

Section 5

Teachings

of the Book of Mormon

Charts 53–79

Key Doctrinal Chapters

1 Nephi–Omni

Key Scripture 1 Nephi–Enos

Explanation This chart features chapters of doctrinal significance from the small plates of Nephi (which comprised 1 Nephi through Omni) along with short descriptions of their contents. These chapters include Lehi's vision of the tree of life, the psalm of Nephi, and various discourses on the atonement of Jesus Christ. Just as readers of the Book of Mormon find it useful to memorize key scriptures, it is also helpful to become familiar with key chapters in order to remember the overall contents of the book and to remember and to utilize its teachings better.

Key Doctrinal Chapters

1 Nephi–Omni

1 Nephi 1	The calling of a prophet
1 Nephi 8	Lehi's dream
1 Nephi 11	The condescension of God
1 Nephi 19	Prophecies of Christ
2 Nephi 2	Opposition, choice, and the purpose of life
2 Nephi 4	Psalm of Nephi
2 Nephi 9	Salvation and the infinite atonement
2 Nephi 25	Belief in Christ
2 Nephi 28	The ways of the devil
2 Nephi 30	The millennial era
2 Nephi 31	Repentance and baptism
2 Nephi 32	The Holy Ghost
Jacob 2	Chastity and consecration
Jacob 5	The allegory of the olive tree
Enos	Prayer

Key Doctrinal Chapters Mosiah–Alma

Key Scripture Mosiah 2–Alma 42

Explanation Part of the large plates of Nephi, the books of Mosiah and Alma contain many chapters rich in doctrinal significance. As in the small plates of Nephi, the atonement of Jesus Christ is the center of doctrine in this material, with service, humility, covenants, and government forming important parts of the supporting discussion.

Key Doctrinal Chapters

Mosiah–Alma

Mosiah 2	Serving and thanking God
Mosiah 3	The atonement
Mosiah 4	Giving to the poor
Mosiah 5	Covenant making
Mosiah 14	The suffering Messiah
Mosiah 18	The covenant of baptism
Mosiah 27	Conversion of Alma
Mosiah 29	Good government
Alma 5	Remaining born again
Alma 7	The atonement
Alma 12	Adam and Eve, first and second death
Alma 13	The holy order after the Son of God
Alma 17	Missionary work
Alma 32	Humility, planting the seed of faith
Alma 34	Prayer, atonement, and procrastination
Alma 37	Following the Lord's guidance
Alma 40	Resurrection
Alma 42	Justice and mercy

Key Doctrinal Chapters Helaman–Moroni

Key Scripture Helaman 5–Moroni 10

Explanation Chapters of doctrinal significance in the books of Helaman, 3 Nephi, Ether, and Moroni are listed and briefly summarized in this chart. The account in 3 Nephi 11–27 of Jesus Christ’s visitation and instructions to the ancient American people is the crux of the Book of Mormon. Those key chapters testify powerfully of the Savior, expound his gospel, record how he established his church, and fulfill earlier prophecy about Christ.

Key Doctrinal Chapters

Helaman–Moroni

Helaman 5	Righteousness
Helaman 12	The feebleness of mankind
Helaman 14	Prophecies of the signs of Christ's birth
3 Nephi 11	Christ's initial appearance
3 Nephi 12	The new law of Christ
3 Nephi 13	Prayer, single-mindedness
3 Nephi 14	Passing God's judgment
3 Nephi 17	Blessing the sick, children, and parents
3 Nephi 18	The sacrament
3 Nephi 27	The church and gospel of Jesus Christ
Ether 3	Brother of Jared sees premortal Christ
Ether 12	Faith, examples of righteousness
Moroni 7	True goodness; faith, hope, and charity
Moroni 8	Salvation of children
Moroni 10	Testimony, enduring to the end

The Gospel in the Book of Mormon

Key Scriptures 2 Nephi 31; 3 Nephi 11; 27

Explanation In three major statements about the gospel of Jesus Christ, the Book of Mormon highlights certain principles and ordinances that a person must follow or have completed in order to come fully unto Christ. The gospel of Christ, centered in the atonement, includes belief, repentance, baptism, receiving the Holy Ghost, enduring to the end, and ultimately entering the kingdom of God. The systematic listing of these six elements in 2 Nephi 31, 3 Nephi 11, and 3 Nephi 27 suggests that when the Nephites spoke about the “gospel,” they meant particularly these six principles and ordinances.

Source Noel B. Reynolds, “The Gospel as Taught by Nephite Prophets,” in *Reexploring the Book of Mormon*, ed. John W. Welch (Salt Lake City: Deseret Book, 1992), 257–59.



The Gospel in the Book of Mormon

1. Believe in Christ
2. Repent
3. Be baptized
4. Be cleansed by the Holy Ghost
5. Endure to the end
6. Enter God's kingdom

Found in 2 Nephi 31:2–32:6;

3 Nephi 11:23–39; 27:13–21

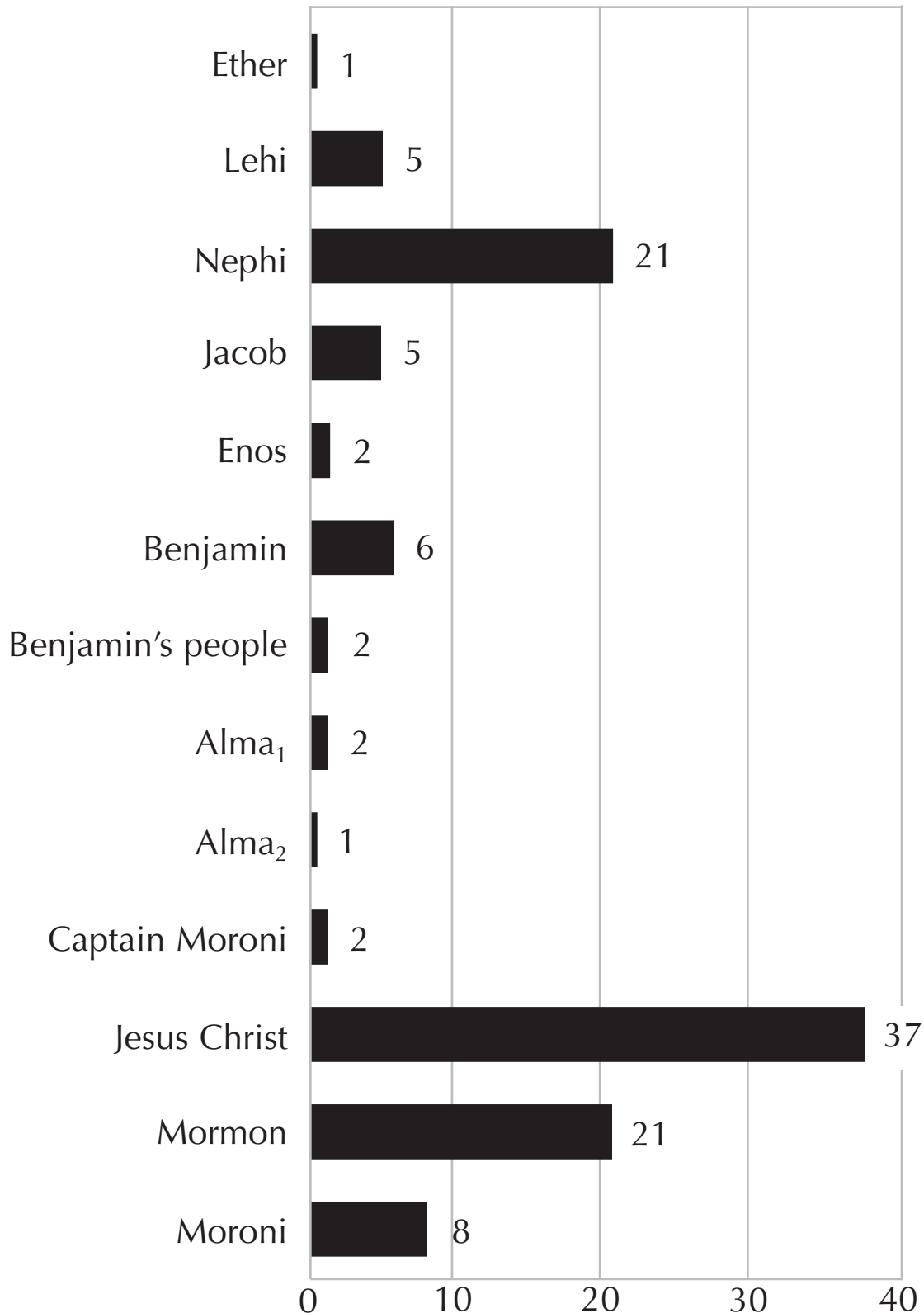
Citations of the Word “Covenant”

Key Scripture 3 Nephi 20:26

Explanation The term *covenant* appears more than 150 times in the Book of Mormon. As this chart illustrates, the covenant relationship with God was important to the Nephites, both those living the law of Moses in the promised new land and those living the gospel of Jesus Christ after the old law was fulfilled. This bar graph displays the number of times that ten Nephite authors, along with the Jaredite prophet Ether, King Benjamin’s people, and Christ himself, speak of the “covenant.” The number of occurrences is relatively high in two eras, when the promise of the new land to Lehi’s posterity and the gospel of Christ are first established in the Americas (see, for example, 2 Nephi 1:5; 3 Nephi 20:26). Incidentally, in those eras there is also a positive correlation between frequent covenant citations and high levels of righteousness.

