

Purpose: To increase our understanding of the plan of redemption and the power of having more than one witness to testify of gospel truths.

1. Alma calls the people of Ammonihah to repentance, but they reject him. ([Alma 8-9](#))

- Alma 8:8-10 Alma wrestles “with God in mighty prayer”. †1. Elder Joseph B. Wirthlin
- Alma 8:11-13 “Nevertheless, they hardened their hearts”. †2. President Thomas S. Monson
- Alma 8:14-18 An angel visits Alma who “returned speedily to the land of Ammonihah.”

What can we learn from Alma’s response?

- Alma 8:19-32 Alma meets Amulek. †3. President James E. Faust †4. Elder Joseph B. Wirthlin (Alma 8:26 “fasted”)
- Alma 8:20, 27; 10:7-11 The Lord prepared Amulek to preach with Alma.

What are some ways the Lord might prepare us to do His work?

- Alma 9:2-6 Why do the Ammonihahites continue to reject Alma’s testimony?
- Alma 9:8-11 How did their forgetfulness lead to wickedness?

What are some reasons people forget what the Lord has done for them and others?

What effective ways have you found for remembering the Lord’s blessings to you?

- Alma 9:15, 20-24 Why would judgment day be more tolerable for the Lamanites than the Ammonihahites? (See also Luke 12:47-48; and D&C 82:3)
- Alma 9:16-17 What promises did the Lord extend to the Lamanites?

2. Amulek preaches to the people of Ammonihah. ([Alma 10](#))

- Alma 10:2-6 Amulek said, “I am also a man of no small reputation among all those who know me...”

Why are we sometimes slow to respond to the Lord? How can we be more receptive to Him?

- Alma 10:7-11 “As I was journeying ... an angel of the Lord appeared unto me and said: ...”
- Alma 10:13-16; 31-32 Some “thought to question them, that ... they might catch them in their words ...”
- Alma 10:17-21, 27 “Now they knew not that Amulek could know of their designs” and Amulek rebuked them.
- Alma 10:22-23 were it not “for the prayers of the righteous” city would be destroyed. †5. Pres. Spencer W. Kimball
- Alma 10:12 And “the people began to be astonished, seeing there was more than one witness who testified ...”

What are the benefits of having more than one witness when sharing the gospel?

How can we sustain each other in missionary work?

†6. Observe how Alma and Amulek support one another: ...

3. Amulek contends with Zeezrom and testifies of Christ. ([Alma 11](#))

- Alma 11:1-19 Nephites’ monetary system †7. “Six Onties of Silver”
- Alma 11:20 “Now it was for the sole purpose to get gain ...”
- Alma 11:21-40 “Will ye answer the questions ... Yea, if it be according to the Spirit of the Lord”

How can we keep our words and teachings in harmony with the Spirit of the Lord?

What is the difference between (false) being saved *in* our sins and (truth) being saved *from* our sins?

- Alma 11:43-45 “The spirit and the body shall be reunited again”

4. Alma further explains Amulek’s words and warns against hard-heartedness. ([Alma 12](#))

- Alma 11:46 “Now, when Amulek had finished these words ... Zeezrom began to tremble.”
- Alma 12:1 “Alma ... opened his mouth and began to speak ... to establish the words of Amulek”
- Alma 12:3-6 “we know thy plan ... to deceive this people ... Now this was the plan of thine adversary”
- Alma 12: 9-11 “And they that will harden their hearts, to them is given the lesson portion of the word until ...”
- 1 Nephi 2:16 “I, Nephi ... did cry unto the Lord; and behold he did visit me, and did soften my heart”
- Alma 12:13-14 “For our words will condemn us, yea, all our works will condemn us ... and our thoughts will also”
- Alma 12:22-34 Alma’s description of the Fall of Adam and the plan of redemption

Where can we find opportunities to strengthen one another in bearing witness of the gospel?

([Book of Mormon Manual – LDS Institute](#) (Religion 121-122)). (You can download a free PDF manual.)

Next Week: Lesson 24: “Give Us Strength According to our Faith ... in Christ”; Alma 13 – 16 † •

†1. **Elder Joseph B. Wirthlin:** “May I ask you today to consider the effectiveness of your prayers? How close do you feel to your Heavenly Father? Do you feel that your prayers are answered? Do you feel that the time you spend in prayer enriches and uplifts your soul? Is there room for improvement?”

