

alma 34

table of contents

alma 34. ¹⁻⁴	2
alma 34. ⁵⁻⁷	3
alma 34. ⁸⁻⁹ -- atonement	4
alma 34. ¹⁰⁻¹² -- atonement	6
alma 34. ¹⁵⁻¹⁸ -- lent	8
alma 34. ¹⁹⁻²⁷	10
alma 34. ²⁸⁻²⁹ -- just scripture	11
alma 34. ³⁰⁻³²	12
alma 34. ³³⁻³⁶	13
alma 34. ³⁷⁻³⁸	14
alma 34. ³⁹⁻⁴⁰	15

¹After Alma had spoken these words unto them he sat down upon the ground, and Amulek arose and began to teach them, saying:

²“My brethren, I think that it is impossible that ye should be ignorant of the things which have been spoken concerning the coming of Christ, who is taught by us to be the Son of God; yea, I know that these things were taught unto you bountifully before your dissension from among us. ³And as ye have desired of my beloved brother that he should make known unto you what ye should do, because of your afflictions; and he hath spoken somewhat unto you to prepare your minds; yea, and he hath exhorted you unto faith and to patience—⁴Yea, even that ye would have so much faith as even to plant the word in your hearts, that ye may try the experiment of its goodness.”

1. In today’s reading, the first of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma’s discourse delivered to the same audience (32.⁸-33.²³). Amulek references Alma’s well-known admonition that the Zoramites try an experiment and plant “the word” in their hearts as they would plant a seed in the ground. In chapter 32, Alma described the nature of the experiment and in chapter 33 he defined the nature of “the word” with which they were to experiment.

? Take a moment to briefly describe the nature of the experiment in your own words.

“The word” is more than the general word of God, but one “word” or concept in particular.

? What specific “word” are they to plant?

? How does verse 2 help to answer the previous question?

? How does Alma 33.²³, coming at the end of the doctrines taught in the rest of the 33rd chapter help to answer what specific word Alma encourages the Zoramites to plant?

“And now, my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell even so nourish it by your faith. And behold, it will become a tree, springing up in you unto everlasting life. And then may God grant unto you that your burdens may be light, through the joy of his Son. And even all this can ye do if ye will. Amen.”

2. At the beginning of his New Testament Gospel, John refers to Jesus as “the word of God”
“In the beginning was the Word,
and the Word was with God,
and the Word was God” (John 1.¹).

? In what ways is Jesus God’s word or message to humankind?

? What bearing does this have on how you understand “the word” that the Zoramites are to plant?

3. We often think of the experiment as one in which the Zoramites might come to know “the truth” of “the word.” But Amulek seems to understand it differently.

? What does Amulek hope that the Zoramites will learn about “the word.”

? What does Amulek mean when he speaks of their coming to a knowledge of “the word’s” “goodness”?

? What is the difference intellectually, emotionally, and spiritually between knowing that “the word” is “true,” and knowing that it is “good”?

? What is the difference intellectually, emotionally, and spiritually between knowing that Jesus “lives,” and knowing that he is “good”?

? How have you discovered both the “truth” of Jesus and the “goodness” of Jesus.

Alma 34.⁵⁻⁷

⁵“And we have beheld that the great question which is in your minds is whether the word be in the Son of God, or whether there shall be no Christ.

⁶And ye also beheld that my brother has proved unto you, in many instances, that the word is in Christ unto salvation. ⁷My brother has called upon the words of Zenos, that redemption cometh through the Son of God, and also upon the words of Zenock; and also he has appealed unto Moses, to prove that these things are true.

In this reading, the second of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma’s discourse delivered to the same audience (32.⁸-33.²³).

1. Amulek recognizes that his audience’s “great question” is “whether the word be in the Son of God, or whether there shall be no Christ.”
 - ? What would it mean that “the word” is “in the Son of God”?
 - ? What evidences do you find in the Zoramite culture that confirm their uncertainty and skepticism concerning Christ?
 - ? As you read through Alma 34, what evidences does Amulek offer of the reality of Jesus Christ and of his active interest in the lives of every individual?
2. Amulek reminds his audience of the witness born by Zenos, Zenock, and Moses that “the word is in the Son of God. Take a moment to review Alma 33
 - ? What do these three prophets say by way of testimony of Jesus Christ?

Reconsider Moses’ testimony.

“A type was raised up in the wilderness, that whosoever would look upon it might live. And many did look and live. But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would heal them” (Alma 33.¹⁹⁻²⁰).