Source Victor L. Ludlow, “Covenant Teachings of the Book of Mormon,” Book of Mormon Lecture Series (Provo, Utah: FARMS, 1994).

Citations of the Word “Covenant” in the Book of Mormon



Book of Mormon Covenant Language

Key Scriptures Mosiah 5; 18; 3 Nephi 18; Moroni 4–5

Explanation Covenant-making phrases used throughout the Book of Mormon are similar, regardless of which group of people made the covenants. This chart compares covenant-language phrases in four particular settings: after King Benjamin’s great speech, with Alma at the Waters of Mormon, during Christ’s administration of the sacrament, and during Nephite sacrament administration following Christ’s visitation. Most of the elements are the same or are similar throughout, such as the willing commitment to obey God’s commandments. Other elements may vary somewhat. For example, the phrase “God’s people,” used commonly in ancient Israel to emphasize collective salvation, shifts to the phrase “people of [Christ’s] church,” focusing more on individual membership and worthiness. Covenant language shifted slightly after Christ came to the Americas, when intimate “fold” (shepherd) imagery was replaced by the more institutional affiliation of covenanters with Christ’s larger church.

Book of Mormon Covenant Language

COVENANT SETTINGS

COVENANT PHRASES	Benjamin's covenant with his people	Alma's covenant at Waters of Mormon	Christ's sacrament administration	Nephite sacrament prayers
	Mosiah 5	Mosiah 18	3 Nephi 18	Moroni 4–5
witness to God		18:10	18:7, 10	4:3; 5:2
willing	5:5	18:8–9	18:10	4:3; 5:2
to obey the commandments	5:5, 8	18:10	18:10	4:3
until the end of life	5:8	18:9		
become God's people		18:8		
come into God's fold	5:14	18:8		
become the people of my church			18:5	6:4
called by the name of Christ	5:8		18:11	4:3
remember Christ always	5:12		18:7, 11	4:3; 5:2
have eternal life	5:15	18:9		
have Christ's Spirit		18:10	18:7, 11	4:3; 5:2

Baptism of Alma's People at the Waters of Mormon

Key Scripture Mosiah 18:7–10

Explanation Alma, while in hiding at the waters of Mormon, baptized about two hundred people and formed there the Church of Christ. Before the baptisms, Alma rehearsed to them their preparations and desires to be baptized, their willingness to serve and take upon themselves baptismal covenants, and the blessings promised to them if they remained faithful. This is one of the clearest statements in all of scripture about the covenants made at baptism. The elements of this baptismal speech are listed in this chart.

Baptism of Alma's People at the Waters of Mormon

Mosiah 18:7–10

People's Preparations	They believe Alma's words They understand repentance and redemption They have faith on the Lord
People's Willingness	They will bear one another's burdens They will mourn with those that mourn They will comfort those in need of comfort They will stand as witnesses of God
Baptismal Covenants	They covenant to serve God They covenant to keep God's commandments
Results	They come into the fold of God They are called God's people
Blessings	They have Christ's Spirit more abundantly They are redeemed of God They will be numbered in the first resurrection They will have eternal life

The Speeches of Alma

Key Scriptures Alma 5; 7; 12–13; 32–33; 36–42

Explanation Alma the Younger's first recorded speech (see Mosiah 27:24–31) was the impromptu account of his conversion to the gospel of Jesus Christ. After his conversion, he devoted his life to preaching the gospel to as many people as would listen. These included the righteous, the wicked, the poor, the wealthy, and members of his own family. All of his known speeches or formal statements are cited in this chart, along with the topics and settings of those discourses.

The Speeches of Alma

Reference	Topics	Audience Setting
Mosiah 27:24–31	Alma’s conversion	those assembled to pray for Alma
Alma 5	true conversion	backsliding church members in Zarahemla
Alma 7	atonement	righteous people in Gideon
Alma 9	repentance and deliverance	wicked people in Ammonihah
Alma 12–13	the plan and holy order of God	wicked people in Ammonihah
Alma 29	“O that I were an angel”	unknown
Alma 32–33	humility, faith, prayer, atonement	the poor outcasts in Antionum
Alma 36–37	Alma’s conversion, following the Lord	his son Helaman
Alma 38	Alma’s conversion, wise counsel	his son Shiblon
Alma 39–42	sin, redemption, justice, mercy, resurrection, restoration	his son Corianton

50 Questions of Alma 5 Overview

Key Scripture Alma 5

Explanation In one of Alma the Younger's major discourses to the people of Zarahemla, he asks the people fifty rhetorical questions. This chart is an overview of the general issues Alma discusses in Alma 5, such as being personally converted and imagining the judgment day. His fifty searching questions are useful to all people who wish to assess their own personal conversion and standing before God.

50 Questions of Alma 5

Overview

Questions	General Issues
1–5	Remembering God’s Acts for His People
6–12	Knowing the Essential Logic of the Gospel
13–17	Being Personally Converted
18–29	Imagining the Judgment Day
30–36	Assessing One’s Spiritual Condition
37–38	Identifying with a “Fold”
39–40	Obtaining Spiritual Knowledge
41–50	Refusing to Repent

50 Questions of Alma 5

Questions 1–17

Key Scripture Alma 5:6–15

Explanation This chart lists in three groups the first seventeen rhetorical questions Alma asks the people of Zarahemla in Alma 5. First, Alma asks if they have remembered their heritage and God’s deliverance of their ancestors. This can have personal application to Latter-day Saints: just as the Nephites were admonished to remember God’s deliverance of their ancestors, so should Latter-day Saints remember the sacrifices of the Prophet Joseph Smith and the pioneers—and the Lord’s providing them the promised land of Zion. Second, he invites people to ponder the conditions of salvation and the need to believe the prophets of God. Third, he asks penetrating questions about each listener’s repentance, change, faith, and hope. Still today, most of these questions invite a clear yes or no answer.

50 Questions of Alma 5

Questions 1–17

Question	Verse
Remembering God's Acts for His People	
1. Have you sufficiently retained in remembrance the captivity of your fathers?	6
2. Have you sufficiently retained in remembrance God's mercy and long-suffering towards your fathers?	
3. Have you sufficiently retained in remembrance that he has delivered their souls from hell?	
4. Were your fathers destroyed?	8
5. Were the bands of death broken, and the chains of hell which encircled your fathers about, were they loosed?	9
Knowing the Essential Logic of the Gospel	
6. On what conditions were your fathers saved?	10
7. On what grounds had they to hope for salvation?	
8. What is the cause of your fathers' being loosed from the bands of death, yea, and also the chains of hell?	
9. Did not my father Alma believe in the words which were delivered by the mouth of Abinadi?	11
10. Was Abinadi not a holy prophet?	
11. Did Abinadi not speak the words of God?	
12. Did my father Alma believe them?	
Being Personally Converted	
13. Have you spiritually been born of God?	14
14. Have you received his image in your countenance?	
15. Have you experienced this mighty change in your heart?	
16. Do you exercise faith in the redemption of him who created you?	15
17. Do you look forward with an eye of faith?	

50 Questions of Alma 5

Questions 18–29

Key Scripture Alma 5:15–24

Explanation This chart lists rhetorical questions 18–29 that Alma asks the people of Zarahemla in Alma 5. These dozen questions concern the state of the individual's soul at the final judgment day. Alma wishes to impress upon his audience that there are ultimately only two possible outcomes at the final judgment: eternal joy or eternal remorse. Those who are righteous will have the image of God upon their countenances and will be found spotless and pure; others will be stained and unfit for the presence of God. This dualistic conception, or the doctrine of the Two Ways, is discussed in detail in charts 66–76. The vivid belief that all people will someday stand before God to give an accounting and to be judged is a powerful motivator of moral behavior.

50 Questions of Alma 5

Questions 18–29

Question	Imagining the Judgment Day	Verse
18.	Do you view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?	15
19.	Can you imagine to yourself that you hear the voice of the Lord, saying unto you, in that day: Come unto me you blessed, for behold your works have been works of righteousness upon the face of the earth?	16
20.	Or do you imagine to yourself that you can lie unto the Lord in that day, and say—Lord, my works have been righteous works upon the face of the earth—and that he will save you?	17
21.	Or otherwise, can you imagine yourself brought before the tribunal of God with your soul filled with guilt and remorse, having a remembrance of all your guilt, yea, a perfect remembrance of all your wickedness, yea, a remembrance that you have set at defiance the commandments of God?	18
22.	Can you look up to God at that day with a pure heart and clean hands?	19
23.	Can you look up, having the image of God engraven upon your countenance?	
24.	Can you think of being saved when you have yielded yourself to become subject to the devil?	20
25.	How will you feel if you shall stand before the bar of God, having your garments stained with blood and all manner of filthiness?	22
26.	What will these things testify against you?	
27.	Will they not testify that you are a murderer?	23
28.	Will they not also testify that you are guilty of all manner of wickedness?	
29.	Do you suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?	24

50 Questions of Alma 5

Questions 30–40

Key Scripture Alma 5:26–46

Explanation In this next series of questions directed to the people of Zarahemla, Alma states that experiencing a change of heart can be temporary and that one must continually strive to be blameless before God. His dualistic view is apparent: those who are blameless are of the fold of God, and all others are of the fold of the devil. In this part of his speech, he guides the spiritual progress of his listeners by directing them in assessing their own spiritual condition, identifying with a community that believes in Jesus Christ, and personally obtaining spiritual knowledge.

