letter, as I was somewhat anxious about what course of action we should take. You have stated that unless they repent, the Lord has commanded you to go

against them. Ensure that you strengthen Lehi and Teancum in the Lord; tell them not to fear, for God will deliver them, along with all those who steadfastly uphold the liberty with which God has made them free. Now, I conclude my letter to my beloved brother, Moroni.

Chapter Sixty-two.

After Moroni received the letter, his heart swelled with courage and immense joy because of Pahoran's unwavering loyalty to the cause of freedom. He was relieved that Pahoran had not betrayed the country's ideals. However, Moroni also grieved deeply over the wickedness of those who had ousted Pahoran from his position of authority, particularly those who had rebelled against both their country and their God.

Moroni, following Pahoran's wishes, assembled a small group of men. He entrusted Lehi and Teancum with command over the rest of his army and set out toward the land of Gideon. Moroni unfurled The Title of Liberty wherever he went, recruiting any available force as he marched toward Gideon. Thousands rallied to Moroni's cause, wielding swords in defense of their freedom, determined to avoid enslavement. Moroni, having gathered as many men as possible during his march, reached the land of Gideon. Joining forces with Pahoran, they became a formidable alliance, stronger than the dissenters led by Pachus, who had expelled the freemen from Zarahemla.

Moroni and Pahoran descended with their armies into Zarahemla, confronting Pachus's forces in battle. Pachus was slain, his soldiers captured, and Pahoran reclaimed his rightful position. Those loyal to Pachus and the king-men who refused to defend their country were executed, enforcing a law crucial for the nation's safety. Thus, the thirtieth year of the judges' reign concluded with Moroni and Pahoran restoring peace to Zarahemla by eliminating those opposed to freedom. In the thirty-first year of the judges' rule, Moroni promptly sent provisions and a six-thousand-man, strong army to assist Helaman in protecting a vulnerable part of the land.

Another army, along with supplies, was dispatched to support Lehi and Teancum against potential Lamanite threats. Moroni and Pahoran, leaving a substantial force in Zarahemla, marched towards Nephiah, intent on defeating the Lamanites in that city.

Along the way, they engaged a large group of Lamanites, defeating many and compelling the survivors to pledge not to take up arms against the Nephites. After sending these Lamanites to dwell with the people of Ammon, Moroni and Pahoran continued their march to Nephiah. Arriving at Nephiah, they set up camp in the nearby plains, hoping to provoke the Lamanites to battle. The Lamanites, aware of the Nephites' courage and overwhelming numbers, hesitated to engage in open combat.

Moroni, desiring a confrontation, went out in the night to scout the Lamanite camp's location within the city. Discovering the Lamanite camp on the east side, Moroni returned to his army and hastily prepared strong cords and ladders to scale the city walls.

Moroni and his men ascended the wall on the west side, where the Lamanites had no armies camped. The Lamanites were sleeping on the east side, so Moroni directed his men to quickly lower the cords and ladders into the inner part of the wall. Moroni's forces descended into the city, infiltrating the walls on the west side, while the Lamanites remained unaware. By morning, all of Moroni's troops were inside the city. Upon awakening, the frightened Lamanites fled through a pass. Moroni, seeing the Lamanites in retreat, ordered his men to pursue and engaged them, killing many, capturing others, and causing the rest to flee to the land of Moroni along the seashore.

Moroni and Pahoran successfully gained control of Nephiah without losing a single soul, though many Lamanites were slain. A significant number of Lamanite prisoners expressed a desire to join the people of Ammon and live freely. Those who wished to join the Ammonites were granted their desire. Consequently, all Lamanite prisoners joined the people of Ammon, diligently engaging in agriculture and livestock activities, thereby relieving the Nephites of a considerable burden.

Moroni, having secured Nephiah and taken numerous prisoners, significantly weakened the Lamanite armies and strengthened his own forces. He then proceeded from Nephiah to the land of Lehi.

