

Book of Mormon Study – Alma 53-63

Online zoom Sunday School, 16 Aug 2020

(<https://jayball.name/book-of-mormon-study-lessons>)

Captian Moroni's Life at a Glance

Year	Reign of judges	Event	Age of Moroni
100 BC	n/a	Year after Alma the younger sees angel and is converted. (Mosiah 27:11)	born
93 BC	1	First year of reign of Judges. Alma1 dies, Mosiah dies (Mosiah 29:44-47).	7
88 BC	5	Alma fights Amlici (Alma 2:29-31)	12
83 BC	9	Alma gives up judgement seat (Alma 4:16-19)	17
77 BC	16	Tremendous battle between Lamanites and Nephites (Alma 28)	23
76 BC	17	Korihor the Anti-Christ was struck dumb (Alma 30). Alma2 led a mission among the Zoramites (Alma 31–35).	24
75 BC	18	Capt Moroni appointed chief captain (Alma 43:17). Captain Moroni defeated Zerahemnah (Alma 43; Alma 44).	25
74 BC	19	Alma younger taken up (Alma 45:18). Amalickiah tried to become king over the Nephites (Alma 46:1–10). Title of Liberty (Alma 46:11-37)	26
72 BC	21	Many cities built (Alma 50:15). Happiest time among people of Nephi (Alma 50:23).	28
69 BC	24	Morianton defeated (Alma 50:35). Chief judge Nephiah dies (Alma 50:37). Pahoran fills judgment seat (v 40)	31
68 BC	25	Captain Moroni defeated the rebellious king-men (Alma 51). Amalickiah takes many cities (Alma 51:26). Amalickiah killed by Teancum (Alma 51:34).	32
66 BC	27	Helaman stripling sons fight with miraculous power (Alma 56:43-56).	34
63 BC	30	Captain Moroni and Pahoran corresponded (Alma 59–61).	37
58 BC	35	Moroni and Pahoran defeat king-men (Alma 62:6-8). Lamanites were driven from Nephite lands; peace was established (Alma 62:12–52). Helaman1 dies (v 52).	42
57 BC	36	Moroni dies (Alma 63:3).	43

[Alma Elder's life at a glance: Lesson 2020.05.31_BoM-Mos29-Alma4, Alma Younger's life at a glance: Lesson 2020.07.12_BoM-Alma30-31, Helaman's life at a glance: Lesson 2020.08.09_BoM-Alma43-52]

Alma 54:17-19

For behold, your fathers did wrong their brethren, insomuch that they did rob them of their right to the government when it rightly belonged unto them. And now behold, if ye will lay down your arms, and subject yourselves to be governed by those to whom the government doth rightly belong, then will I cause that my people shall lay down

their weapons and shall be at war no more. Behold, ye have breathed out many threatenings against me and my people; but behold, we fear not your threatenings.

Ammoron justifies this war based on the original argument of Laman and Lemuel from hundreds of years past. Notice that he recognizes that he is not a Lamanite by excluding himself from the argument, "your fathers did wrong *their* brethren". Yet in the very next breath (verse 19) he assumes his role and position as king over them saying, "ye have breathed out many threatenings against *me and my people*". It's hard for me not to get upset and angry over this blatant hypocrisy. Mostly because of how I see it on display in the leaders of our government today.

Alma 54:21

And as concerning that God whom ye say we have rejected, behold, we know not such a being; neither do ye;

Again, this is a lie. Ammoron full well knows of such a being, but is willfully denying it like we remember Korihor did in Alma 30.

Alma 54:22

And if it so be that there is a devil and a hell, behold will he not send you there to dwell with my brother whom ye have murdered, whom ye have hinted that he hath gone to such a place?

Now on this point I identify with Ammoron's question, though it is obvious he has twisted the context.

Moroni's accusation from verse 7 has returned to bite him here. Ammoron is making what I feel is valid argument. It doesn't change that Ammoron knows he himself is in the wrong and is only using this as rhetoric. But what I want you to consider is how often we use the accusation that when we are at war, the enemy deserves to be killed. A few years ago I wrote an article condemning Christian support for our occupation in Iraq.

Consider the hypocrisy of Christians using the Bible to justify war. How is our current occupation and war in Iraq so different from ancient Christians using the Bible to justify bloody crusades? ...