50 Questions of Alma 5

Questions 30–40

Question		Verse
	Assessing One’s Spiritual Condition	
30.	If you have experienced a change of heart, and if you have felt to sing the song of redeeming love, can you feel so now?	26
31.	Have you walked, keeping yourself blameless before God?	27
32.	Could you say, if you were called to die at this time, within yourself, that you have been sufficiently humble?	
33.	Could you say that your garments have been cleansed and made white through the blood of Christ?	
34.	Are you stripped of pride?	28
35.	Is there one among you who is not stripped of envy?	29
36.	Is there one among you that doth make a mock of his brother, or that heapeth upon him persecutions?	30
	Identifying with a “Fold”	
37.	If you are not the sheep of the good shepherd, of what fold are you?	39
38.	The devil is your shepherd, and you are of his fold; and now who can deny this?	
	Obtaining Spiritual Knowledge	
39.	Do you not suppose that I know of these things myself?	45
40.	How do you suppose that I know of their surety?	45

50 Questions of Alma 5 Questions 41–50

Key Scripture Alma 5:53–59

Explanation The last ten rhetorical questions that Alma asks the people of Zarahemla are listed in this chart. These questions concern refusing to repent of sins. Alma’s phrase “trample the Holy One under your feet” (Alma 5:53) poignantly illustrates that individuals blatantly mock God when they know the source of salvation and yet refuse to repent and partake of that free gift. By ending his speech with these ten questions, Alma places the burden of repentance directly on the shoulders of each person who seeks to live a life pleasing to God.

50 Questions of Alma 5

Questions 41–50

Questions	Refusing to Repent	Verse
41.	Can you withstand these sayings?	53
42.	Can you lay aside these things and trample the Holy One under your feet?	
43.	Can you be puffed up in the pride of your heart?	
44.	Will you still persist in the wearing of costly apparel and setting your heart upon the vain things of the world, upon your riches?	
45.	Will you persist in supposing that you are better than another?	54
46.	Will you persist in the persecution of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church having been sanctified by the Holy Spirit, and they do bring forth works which are meet for repentance?	
47.	Will you persist in turning your back upon the poor and the needy, and in withholding your substance from them?	55
48.	The names of the righteous shall be written in the book of life, and unto them will I grant an inheritance at my right hand. What have you to say against this?	58
49.	What shepherd is there having many sheep doth not watch over them, that the wolves enter not and devour his flock?	59
50.	If a wolf enter his flock doth the shepherd not drive him out?	

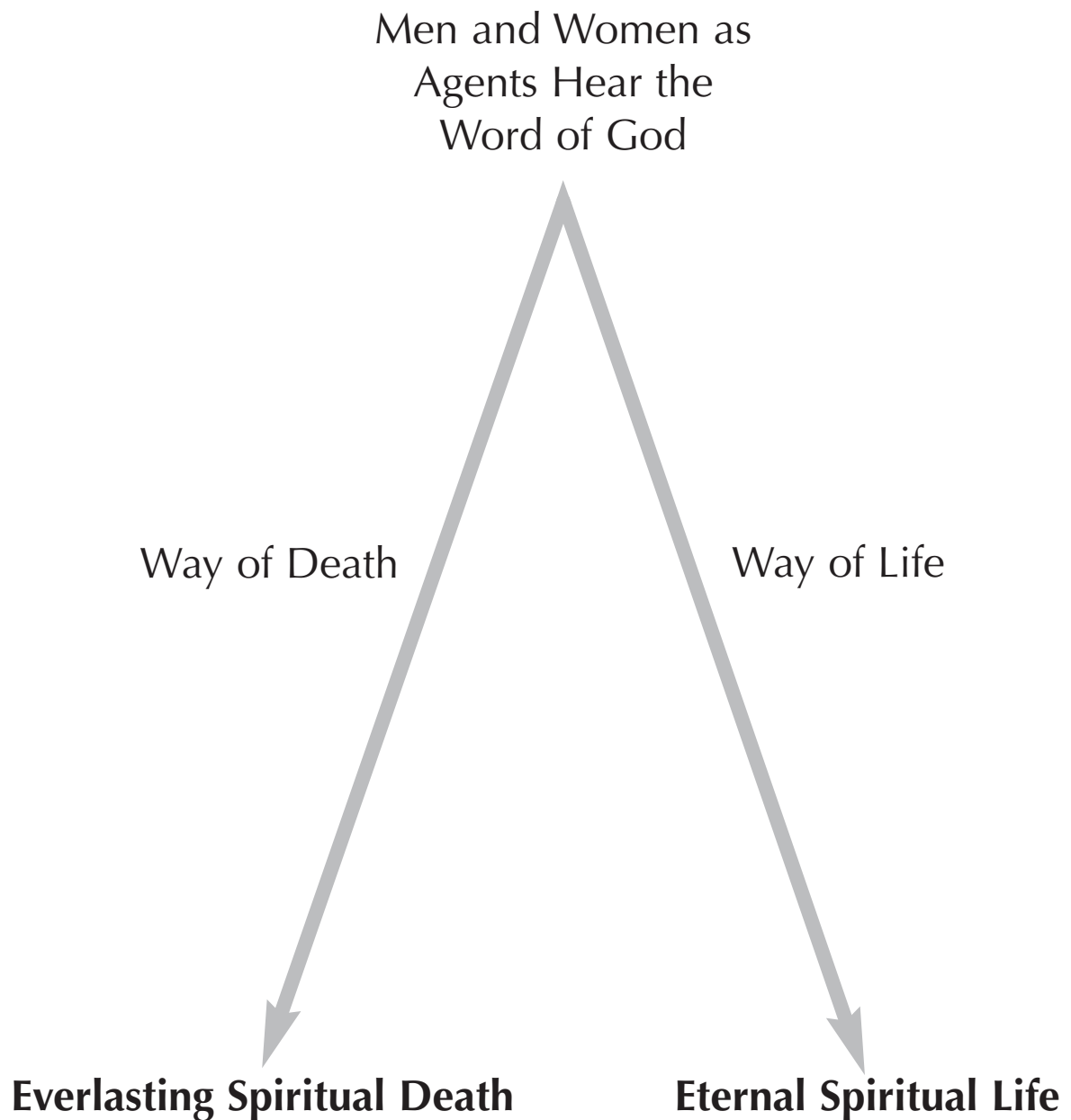
The Ways of Life and Death Overview

Key Scripture 2 Nephi 9

Explanation Many prophets in the Book of Mormon discuss in great detail the doctrine that men and women can choose to follow one of two courses: the way of life or the way of death. Though each Book of Mormon prophet addresses this doctrine in a unique way, all have in common a dualistic view of reality. This view is similar to ancient Israelite and early Christian worldviews, further supporting the ancient origin of the Book of Mormon. Understanding this dualistic conception of reality in the Book of Mormon is vital to our understanding of salvation and is the framework upon which additional revelation in the Doctrine and Covenants is built. The revelations of the three degrees of glory and the spirit world (see D&C 76; 138), while not dualistic in themselves, can be seen as supplementary to the dualistic Book of Mormon perception. The fact that the Prophet Joseph Smith used little dualism in his own preaching and writing, it has also been argued, is secondary evidence that he was not the author of the Book of Mormon.

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 152–204.