“There are many reasons our prayers lack power. Sometimes they become routine. Our prayers become hollow when we say similar words in similar ways over and over so often that the words become more of a recitation than a communication. This is what the Savior described as ‘vain repetitions’ (Matthew 6:7). Such prayers, He said, will not be heard. . . .

“Do your prayers at times sound and feel the same? Have you ever said a prayer mechanically, the words pouring forth as though cut from a machine? Do you sometimes bore yourself as you pray?”

“Prayers that do not demand much of your thought will hardly merit much attention from our Heavenly Father. When you find yourself getting into a routine with your prayers, step back and think. Meditate for a while on the things for which you really are grateful” (“Improving Our Prayers,” in Brigham Young University 2002–2003 Speeches [2003], 160).

†2. **President Thomas S. Monson:** “‘Do your duty; that is best. Leave unto the Lord the rest’ [‘The Legend Beautiful’ by Henry Wadsworth Longfellow].

“Should there be anyone who feels he is too weak to change the onward and downward course of his life, or should there be those who fail to resolve to do better because of that greatest of fears—the fear of failure—there is no more comforting assurance to be had than these words of the Lord: ‘My grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them’ [Ether 12:27].

“Miracles are everywhere to be found when priesthood callings are magnified. When faith replaces doubt, when selfless service eliminates selfish striving, the power of God brings to pass His purposes” (“[Priesthood Power](#),” *Ensign*, Nov. 1999, 50).

†3. **President James E. Faust:** “At times fasting is appropriate as a strong evidence of our sincerity. . . . When we fast we humble our souls, which brings us more in tune with God and His holy purposes” (“[The Lifeline of Prayer](#),” *Ensign*, May 2002, 60).

†4. **Elder Joseph B. Wirthlin:** “Fasting, coupled with mighty prayer, is powerful. It can fill our minds with the revelations of the Spirit. It can strengthen us against times of temptation.

“Fasting and prayer can help develop within us courage and confidence. They can strengthen our

character and build self-restraint and discipline. Often when we fast, our righteous prayers and petitions have greater power. Testimonies grow. We mature spiritually and emotionally and sanctify our souls. Each time we fast, we gain a little more control over our worldly appetites and passions. . . .

“Fasting in the proper spirit and in the Lord’s way will energize us spiritually. It will strengthen our self-discipline, fill our homes with peace, lighten our hearts with joy, fortify us against temptation, prepare us for times of adversity, and open the windows of heaven” (“[The Law of the Fast](#),” *Ensign*, May 2001, 73, 75).

†5. **President Spencer W. Kimball:** “There are many many upright and faithful who live all the commandments and whose lives and prayers keep the world from destruction” (in Conference Report, Apr. 1971, 7; or *Ensign*, June 1971, 16). Once the righteous were destroyed or removed from Ammonihah, the prayers of the righteous ceased to protect the city and “every living soul of the Ammonihahites was destroyed” (Alma 16:9). (In *Student Manual*, 186)

†6. **Alma and Amulek support one another.**

<u>Doctrine</u>	<u>Amulek’s Witness</u>	<u>Alma’s Witness</u>
The Atonement	Alma 11:40	Alma 12:33-34
Repentance	Alma 11:40	Alma 12:24
Judgment	Alma 11:41	Alma 12:14
Resurrection	Alma 11:41-42	Alma 12:24-25

†7. **Alma 11:22. “Six Onties of Silver”:** An onti was the greatest monetary value in Nephite society. One possible purpose for the inclusion of the Nephite coinage in Alma 11 is to demonstrate the extent of the bribe Zeezrom offered if Amulek would “deny the existence of a Supreme Being” (Alma 11:22). It appears that six onties of silver was the equivalent of 42 days wages for a judge in the society of the people of Ammonihah (see Alma 11:3, 11–13). (In *Student Manual*, 186)

Recommended Article:

Stephen K. Iba, “[A Cloud of Witnesses](#),” *Liahona*, Dec. 2002.

“The Apostle Paul wrote to the Hebrews: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, . . . looking unto Jesus the author and finisher of our faith” (Heb. 12:1–2).”