Then I reference an article by Pastor Todd Kennedy where he touts, "To Kill in Battle Is Not Murder"

It's not a sin of any kind to kill in war? War makes killing OK? If killing an enemy in war is not a sin, then Iraqis who kill American soldiers are not sinning either. (Jay Ball, April 14, 2016, A God of War?, <https://jayball.name/133/is-the-christian-god-a-god-of-war/>)

Despite his hot temper, remember how quick Moroni has been (see Alma 43:54 and 52:37) to stop the shedding of blood once the aggression has stopped.

Alma 55:16-17

*and he went to the city Gid, while the Lamanites were in a deep sleep and drunken,
and cast in weapons of war unto the prisoners, insomuch that they were all armed;
Yea, even to their women, and all those of their children, as many as were able to use
a weapon of war*

Moroni is a man of his word. This is one of the things he said he would do in his letter to Ammoron (see Alma 54:12)

2000 Stripling Sons

Alma 56:5-10

Helaman accepts being leader of these sons.

Here Helaman is, managing the affairs of the church like a good church leader. So, naturally, when the people of Ammon were considering taking up arms to offer their assistance in defending the country in this war, he would not suffer them to do so. But then we have a plot twist in Helaman's life. The valiant sons of these people realize that even though their parents have taken this covenant, they have not. They are free to go and defend their country. And naturally, who better to ask to lead them than Helaman. I can almost hear him say to himself, "I didn't see that coming."

We do not know what course our life here on this earth will take, but when you are on the Lord's errand, you go and serve valiantly. Helaman's involvement in the war may well be what contributed to his short life.

Alma 56:41-48 (see also 57:20-21)

our mothers knew

How does this relate to this verse in Proverbs

*The fear of the Lord is the instruction of wisdom; and before honour is humility.
(Proverbs 15:33)*

There is a natural and inevitable affection children hold for their mothers. That affection is close to the hearts of all dying men. There are many battlefield accounts of how dying men call out in their last breath for their mother. Roland Bartetzko, former German Army soldier, when under fire in his first combat experience uttered "Mother" when fire struck others beside him. As he reflected on why he spoke that out loud he concluded, "Our lives begin with our mothers giving birth to us and on the day when I thought that my life was over, my mind circled back to where it all had begun."

For Mother's Day 2015, Lt. Col. Zumwalt wrote the following regarding soldiers crying for their mothers on the battlefield.

*Serving in Vietnam as well, Serafin found there, too, "as soon as a guy would be in
bad shape, he'd always ask for his mother. Whenever I heard that, it killed me
inside."*

A young warrior's dying battlefield cry for a mother he will never again see knows no cultural boundaries.

In 2014, Ukrainian surgeon Oleksandr Zeleniuk tended to the wounded on a Crimean battlefield. Twelve soldiers died on his operating table. "We struggled for their lives," he said, "but death won. When soldiers are dying, they all say the same thing: they call for their mother..." (A Young Warrior's Last Thought is for Mother <https://www.breitbart.com/national-security/2015/05/10/a-young-warriors-last-thought-is-for-mother/>)

There is something primal, unavoidable and universal in the connection between children and mothers. Life begins in her arms and at her breast. Approaching death always brings the beginning of life, and therefore motherhood, back into focus.

Back in our study of Mosiah 18-24 we discussed the term El Shaddai as the feminine aspect of Elohim. In scripture the word "Elohim" is used to refer to God, and that it is plural.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Gen 1:27)

Male and female being created in the image of Elohim affirms that the plurality of God is a couple that includes both a male and a female. Man is created in God's image, and that image is a couple: a man and a woman. This is not figurative language. It is literally describing mankind having two sexes and that is godlike, or what God's own "image" is.

I think it's appropriate to focus some attention here on our Heavenly Mother.

To reflect the image of God, there are two sexes, male and female. Man was organized in this way to help us to understand who and what the Gods are. The importance of this is illustrated in a passage of the Lectures on Faith:

Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation. First, The idea that he actually exists. Secondly, A correct idea of his character, perfections, and attributes. Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will. —For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ. (Lectures on Faith 3:3-5)

While a great deal more could be said to demonstrate that God the Father necessarily includes God the Mother, we want to know more than merely She exists. We want to understand her character, perfections and attributes also. The Father and the Son are masculine and therefore personified by the word "knowledge." The Mother as well as the Son's companion are feminine, and personified by the word "wisdom." These personifications reflect an eternal truth about these two parts of the One True God. (We discussed this briefly back in our study of Alma 32-35)