The Ways of Life and Death Overview



The Ways of Life and Death

The Visionary Perception of Lehi and Nephi

Key Scriptures 1 Nephi 8; 11–15; 2 Nephi 31:17–32:5

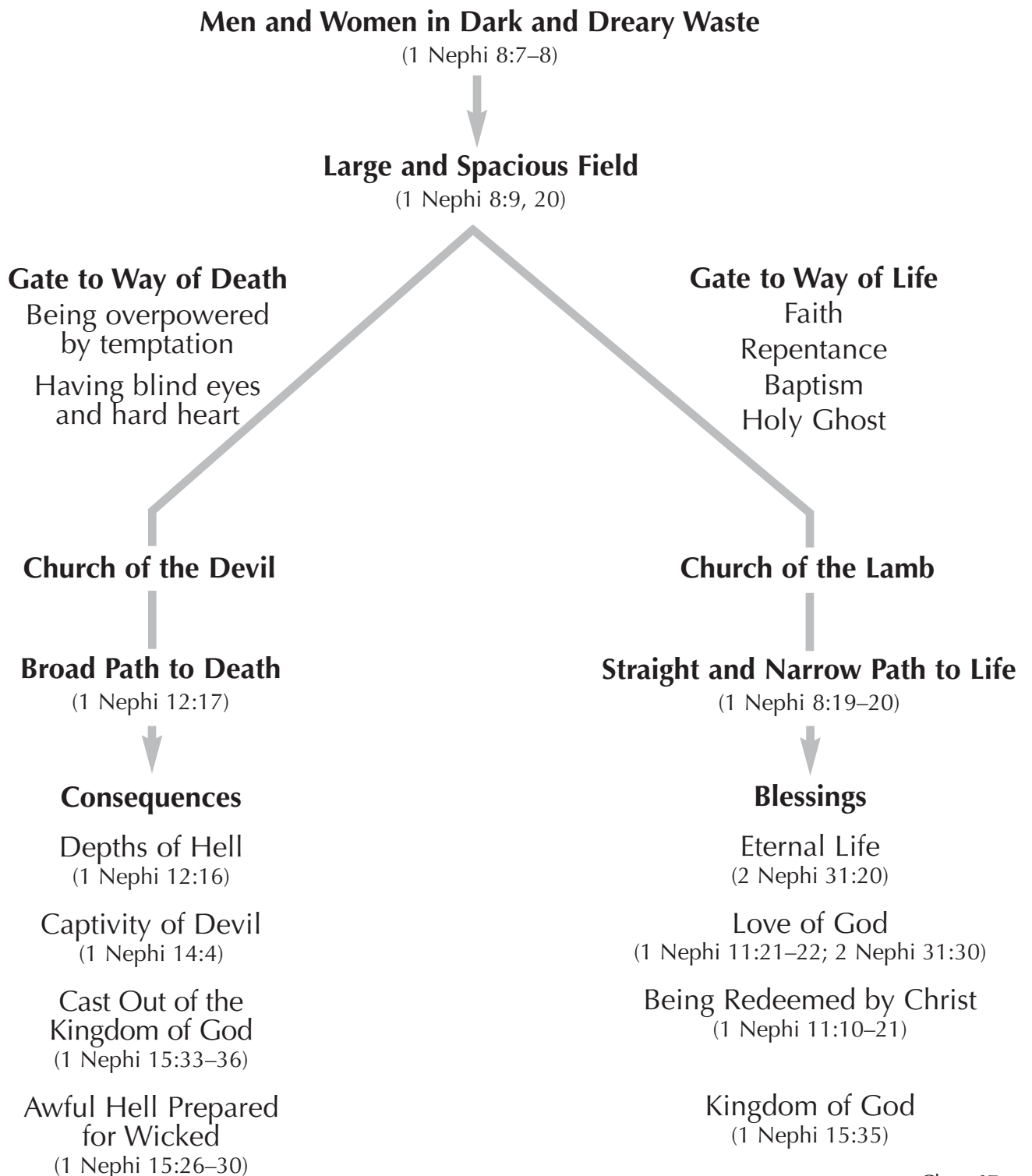
Explanation Lehi and Nephi spoke clearly in terms of the ways of life and death. These well-known, largely metaphorical discussions of the tree of life lay insightful groundwork relevant to nearly every chapter in the Book of Mormon. In the visions of the tree of life, Lehi and Nephi saw a straight and narrow path leading to the tree of life, the only way of life. By contrast, the mists of darkness, fountain of filthy water, forbidden paths, strange roads, and great and spacious building all represent the “broad roads” of the way of death (1 Nephi 12:17). Nephi explains further that, depending on the way he or she chooses, a person belongs to either the church of God or the church of the devil. This view sets the stage for the dualistic discourse apparent elsewhere in the Book of Mormon.

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 180–86.

The Ways of Life and Death

The Visionary Perception of Lehi and Nephi

(1 Nephi 8; 11–15; 2 Nephi 31:17–32:5)



The Ways of Life and Death Jacob's Explanation

Key Scripture 2 Nephi 9

Explanation In the blessing he received from his father Lehi, Jacob was told that “there is an opposition in all things” (2 Nephi 2:11). Characteristic of his writing style, Jacob’s exposition in 2 Nephi 9 of the ways of life and death is an extensive meditation on the desires of men and women in mortality and how they lead to either spiritual life or death. As this chart shows, Jacob focuses on the inward state of the souls who choose either of these divergent paths. Jacob presents as options only paradise and endless torment as places where a soul may go after final judgment.

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 161–63.

The Ways of Life and Death

Jacob's Explanation (2 Nephi 9)

Men and Women
Choose in Probation

Verses	Wicked Response in Probation	Righteous Response in Probation	Verses
27	transgressing commandments	righteousness	18
30, 34–37	despising poor, lying, murdering, committing whoredoms	enduring crosses and shame of world	18
33, 38	being uncircumcised of heart, dying in sins	having faith, repenting, being baptized, enduring	23–24
39	being carnally minded	being spiritually minded	39
40	reviling against the truth	loving the truth	40
27	wasting days of probation	following the straight and narrow course	41
28	knowing of themselves	knocking to approach God	42
30	setting hearts on treasures	letting hearts rejoice in righteousness	49, 52
28	hearkening not to counsels of God	feasting on that which perisheth not	51
31–32	neither hearing nor seeing	praying continually	52

Spiritual Death
Hell

Spiritual Life
Paradise

14	knowledge of guilt and uncleanness	perfect knowledge of righteousness	14
16	filthy still	clothed with purity	14
16, 46	misery and endless torment	fulness of joy	18
46	obtained by the devil	inherit kingdom of God	18
16	death/lake of fire and brimstone	life eternal	39

The Ways of Life and Death Benjamin's Explanation

Key Scripture Mosiah 2–5

Explanation In Mosiah 2–5, Benjamin explains the ways of life and death to his people and is subsequently met with an overwhelming desire of the people to follow the way of life. Missing from his explanation is information concerning resurrection and the spirit world. Instead, he focuses on the “natural man,” emphasizing that one must repent and be spiritually reborn to overcome natural tendencies to do evil. This chart illustrates the characteristics associated with each path—those personal deeds and attributes that land souls either on the left hand of God according to his justice (see Mosiah 2:38–39; 3:26; 5:10) or on the right hand of God according to his mercy (see Mosiah 2:39; 4:2; 5:15).

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 164–66.

The Ways of Life and Death

Benjamin's Explanation (Mosiah 2–5)

Fall of Adam
Natural Man in Carnal State

Verses	Wicked Response in Probation	Righteous Response in Probation	Verses
2:38	repenting not	having faith, repenting, entering into covenant, which brings remission of sins	3:12; 5:5; 4:2–3
2:32, 37	listening to obey evil spirit	being born again: a mighty change bringing desire to do good	5:2, 7
3:24–25	doing evil works	becoming steadfast and immovable in good works, thereby retaining remission of sins	5:15; 4:11–12, 26
2:36	transgressing contrary to that which has been spoken	being obedient to the end	5:8
5:10	being called by some other name	being called by the name of Christ	5:9
2:38	dying an enemy to God	being sealed to God	5:15

Left Hand of God
Justice

Right Hand of God
Mercy

3:26–27	as a lake of fire and brimstone	heaven, eternal life	5:15
2:33	damnation	everlasting salvation	5:15
2:38	shrinking from the presence of God	dwelling with God	2:41
2:38–39	endless torment; suffering wrath of God	never-ending happiness	2:41