Visit www.stephenmbird.com/library/gospel-doctrine †

Joseph Fielding McConkie and Robert L. Millet: "Among the pure in heart God's laws are etched on the soul; they are found written in the countenances and inscribed on the inward parts. **Among the perverse, however, law is a means of accomplishing the manipulation of others.** Both anciently and in our own day, lawyers who seek to uphold the law, who strive to bring the lawless to account, who earnestly endeavor to protect the rights of all—these perform a valuable and appreciated service in society. On the other hand, **when lawyers undertake to generate business for themselves by encouraging litigation in instances when patience and long-suffering would be more appropriate; when they cover up the truth; when their manipulations result in the guilty not being brought to justice, thereby penalizing and punishing the innocent; and when they employ the witchery of words or the sophistry of speech to deceive the unwary or the trusting—when they do such things they have become pawns in the hand of the Father of all lies. They have sold their souls.** Amulek stated the matter simply: 'The foundation of the destruction of this people is beginning to be laid by the unrighteousness of your lawyers and your judges'." (Doctrinal Commentary on the Book of Mormon, 3: 72)

Ted Gibbons:

A few years ago I watched the reclamation of a man who grew up a member of the church but with his heart far away. When he married, he married a young woman of like attitude, and they raised children who essentially followed their example. I am certain that over the years as bishops and home teachers and quorum leaders found his name among those for whom they had responsibility, they invited him to return to the fold. He was called many times, but for many years he would not hear. **But then something happened. He repented and returned.** He said something to me one day that Amulek might have said to Alma. **"I never knew how miserable I was until I found out how happy I could be."** (Copyright © 2004 by Ted Gibbons <tedgibbons@yahoo.com>. All rights Ch. 1 Pg. 13; BM Lesson #23 reserved. No part of this text may be reproduced in any form or by any means for commercial gain without the express written consent of the author. Digital or printed copies may be freely made and distributed for personal and public non-commercial use.)

Brad Constantine:

Hugh Nibley said: "The Book of Mormon goes to great lengths to describe just what a wicked society looks like and how it operates, with enough examples to type it beyond question; and with clinical precision it describes the hysteria that leads to its end. It also tells us how to recognize a righteous society, usually presenting the two types to us in close proximity. With these two images firmly in mind we are told why this presentation is being given, for whose benefit, and why it is so singularly important. **The authors do not ask us to make comparisons and see ourselves in the picture, because that would be futile: the wickeder the people are the more they balk at facing their real image and the more skillful they become in evading, altering, faking, and justifying. So the book does not tell us to make the comparison—it does it for us, frankly and brutally.**" (*The Prophetic Book of Mormon*, p. 508)

"The voice of the Lord calls to us regularly. It is not wickedness or carnality alone which keep us from feeling and hearing the word; it is preoccupation. We need not be guilty of gross sin to be unready for the impressions of the Spirit; we need only have our minds and hearts focused upon other things, to be so involved in the thick of thin things that we are not taking the time to ponder or meditate upon matters of substance. Excessive labor on secondary causes leads to a lessening of spiritual opportunities. (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 3, pp. 68-69)

Hugh Nibley said: “Alma 10 is the legalistic chapter. It’s on legalism and lawyers... That’s the whole business of lawyers – to make your side appear whatever it is. And that’s the art of rhetoric, as Plato said, and that’s why he damned it. The Greeks were shocked by this new art, the art of the lawyer, which ... made the worse appear the better reason. That’s the skill of rhetoric. You can take either side and make it win. Whether it was good or bad had nothing to do with it; you won the case. That’s what you are supposed to do. To make the worse appear the better reason shocked everybody. That’s what we have here.” (*Teachings of the Book of Mormon*, Lecture 48, p. 311)

J. Reuben Clark, Jr. said: “The Lord has made it plain to us that **if we are not a prayerful people**, if we fail to remember the king of this land, Jesus Christ, we can lose all of those blessings. We should hearken to the words of Amulek when he said to his people: (quotes Alma 10:22-23.) And so it seems to me that **what we need in this fair land of ours is a shining example of prayerfulness** and the Latter-day Saints are the people who are chosen to exemplify to the world the power of prayer. **Every Latter-day Saint home should be a house of God, where the altar of prayer is ever in use and where the proper example is set to our children in supplicating God for divine guidance in all of our endeavors.**” (*Conference Report*, Apr. 1949, p. 159)