Knowledge (masculine) initiates, Wisdom (feminine) receives, guides and tempers. Knowledge can be dangerous unless it is informed by wisdom. Wisdom provides guidance and counsel to channel what comes from knowledge. These are eternal attributes, part of what it means to be a male or a female. Creation begins with the active initiative of knowledge, but order and harmony for the creation requires wisdom. Balance between them is required for an orderly creation to exist. A great deal can be learned about Heavenly Mother by searching for the word “wisdom” in scripture. Very often the reference to “wisdom” is to Her distinctly, and not merely an abstract attribute. If we are blind to Her existence, we cannot see the reference to Her in those passages. Let's take a look at one of these passages (an old temple text) Proverbs chapter 8.

Verses 6-14

(note: froward means habitually disposed to disobedience and opposition. Stubborn, contrary, obstinate. Turned from: opposed to facing.)

Verse 15-16

By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.

Never doubt this claim by the Divine Mother. She knows best the strengths and weaknesses of Her sons. She decides who will be made kings. The earliest generations knew this about Her. In the beginning it was the mothers who decided between sons.

When reading Kings or Chronicles you will notice how often, when giving the line of kings, it will refer to the mother, "*And his mother's name was Maacah*", "*And his mother's name was Naamah, an Ammonitess*", "*And his mother's name was Azubah, the daughter of Shilhi*" etc.

Consider a couple examples from early history and how the mothers acted on this matriarchal right:

In the case of Mother Eve, it was her and not Adam who weighed and decided that Cain would be Adam's first successor to the Holy Order. She did not do this in haste, but after many years of observing how Cain was unlike his many, rebellious, older siblings. He hearkened to his parents and had interest in knowing and following God. She decided that this son was indeed from the Lord and would not be yet another one to reject His words:

And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord, wherefore he may not reject his words. But, behold, also Cain hearkened not saying, Who is the Lord, that I should know him? And she again conceived, and bare his brother Abel. And Abel hearkened unto the voice of the Lord.

To the sorrow of both Adam and Eve, Cain changed. After his initial faithfulness, he no longer continued to follow the Lord's words. When he felt his right to stand second only to Adam in the Holy Order was threatened, he resorted to murder to keep that position. That right cannot be handled with any degree of unrighteousness. Therefore, his ambition undid his mother's choosing, and he fell from grace. But note in the account that it was Eve who chose Cain. That was her right. That right came down from the Mother in Heaven as one of the roles occupied by all mothers over their offspring.

From an email I sent to Stake institute instructor:

Consider the example of Rebekah in Gen 25 and 27. Much of this story sounds strange to us when we read how Rebekah helped Jacob receive the birthright blessing through deception of the aged Isaac. Some of this strangeness can make more sense when we realize it was her matriarchal right to intervene. While Isaac intended to bless his older son, Esau, Rebekah, as their mother, knew the younger brother Jacob was the chosen one. Rebekah proceeded with the confidence of knowing that decision was hers to make. She took appropriate steps, as was her right, to appoint the heir. She managed her ailing husband wisely and subtly. At that time Isaac's "eyes were dim" – a symbolic description of his condition— and he was unable to see the correct choice.

Another example is where we read that the mother of James and John approached Christ to request a princely position for her sons. The incident makes more sense when you realize the mother's request was consistent with her role. Her sons' position in the future kingdom was within the lawful concerns for her to seek on their behalf (see Matt 20:20-23). It was altogether appropriate for this request to come from their mother. It was squarely within the traditional role and right of the righteous matriarch.

[Proverbs 8:]17-19

I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

Of all the Mother's "fruit" the most valuable to fallen man is without doubt the Redeemer, Christ Jesus. At this point it is worth considering Heavenly Mother's role in Christ's birth. I hesitate to elaborate too much on what I have learned on this topic. But I will share some thoughts with you and you can decide if it resonates with your understanding of things or not. (Disclaimer: Don't believe anything I say. I am only a student of scripture seeking my own connection with God. I try to parse the scriptures for understanding, but you should go to God yourself for answers from Him. - see 2 Pet 1:20)

What was Mary's role? Who was she? Is it possible she was "the mother of God" before she came into mortality? In the Original Translation text, the Printer's Manuscript, and First Edition of the Book of Mormon the phrase describing Mary was "the Mother of God after the manner of the flesh." (Sometimes "Mother" was capitalized and sometimes "God" was capitalized.) Joseph Smith changed the 1837 edition to say, "the mother of the Son of God, after the manner of the flesh." (1 Ne. 11:18.)