The Ways of Life and Death Abinadi's Explanation

Key Scripture Mosiah 15–16

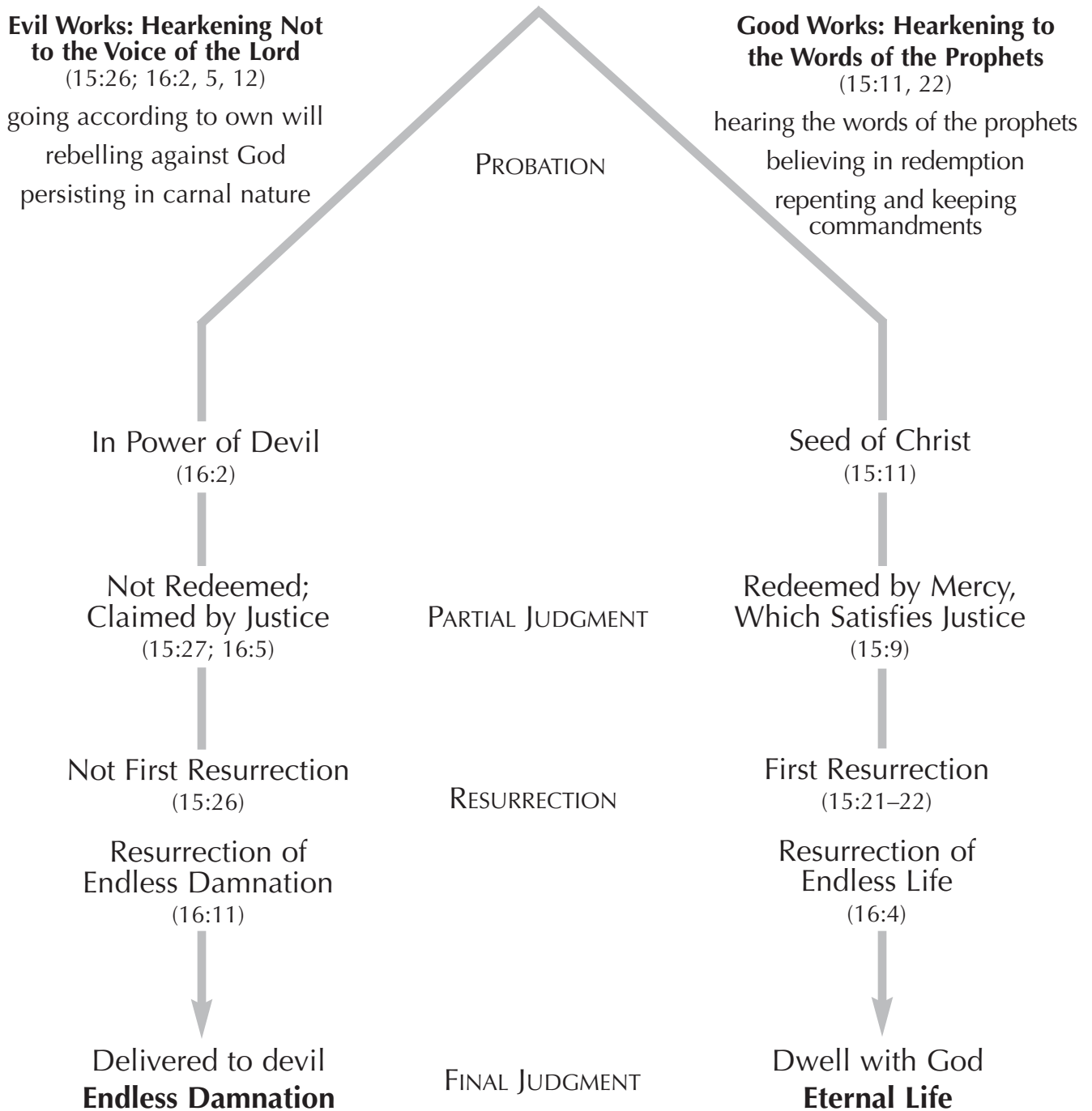
Explanation Abinadi, in Mosiah 15–16, expounds upon the ways of life and death to King Noah and his priests. In this provocative sermon, Abinadi warns Noah that obeying God also means following his prophets, namely, Abinadi. Abinadi preaches that if men and women do not listen to the voice, or mouthpiece, of the Lord, they necessarily follow the way of death. Abinadi also speaks of partial judgment before the resurrection, a concept not found in Alma's, Jacob's, and Benjamin's speeches.

Source Mack C. Stirling, "The Way of Life and the Way of Death in the Book of Mormon," *Journal of Book of Mormon Studies* 6/2 (1997): 166–68.

The Ways of Life and Death

Abinadi's Explanation (Mosiah 15–16)

Men and Women in Fallen State
 Knowledge of God Given; Arm of Mercy Extended



The Ways of Life and Death

The Voice of the Lord to Alma the Elder

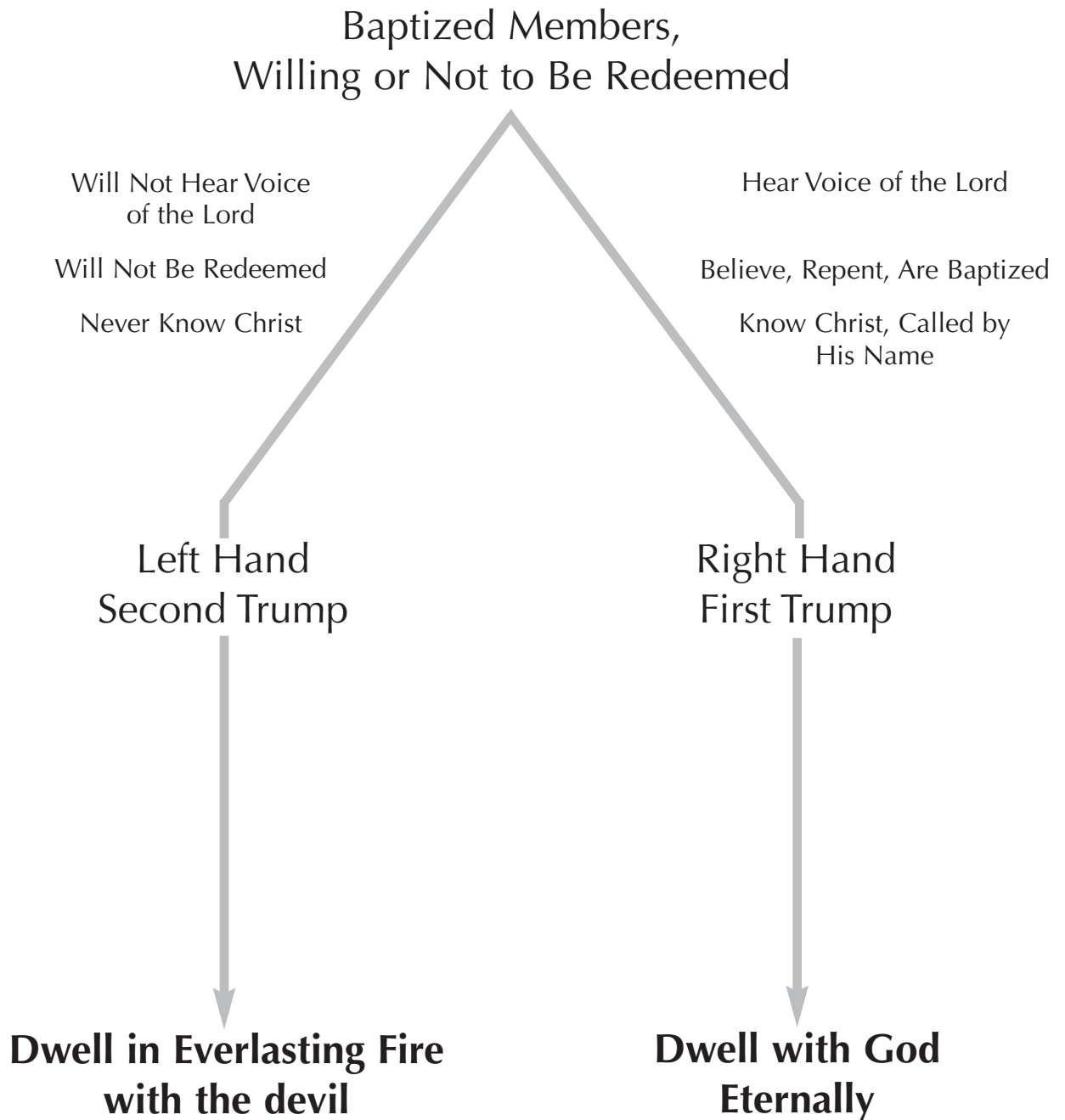
Key Scripture Mosiah 26:20–28

Explanation In Mosiah 26:20–28 the voice of the Lord builds upon Abinadi’s discourse, telling Alma the Elder that the ways of life and death can be determined in terms of responding to the Lord’s voice. Those who obey the word of the Lord will be found on the right hand of God, while those who do not will dwell in everlasting fire with the devil.

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 168–71.

The Ways of Life and Death

The Voice of the Lord to Alma the Elder
(Mosiah 26:20–28)