John Taylor said: “God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties. This can be easily comprehended... Let your memories run back, and you can remember the time when you did a good action, you can remember the time when you did a bad action; the thing is printed there, and you can bring it out and gaze upon it whenever you please. ... Man sleeps the sleep of death, but the spirit lives where the record of his deeds is kept—that does not die—man cannot kill it; there is no decay associated with it, and it still retains in all its vividness the remembrance of that which transpired before the separation by death of the body and the ever-living spirit. ... It is written that Jesus will judge not after the sight of the eye, or after the hearing of the ear, but with righteousness shall he judge the poor, and reprove with equity the meek of the earth. It is not because somebody has seen things, or heard anything by which a man will be judged and condemned, but it is because that record that is written by the man himself in the tablets of his own mind—that record that cannot lie—will in that day be unfolded before God and the angels, and those who shall sit as judges.” (*Journal of Discourses*, pp. 77-9)

Orson Pratt said: “In this life there are many things that people, whether righteous or wicked, forget. Our memories are so weak that many things done in years passed are obliterated; but when they come forth in the morning of the resurrection, the wicked as well as the righteous, their memories will be restored, so that every act of their lives, whether good or evil, will be perfectly remembered, and the wicked will have a perfect knowledge of all their guilt. Will not this be sufficient to create an unquenchable fire in their breasts, and with this recollection, to behold the face of the Lord? Will not this cause them to shrink from his presence? I think it will.” (*Journal of Discourses*, vol. 16, p. 331)

Wilford Woodruff: **While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eye and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and those stars falling from heaven. Those things were all presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the Son of Man. Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves or anyone raised from the grave. I saw legions of celestial beings, men and women who had received the gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he**

showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves, they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. MS, 19 Oct 1896, 37-38)

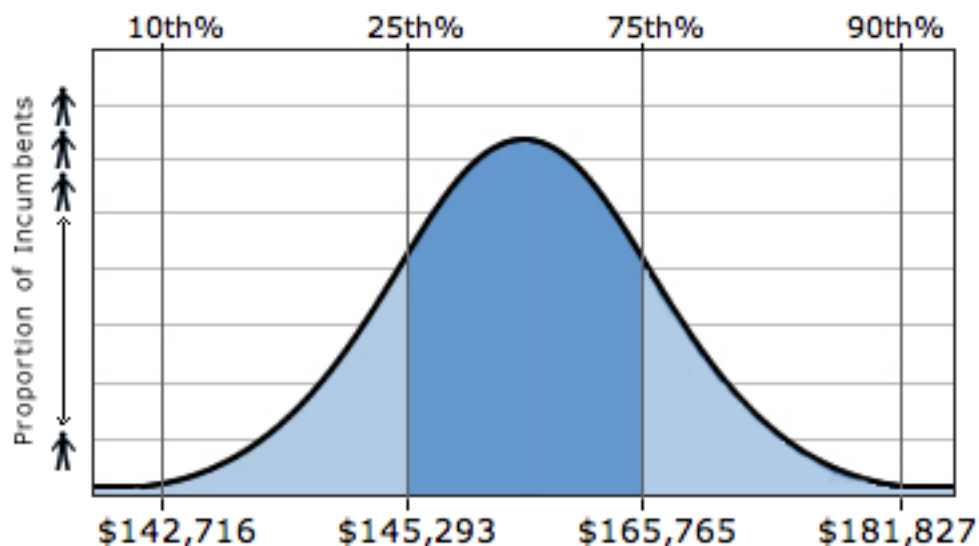
Elder David A. Bednar: The gift of discernment operates basically in four major ways. First, as we “read under the surface,” discernment helps us detect hidden error and evil in others. Second, and more important, it helps us detect hidden errors and evil in ourselves. Thus the spiritual gift of discernment is not exclusively about discerning other people and situations, but, as President Cannon taught, it is also about discerning things as they really are within us. Third, it helps us find and bring forth the good that may be concealed in others. And fourth, it helps us find and bring forth the good that may be concealed in us. *Ensign*, Dec 2006, 35)

(See Alma 12:3 When Alma told Zeezrom: “thou has lied unto God; for behold, he knows all thy thoughts, and thou seest that thy thoughts are made known unto us by his Spirit”.)

Base Salary

Bonuses

Judge/Magistrate - U.S. National Averages



[“The median expected salary for a typical Judge/Magistrate in the United States is \\$148,123.”](#)

[Note: I found that many judges have salaries above \$200,000 per year. These figures do not include either Bonuses or Benefits for Judges.]