The Book of Mormon gives an extended description of Mary, the Mother of the Son of God:

And it came to pass that I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceedingly fair and white. And it came to pass

that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou? And I said unto him: A virgin, most beautiful and fair above all other virgins. And he said unto me: Knowest thou the condescension of God? And I said unto him: I know that he loveth his children; nevertheless, I do not know the meaning of all things. And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw? And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things. And he spake unto me, saying: Yea, and the most joyous to the soul. (1 Ne 11:13-23)

Most who read this passage interpret the “condescension” reference solely as Christ’s. They view it as Christ alone who condescended by being borne of Mary here in mortality. However, when leading up to the angel’s question, “Knowest thou the condescension of God,” the text focuses exclusively on Mary. When the angel clarified the “condescension,” he again focused primarily on Mary and secondarily on Her Son. The angel explained:

“Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. And it came to pass that I beheld that she was carried away in the Spirit; and after she had been carried away in the Spirit for the space of a time the angel spake unto me, saying: Look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father!”

Who would you reasonably expect to be the woman chosen before this world was organized to become the mortal Mother of the Lord? Who would you expect Heavenly Father would want to bear His child, if not His Spouse? Is it possible that together God the Father and Mary can be acknowledged as the Parents of Christ? The scriptures shift the focus of the “condescension” from Christ, to His Mother, and then back to Her Son, “the seed of the woman.” (email to Marcus Reed, 23 Aug 2019)

There was a time when Christians recognized that the stars of heaven bore witness of the significance of Mary, Christ’s earthly mother. Few Christians now look at the constellations as “signs” set in the firmament by God as His testimony.

The two largest star fields belong to Virgo and Aquarius. These two largest of the Zodiac constellations are heavenly witnesses testifying of Christ’s mother Mary and the returning Christ. For Christ’s first coming, the heavenly testimony focuses the greatest part of the starfield on His Mother. We should reflect on what that may mean. We ought to contemplate why Christ’s first coming was symbolized on the heavenly ecliptic by the Virgin Mother. Why was She the focus?

Christ's Second Coming is the largest starfield on the ecliptic. He will return to pour out judgment, blessing those who follow Him and destroying those who rebel. The destruction of the wicked is what Christ identified as "the end of the world." Aquarius has two outflows from the "Waterbearer's urn." One represents water (giving life) and the other represents fire (purging).

Traditionally we interpret the constellation Virgo as a woman holding a sheaf of wheat in her left hand. The sheaf represents her seed. The brightest star in the constellation, a magnitude 1 star, is "spica"-- "the seed of the woman." That star is placed on the ecliptic. Most other stars in Virgo are located above the ecliptic. "The seed of the woman" represents Christ. His star on the ecliptic represents that everything in the firmament is divided in relation to Him. All of heaven is either above or below the ecliptic. The position of His star, like His role as judge, divides the heavens.

Sidenote about spica: The "signs" in the lights of heaven are meant to be seen and understood by the unaided human eye from the surface of the earth. However, an interesting discovery made using telescopic magnification reveals that the "seed of the woman" is not a single star, but binary stars so closely orbiting one another that they are reaching toward one another at their equators because of their gravitational attraction. These two are seen as one from the surface of the earth.

The Sun and Moon are symbols of the Father and Mother planted overhead as a testimony from Them to Their children. From the surface of the earth they occupy equal space in the firmament. Although the circumference of the sun is approximately 400 times larger than the moon, the moon is approximately 400 times closer to the earth. As a result they are visibly equal in size and occupy the same path on the ecliptic. This is why the moon is able to eclipse the sun.

The Father, represented by the Sun, is stable, unchangeable, reliable and predictable. The Sun rises every day on the horizon in the east and sets every evening on the horizon in the west. He is unvarying in His course from day-to-day and year-to-year. The Mother, represented by the Moon, changes each day. She waxes and wanes. She does not just move from east to west, but the moonrise also constantly moves in the opposite direction from west to east. Every day She reappears further to the east before beginning Her movement to the west. She moves approximately 50 minutes eastward each day.