The Ways of Life and Death

Alma the Younger's Explanation in Zarahemla

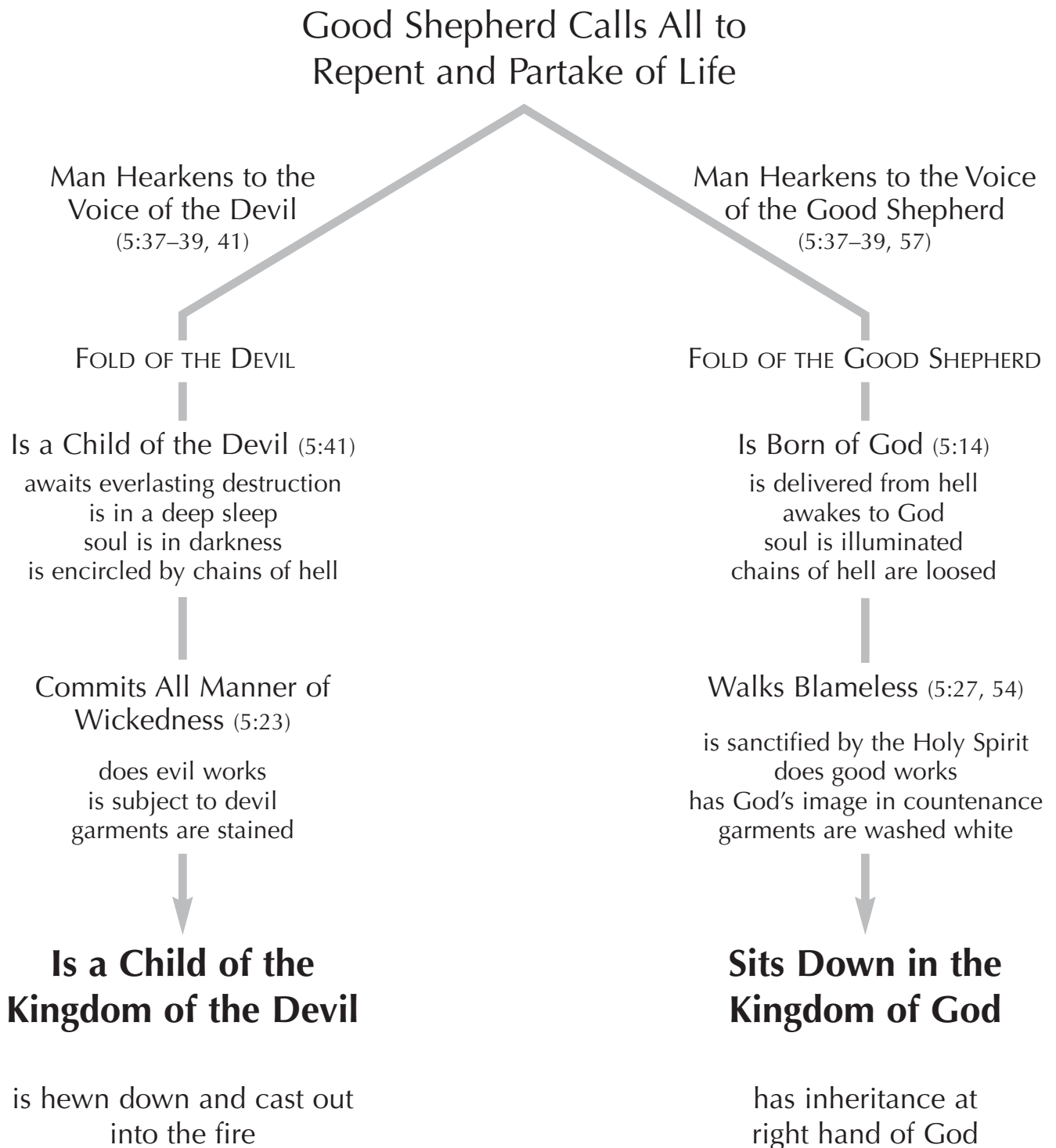
Key Scripture Alma 5

Explanation Alma the Younger's perception of the gospel was heavily influenced by the teachings of King Benjamin, Abinadi, and his father, Alma. His explanation of the ways of life and death to the people of Zarahemla (see Alma 5) echoes and expounds upon the teachings of his predecessors, emphasizing adherence to the voice of the Good Shepherd as the way to sustain spiritual life. Alma the Younger also states that "whatsoever is good cometh from God, and whatsoever is evil cometh from the devil" (Alma 5:40). Just as humanity's ability to bring forth good works is an element of God's grace, as the foregoing quotation suggests, the very existence of life and the power granted to humanity to proceed in the way of life are also gifts from God.

Source Mack C. Stirling, "The Way of Life and the Way of Death in the Book of Mormon," *Journal of Book of Mormon Studies* 6/2 (1997): 171–73.

The Ways of Life and Death

Alma the Younger's Explanation in Zarahemla (Alma 5)



The Ways of Life and Death

Alma the Younger's Explanation in Ammonihah

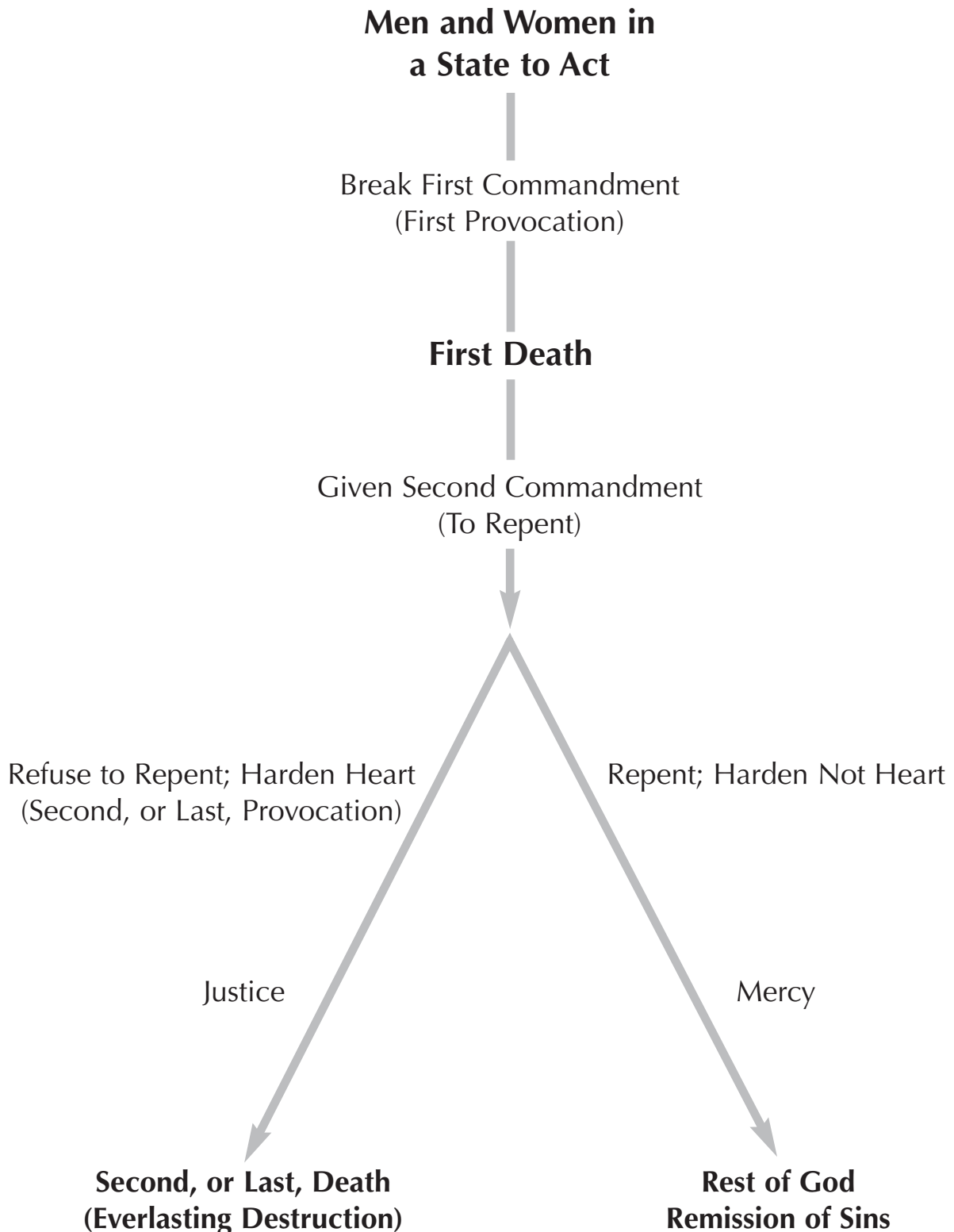
Key Scripture Alma 12:31–37

Explanation A more detailed illustration of chart 66, this chart illustrates the concise but thorough discourse of Alma the Younger as he explains the ways of life and death to the people of Ammonihah (see Alma 12:31–37). Alma's explanation of the first death can be applied to three different situations: Adam and Eve's transgression in the Garden of Eden, Israel's disobedience to the law of Moses in the wilderness, and personal sin.

Source Mack C. Stirling, "The Way of Life and the Way of Death in the Book of Mormon," *Journal of Book of Mormon Studies* 6/2 (1997): 158–61.

The Ways of Life and Death

Alma the Younger's Explanation in Ammonihah (Alma 12:31–37)