Upon seeing Moroni advancing, the Lamanites, once again terrified, fled from his approaching army. Moroni pursued the fleeing Lamanites from city to city until they encountered Lehi and Teancum. The Lamanites, unable to withstand Moroni's forces, retreated to the borders by the seashore, reaching the land of Moroni. The Lamanite armies, including their king Ammoron, gathered in the land of Moroni, where Moroni, Lehi, and Teancum encamped around them, trapping them between the wilderness on the south and east. Thus, they camped for the night, with no strategic moves planned except by Teancum, who harbored great anger towards Ammoron for causing the prolonged war and its attendant suffering.

Teancum, in his fury, infiltrated the Lamanite camp by lowering himself over the city walls. He located the king and threw a javelin, fatally piercing him near the heart. However, Ammoron's servants awakened in time to pursue and kill Teancum. Learning of Teancum's death, Lehi and Moroni were deeply saddened. Teancum, a valiant defender of liberty, had endured numerous afflictions but had now passed away.

Moroni, the following day, engaged the Lamanites, inflicting a great slaughter upon them, driving them out of the land. The Lamanites did not return to battle against the Nephites at that time.

Thus, the thirty-first year of the judges concluded, marked by wars, bloodshed, famine, and affliction spanning many years. Despite murders, conflicts, and iniquities, the righteous were spared due to their prayers. The lengthy war hardened some but softened others, leading them to humble themselves before God.

After fortifying vulnerable areas against the Lamanites, Moroni returned to Zarahemla, and peace was restored. Moroni passed command to his son Moronihah and retired to his home for a peaceful remainder of his days.

Pahoran resumed his position as the judge, and Helaman preached the word of God with his brethren, leading many to repentance and baptism.

The church of God was reestablished throughout the land, regulations were instituted, and judges were appointed. Despite prosperity, strength, and wealth, the people remained humble and remembered the Lord. The people of Nephi prospered, multiplied, and grew exceedingly strong and rich. Their wealth and strength did not lead to pride; they humbled themselves before the Lord. They continually prayed to the Lord, remembering His deliverance from death, bonds, prisons, and enemies. The Lord blessed them according to His word, and they thrived in the land.

Helaman died in the thirty-fifth year of the judges' reign over the people of Nephi.

Chapter Sixty-three.

At the onset of the thirty-sixth year of the judges' rule over the people of Nephi, Shiblon assumed control of the sacred items previously entrusted to Helaman by Alma. Shiblon, a righteous man, walked in uprightness before God. He consistently sought to do good, adhering to the commandments

of his God, as did his brother. Moroni also passed away during this time, marking the conclusion of the thirty-sixth year of the judges' reign.

In the thirty-seventh year of the judges' rule, a considerable group of five thousand and four hundred men, along with their families, departed from the land of Zarahemla to the north. Hagoth, an exceedingly curious man, built an enormous ship on the borders of the land Bountiful, near the land Desolation. He launched it into the west sea through the narrow neck leading to the land northward. Numerous Nephites entered the ship, sailing northward with abundant provisions, women, and children. The thirty-seventh year concluded with this event.

In the thirty-eighth year, Hagoth constructed additional ships. The first ship returned with more people, provisions, and set out again northward. The fate of these ships remains unknown, and they were never heard from again. It is assumed that they might have perished in the depths of the sea. Another ship sailed forth, and its destination is uncertain. During this year, many people ventured into the land northward. The thirty-eighth year came to an end.

In the thirty-ninth year of the judges' reign, Shiblon passed away. Corianton had already gone northward in a ship to supply provisions to those who had migrated to that land. Consequently, before his death, Shiblon found it necessary to pass on the sacred items to Helaman, the son of Helaman, named after his father. All the engravings in Helaman's possession were written and distributed among the people, except those parts specifically restricted by Alma's command. Despite this, these sacred items were to be kept as consecrated and passed down from generation to generation. In this year, Helaman received them before Shiblon's demise.

In this same year, some dissenters left to join the Lamanites, reigniting their hostility towards the Nephites. During this time, they descended with a substantial army to wage war against Moronihah's people. However, they were defeated and driven back to their own lands, suffering significant losses. The thirty-ninth year of the judges' rule over the people of Nephi concluded with these events.

Thus concludes the account of Alma, Helaman, his son, and Shiblon, Helaman's son.