Her complex movements overhead were part of the reason She was known anciently as "the Great Dancer." Her movements display constantly changing motions, contrasting with Her Companion Sun. This contrast between the movements of the sun and the moon reminds me of the quip by cartoonist Bob Thaves about Ginger Rogers, the dancing partner of acclaimed Fred Astair, "Sure he was great, but don't forget that Ginger Rogers did everything he did...backwards and in high heels."

Back to my letter to Marcus:

Proverbs 8:20-31

I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures.

The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning, or ever the Earth was. When there were no depths I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet he had not made the Earth, nor the fields, nor the

highest part of the dust of the world. When he prepared the heavens I was there, when he set a compass upon the face of the depth, when he established the clouds above, when he strengthened the fountains of the deep, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the Earth, then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable part of his Earth and my delights were with the sons of men.

Before this creation, the Mother in Heaven was with the Father. She was beside Him when His work began. She was there when the plan was laid, the boundaries established, and the compass applied to establish order for the creation. All the Father knows, the Mother knows. All the Father established and ordered, the Mother established and ordered. They are One. She is the Father's "delight" and the potential of Her sons to be like Her Husband brings Her delight.

To be like their Father, Her sons must become one with Her daughters, for it is not good for man to be alone (Gen 2:18). The Father and Mother are "one" and Her sons and daughters must likewise become "one." Only when the man and woman were together was the creation "good." When men rebel, disobey, act cruelly or mistreat Her daughters, we are anything but a "delight" to the Heavenly Mother. When we offend Her we also offend Her Husband.

Before any of us will plan, measure, set a compass, and apportion the foundations of another earth, we must grow together and become like Them. Their work is glorious. They possess love –the power that creates and organizes. Love is the power behind all They do. We cannot be like them without a loving relationship that mirrors Theirs. (ibid)

Alma 58:11

Yea, and it came to pass that the Lord our God did visit us with assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, and did cause us that we should hope for our deliverance in him.

Black Hawk's story - the "monitor" within us. That voice is significant in times like these.

I remember being moved by something I read in Black Hawk's autobiography (published in 1882). He related an account of one of his people, having killed a Frenchman, the British took him prisoner and he was told he was to be shot the next day. His family were encamped a short distance away at the mouth of the Wisconsin.

" He begged for permission to go and see them that night, as he was to die the next day. They permitted him to go after he had promised them to return by sunrise the next morning.

He visited his family, which consisted of his wife and six children. I can not describe their meeting and parting so as to be understood by the whites, as it

appears that their feelings are acted upon by certain rules laid down by their preachers, while ours are governed by the monitor within us. He bade his loved ones the last sad farewell and hurried across the prairie to the fort and arrived in time. The soldiers were ready and immediately marched out and shot him down. I visited the stricken family, and by hunting and fishing provided for them until they reached their relations."

I'm impressed that the man returned, keeping his word, to his death. But what caught my attention even more was the contrast Black Hawk makes between the white man acting upon rules laid down by their preachers, "while ours are governed by the monitor within us."

Is this a lost art, relying on an internal monitor within us? (from an email sent to Chris Bailey, 19 Jun 2016)

Alma 58:26

Now it came to pass that when it was night, I caused that my men should not sleep, but that they should march forward by another way towards the land of Manti.

Gid and Teomner take possession of city. Earlier, in Alma 56:38-39

And now Antipus, beholding our danger, did speed the march of his army. But behold, it was night; therefore they did not overtake us, neither did Antipus overtake them; therefore we did camp for the night. And it came to pass that before the dawn of the morning, behold, the Lamanites were pursuing us.

Why in this instance does the Nephites march through the night, but in the earlier instance both Lamanites and Nephites camp for the night, even though one is in hot pursuit to overtake the other?

Alma 60:6-11, 24

Again (like we saw in his letter to Ammoron in ch 54) we see Moroni's personality on display. He is quick to accuse Pahoran and ends up sort of eating crow later (but is happy to do so, since it's a good thing Pahoran is not guilty of what he was accused of).

Alma 60:15-16

Moroni's lament about the king-men. Had it not been for the corruption from within and at the head, we would not have suffered so much useless loss.

Alma 60:23

Now I would that ye should remember that God has said that the inward vessel shall be cleansed first, and then shall the outer vessel be cleansed also.

Where did God say this? Could it have been in the writings of Zenoch or Zenos?