The Ways of Life and Death

Alma the Younger's Explanation to Corianton

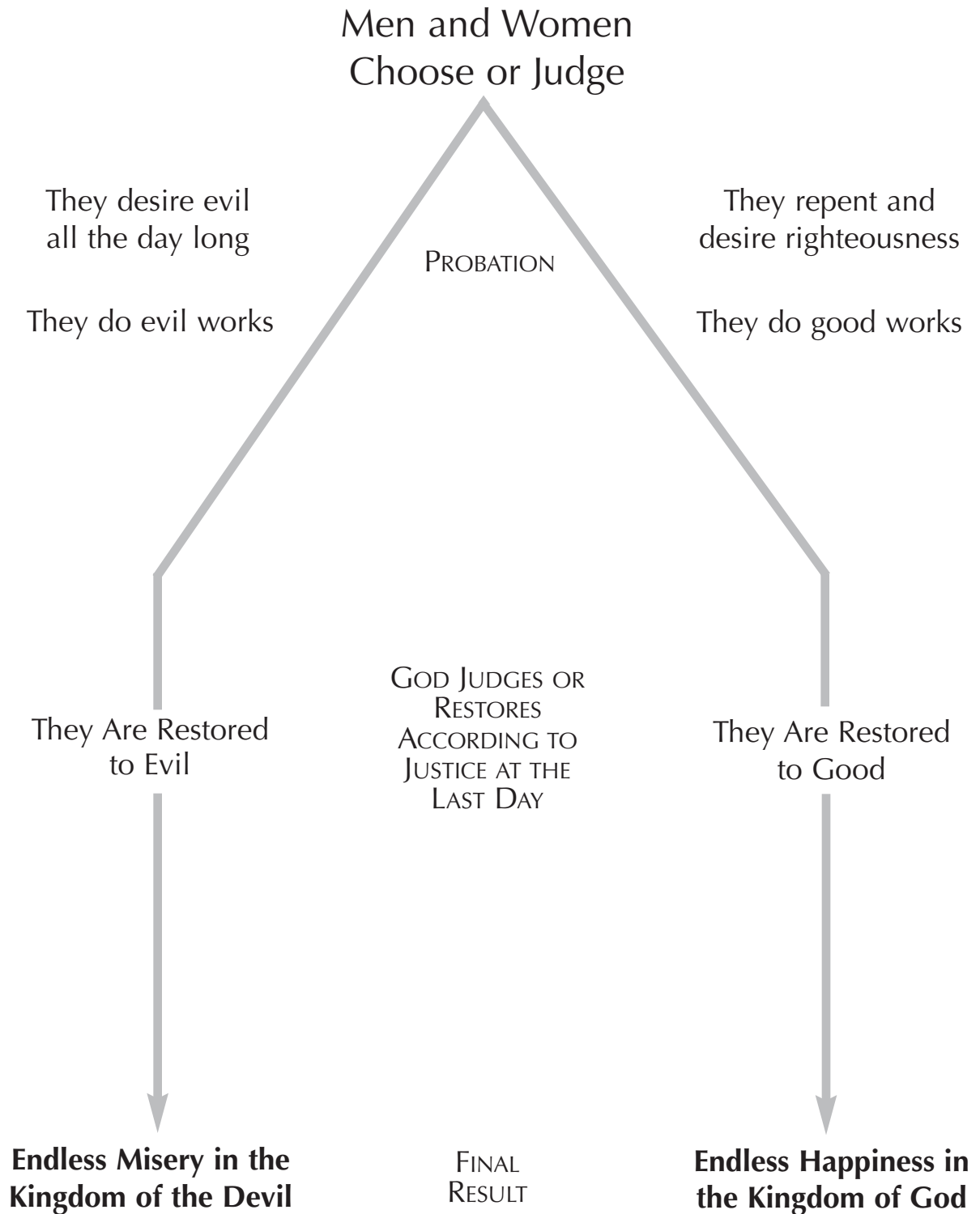
Key Scripture Alma 41:3–8

Explanation Alma the Younger discussed the ways of life and death in both public sermons and private instructions. In Alma 41 he chastises his son Corianton, who had been on a mission to the Zoramites, for boasting and committing sexual sins. In this chapter Alma explains that the doctrine of restoration is inextricably tied with the doctrine of the Two Ways. For example, those who choose evil follow the way of death and will unavoidably be restored to evil, “raised to . . . endless misery to inherit the kingdom of the devil” (Alma 41:4). Like Jacob, Alma focuses on the desires of the people as leading to eternal life or death. And like Benjamin, he sermonizes on casting off the natural man through the mercy of God. Apparently, his private instruction to Corianton was quite convincing, for Corianton was again called to preach and later declared the word of God to the people of the church (see Alma 49:30).

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 173–76.

The Ways of Life and Death

Alma the Younger's Explanation to Corianton (Alma 41:3–8)



The Ways of Life and Death Mormon's Explanation

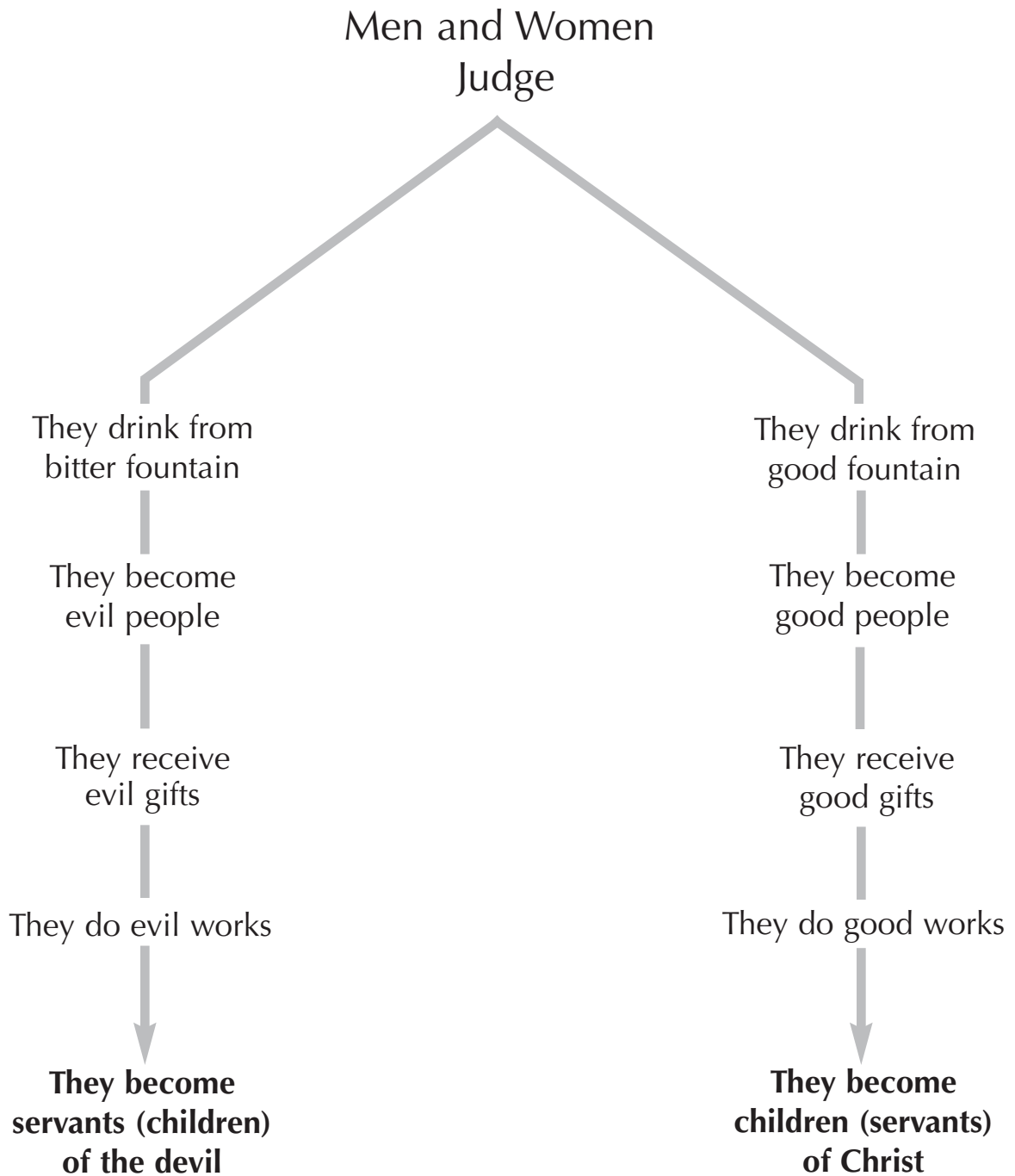
Key Scripture Moroni 7:5–20

Explanation Moroni included in the Book of Mormon a sermon given by his father, Mormon, which is widely known as including Mormon's discussion on faith, hope, and charity. In this sermon Mormon explains the ways of life and death to introduce the concepts of faith, hope, and charity (see Moroni 7:5–20). He speaks of choosing between good and bitter fountains, which may represent Jesus Christ and the devil as well as us as individuals once we have chosen which fountain to drink from. Choosing which fountain to drink from largely determines what we will ultimately become—a child of Christ or a servant of the devil. For Mormon there is no middle ground.

Source Mack C. Stirling, "The Way of Life and the Way of Death in the Book of Mormon," *Journal of Book of Mormon Studies* 6/2 (1997): 176–81.

The Ways of Life and Death

Mormon's Explanation (Moroni 7:5–20)



The Ways of Life and Death

A Composite View

Key Scriptures 2 Nephi 9; Alma 12; 40; D&C 63:17–18; 76; 88:96–103

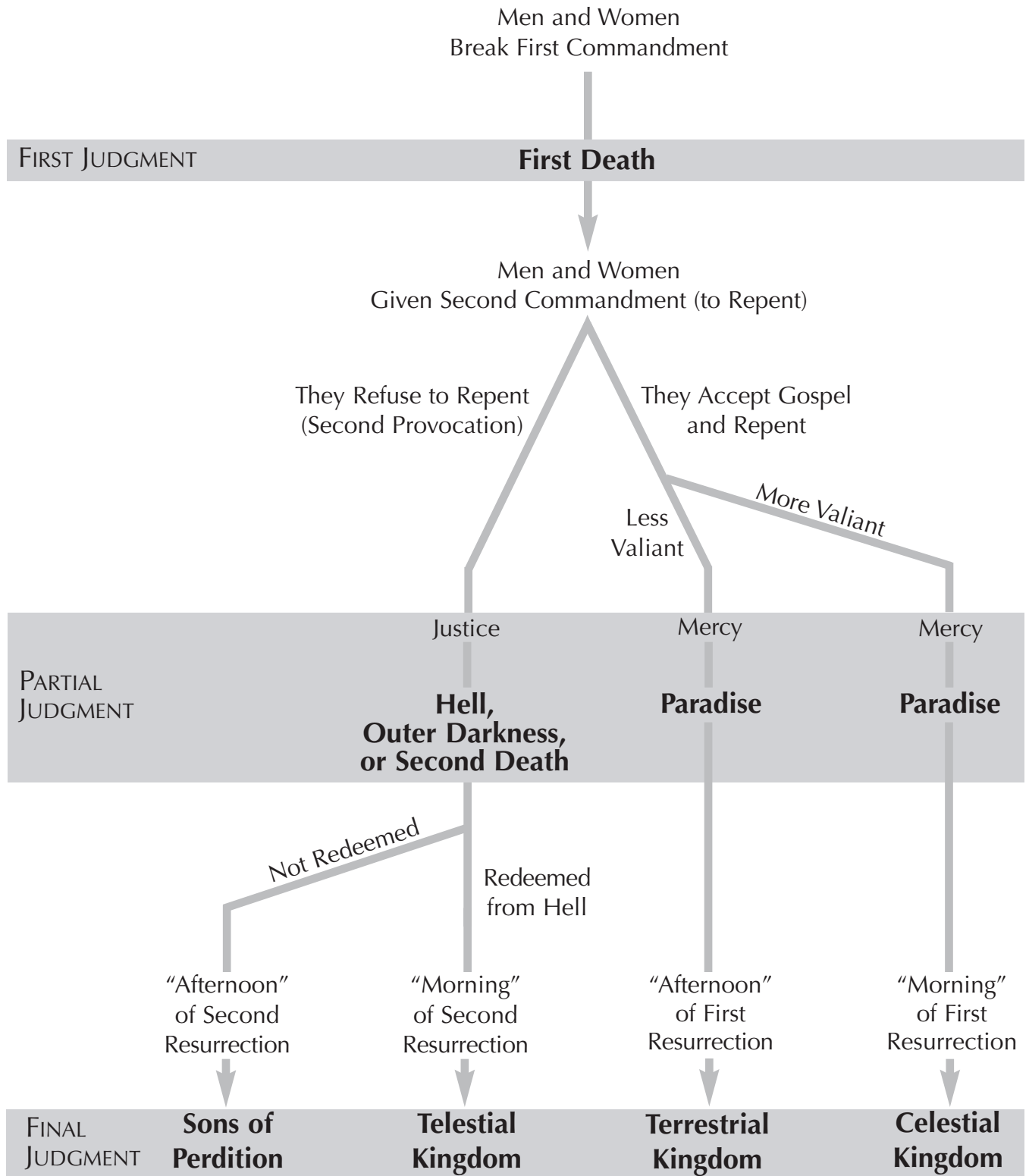
Explanation This chart depicts the ways of life and death as discussed by Jacob and Alma the Younger and supplemented by the Doctrine and Covenants. The views of reality presented by the Book of Mormon and Doctrine and Covenants work hand in hand to provide the most complete representation of the ways of life and death. Adding the three degrees of glory to the framework of the ways of life and death creates a paradigm promoting optimal understanding of reality and the final state of the soul.

Source Mack C. Stirling, “The Way of Life and the Way of Death in the Book of Mormon,” *Journal of Book of Mormon Studies* 6/2 (1997): 199–203.

The Ways of Life and Death

A Composite View

(2 Nephi 9; Alma 12; 40; D&C 63:17–18; 76; 88:96–103)



Murmurings of Laman and Lemuel

Key Scripture 1 Nephi 2:11–12

Explanation Laman and Lemuel murmured incessantly against Lehi, Nephi, and the Lord. One major theme of their complaints was that Nephi, their younger brother, was domineering; another was that the requirements of the Lord, such as living in the wilderness and obtaining the brass plates, were too difficult. This chart catalogs those complaints and others.

Murmurings of Laman and Lemuel

Target of Complaint	Reference	Reason for Complaint
Lehi	1 Nephi 2:11–12	commandment to leave Jerusalem
	1 Nephi 3:5, 28	commandment to return for plates of brass
	1 Nephi 17:20–21, 49	hardship
Nephi	1 Nephi 16:3	Nephi explains Lehi's vision and condemns wickedness
	1 Nephi 16:18, 20	Nephi breaks bow
	1 Nephi 17:17–18	Nephi builds a ship
	2 Nephi 1:26	Nephi rebukes them
	2 Nephi 1:25; 5:3–4	Nephi rules over them
Lord	1 Nephi 3:31	difficulty in obtaining the plates of brass
	1 Nephi 4:4	difficulty in obtaining the plates of brass

Teachings of Korihor

Key Scripture Alma 30

Explanation Korihor, an antichrist preaching at the time when Alma the Younger was high priest over the land, convinced many Nephites that they should not believe in Jesus Christ or his coming atonement. He taught them instead various philosophies. In Korihor's phrases and arguments, modern readers can find parallels to many schools of thought, such as atheism, nihilism, and relativism, which have long dominated much of secular philosophy. This highly intelligent opponent's tactics were persuasive, but Alma retaliated with pure testimony and the power of God, eliminating Korihor's influence in the land. This chart lists each of the doctrines taught by Korihor in Alma 30 and a modern or standard philosophical counterpart.

Source Based on the research and assistance of Miriam Horwinski, teaching assistant of John W. Welch, Book of Mormon 121H, Brigham Young University, fall 1997.

The Teachings of Korihor in Alma 30

Modern Counterpart	Korihorism	Verse
Anti-Christian	“there should be no Christ”	12
Negativism	“bound down under a foolish and vain hope”	13
Agnosticism	“no man can know of anything which is to come”	13
Empiricism	“ye cannot know of things which ye do not see”	15
Psychological explanation	“it is the effect of a frenzied mind”	16
Positivism	“a belief of things which are not so”	16
Sophism	“every man fares in this life according to the management of the creature”	17
Naturalism	“every man prospers according to his genius”	17
Egoism	“every man conquers according to his strength”	17
Relativism	“whatsoever a man does is no crime”	17
Hedonism	“lift up their heads in wickedness”	18
Nihilism	“when a man dies, that is the end thereof”	18
Anti-Religion	“priests usurp power and authority over people”	23
Skepticism	“ye do not know that they are true”	24
Atheism	“a being who never has been seen or known, who never was nor ever will be”	28

The Ways of the Devil

Key Scripture 2 Nephi 28:3–30

Explanation Embedded in Nephi’s prophecy in 2 Nephi 28 are many phrases that describe the conduct of those who follow the devil. These sins, Nephi states, will pervade much of society in the latter days. Today they can be found well disguised as the philosophies and tendencies listed in this chart. Such conditions are symptomatic of society’s passive acceptance of “false and vain and foolish doctrines” (2 Nephi 28:9) that can lead people away from God. Knowing how the devil works and being able to see his tactics in operation in the ideologies of the world around us help prevent us from being taken captive by Satan, who leads people “carefully down to hell” (2 Nephi 28:21).

Source Based on the research and assistance of Miriam Horwinski, teaching assistant of John W. Welch, Book of Mormon 121H, Brigham Young University, fall 1997.

The Ways of the Devil

2 Nephi 28:3–30

Tactic	Quotation	Verse
Misappropriation	“built up, and not unto the Lord”	3
Exclusivism	“I am the Lord’s”	3
Disputation	“contend one with another”	4
Sophism	“teach with their learning”	4
Cynicism	“deny the Holy Ghost, which giveth utterance”	4
Secularism	“deny the power of God”	5
Historicism	“the Redeemer hath done his work”	5
Empowerment	“he hath given his power unto men”	5
Skepticism	“believe it not”	6
Naturalism	“he is not a God of miracles”	6
Hedonism	“eat, drink, and be merry”	7
Fatalism	“tomorrow we die”	7
Cavalierism	“it shall be well with us”	7
Popularism	“many . . . shall say”	8
Appearances	“nevertheless, fear God”	8
Rationalizing	“justify in committing a little sin”	8
Criticism	“take the advantage of one because of his words”	8
Entrapment	“dig a pit for thy neighbor”	8
Legalism	“no harm in this”	8
Permissivism	“do all these things”	8
Leniency	“God will beat us with a few stripes”	8

Faddism	“many . . . shall teach after this manner”	9
Sensationalism	“false”	9
Egotism	“vain”	9
Imprudence	“foolish”	9
Arrogance	“puffed up in their hearts”	9
Self-Deception	“hide their counsels from the Lord”	9
Persecutionism	“blood of the saints shall cry”	10
Corruptionism	“they have become corrupted”	11
Oppressionism	“rob the poor”	13
Ostentationism	“because of their fine sanctuaries”	13
Narcissism	“their fine clothing”	13
Supremism	“persecute the meek and the poor in heart”	13
Elitism	“stiff necks and high heads”	13
Immorality	“abominations and whoredoms”	14
Distortionism	“pervert the right way of the Lord”	15
Trivialism	“turn aside the just for a thing of naught”	16
Meanness	“revile against that which is good”	16
Dismissivism	“say that it is of no worth”	16
Tantrumism	“rage in the hearts of the children”	20
Emotionalism	“anger against that which is good”	20
Mollifying Pacifism	“others will he pacify”	21
Materialism	“into carnal security”	21
Toadyism	“others he flattereth”	22
Relativism	“there is no hell”	22
Complacency	“wo be unto him that is at ease in Zion”	24
Secularism	“we need no more of the word of God”	29
Faithless Humanism	“putteth his trust in man”	30