Alma 60:27-30

Moroni takes it upon himself as chief commander of the armies to go set things straight. Is this like Oliver Cromwell?

Oliver Cromwell was an English general and statesman who led the Parliament of England's armies against King Charles I during the English Civil War and ruled the British Isles as Lord Protector from 1653 until his death in 1658. Oliver Cromwell was one example that was on the minds of our founding fathers when they were debating and establishing our constitution and establishing checks and balances in the government.

In Nibley's lecture on these verses (*Teachings of the Book of Mormon*, Semester 3, Lecture 68) he had marked verse 11 from Alma 49 where Moroni has authority to alter the management of affairs. But it is in Alma 51:15-16 where we see Moroni is granted power by the voice of the people to put an end to insurrection.

Alma 60:33

Behold, the Lord saith unto me: If those whom ye have appointed your governors do not repent of their sins and iniquities, ye shall go up to battle against them.

This was a revelation to Moroni. Again, the “monitor” within us.

Alma 61:11

We would not shed the blood of our brethren if they would not rise up in rebellion and take the sword against us.

It is the Lamanites who are being aggressors. See last week (Alma 51:20) where I said Moroni's actions seemed harsh.

Alma 62:16-17 (see also verse 27-29)

And it came to pass after they had taken them, they caused them to enter into a covenant that they would no more take up their weapons of war against the Nephites. And when they had entered into this covenant they sent them to dwell with the people of Ammon, and they were in number about four thousand who had not been slain.

The common folk are just as willing to live in peace under one ruler as another. No one likes living under the rule of a tyrant who is imposing hatred and war among his people, no matter which side that tyrant may rule.

Also remember in Alma 24:21-26, how the The Anti-Nephi-Lehis welcomed their family member's murderers into their group. Would it be hard walking down the street and occasionally bumping into the person who murdered your spouse/father/etc.?

Alma 62:31-32, 38

And it came to pass that when the Lamanites saw that Moroni was coming against them, they were again frightened and fled before the army of Moroni. And it came to pass that Moroni and his army did pursue them from city to city, until they were met

by Lehi and Teancum; and the Lamanites fled from Lehi and Teancum, even down upon the borders by the seashore, until they came to the land of Moroni...

Now it came to pass that Moroni marched forth on the morrow, and came upon the Lamanites, insomuch that they did slay them with a great slaughter; and they did drive them out of the land; and they did flee, even that they did not return at that time against the Nephites.

This was his keeping the promise he made to Ammoron in his epistle (see Alma 54:10-12), and restores the state of affairs back to where it appears to have been back in Alma 50.

Alma 62:40

And there had been murders, and contentions, and dissensions, and all manner of iniquity among the people of Nephi; nevertheless for the righteous' sake, yea, because of the prayers of the righteous, they were spared.

Recall the words of Amulek from years before (Alma 10:22-23)

Yea, and I say unto you that if it were not for the prayers of the righteous, who are now in the land, that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword. But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand except ye repent.

Alma 63:5 (see also Alma 22:29-30)

on the borders of the land Bountiful, by the land Desolation,

Nibley points out the juxtaposition of how Land of Bountiful and Land of Desolation border each other.

*Notice that Bountiful and Desolation are together. There's your *coincidentia oppositorum*. (Hugh Nibley, *Teachings of the Book of Mormon*, Semester 3, Lecture 73, pg 204)*

Alma 63:11

*Therefore it became expedient for Shiblón to confer those **sacred things**, before his death, upon the son of Helaman, who was called Helaman,*

Nibley comments on this:

This is another type. You have the national treasures all the time. Wherever the Hopis travel, they have the tiponi. It's a big box with the sacred objects in it—certain corn things and certain vessels. The Hebrews traveled with the Ark of the Covenant, which had the sacred things in it. It had the scroll of the law, the lulab, and various other

sacred objects in it. And the Japanese have sacred objects that are handed down from the emperor to his son. They include a sword and a mirror. These are the sacred objects that are handed down from early times. People usually have them. I remember what they are [among the Hopis]. They have certain kachinas and corn emblems. They have something very much like what the Hebrews had, something like a sheaf of corn bent over and tied—very simple, very primitive sort of things in there that have been kept from the earliest times. These people had the sacred things too. We get them later when Mormon's father hands them over to him. (Hugh Nibley, Teachings of the Book of Mormon, Semester 3, Lecture 73, pg 206)