- ? We ask the common question first: “Why did the Israelites not look to the serpent that Moses raised for the purpose of healing Israelites bitten by the poisonous snakes?
- ? Now, for a less often asked question: “If they didn’t look to the serpent, where were their eyes likely focused?
- ? How logical would it be to keep one’s eyes on the snakes in hopes of avoiding being bitten in the first place?
- ? What is the fallacy of obsessing on potential sin while ignoring Christ’s ability to heal one upon being bitten?
- ? How do we fall into that trap?

Alma 34.⁸⁻⁹— atonement

⁸And now, behold, I will testify unto you of myself that these things are true. Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God hath spoken it. ⁹For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement which it is expedient should be made.

In this reading, the third of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³). This reading is also one in a series of readings on Atonement that we entitle, "Fall: Our Need of Atonement." *

1. Consider this statement:

"There must be an atonement made, or else mankind perish."

? How do you feel about this assertion?

Consider this statement:

"There must be an atonement made, or else all mankind perish.

? How is the second statement different than the first?

? Is the second statement more or less true than the first?

Now, consider a third statement.

"There must be an atonement made, or else all mankind must perish."

? How does it differ from the first two?

Now, consider Amulek's statement as he wrote it.

"There must be an atonement made, or else all mankind must unavoidably perish."

? How is Amulek's statement different from the others?

? Would you agree that they all say essentially the same thing?

? Why, do you think, Amulek added the words "all," "must," "unavoidably," when the principle might have been taught without them, as in our first statement above?

Amulek doesn't say that without the atonement "mankind perish," even though "Mankind" might sound to us like everyone. To say that "mankind perish" seems pretty universal. But, somehow, for Amulek, "mankind perish" wasn't deemed strong enough for the profound truth that he wished to convey. So he wrote "*all* mankind perish." Now, surely, we have arrived at the ultimate statement.

But, no, Amulek wasn't satisfied yet. He felt stronger than this about the truth of mankind's final state without Atonement. "All mankind *must* perish." Here we have a double superlative. First,

everyone perishes. Amulek leaves no one out. Second, they “*must*” perish. There is no other option. Again, sounds pretty absolute.

Yet, Amulek feels the need to up the ante one more time: “All mankind must *unavoidably* perish.” I would have thought that “must” implies “unavoidable.” But Amulek needs to be sure that we do not misunderstand our need.

- ? Why do you think Amulek was so intense in his language here?
- ? In your living, do you feel the same intensity concerning your personal need for the Savior and his Atonement?
- ? How do you feel about Amulek’s assertion?
- ? Do you agree with him?
- ? Would no one truly be able to return to Heavenly Father without the Atonement? There have been some pretty impressive people who have come to earth. Is everyone truly “hardened,” “fallen,” and “lost” without the Savior and his Atonement?
- ? How do you feel, knowing that this is everyone’s state and final destiny—however impressive they may be—without Atonement?
- ? Why do you think Amulek is so emphatic and intense in his language—He does not say “mankind perish;” not just ALL mankind perish,” or even “ALL mankind MUST perish,” but “ALL mankind MUST UNAVOIDABLY perish?
- ? What do you learn and feel about yourself from the intensity of Amulek’s language?
- ? What impetus does today’s reading provide for repentance?

* The following ten titles are part of our atonement series:

- “Fall: Our Need of Atonement”
- “Grace: The Savior’s Generous and Earnest Invitation”
- “At-one-ment: The Savior’s unity and connectedness with us”
- “Sacrifice: What Jesus Suffered for Us”
- “Glorification: The Savior’s Resurrection, Ascension, and Enthronement”
- “Justification: How We Repent and Change”
- “Renewal: The Hope, Joy, Peace, and Power of Atonement”
- “Sanctification: Imitating and living a life of Atonement”
- “Thanksgiving: In Praise of Atonement”
- “Song of the Righteous: A Song unto Me”

Alma 34.¹⁰⁻¹²— atonement

¹⁰For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. ¹¹Now there is not any man that can sacrifice his own blood which will atone for the sins of another. Now, if a man murdereth, behold will our law, which is just, take the life of his brother? I say unto you, Nay. ¹²But the law requireth the life of him who hath murdered; therefore there can be nothing which is short of an infinite atonement which will suffice for the sins of the world.

This reading is one in a series of readings on Atonement that we entitle, “Sacrifice: What Jesus Suffered for Us.” * In this reading, the fourth of 12 taken from Alma 34 as well as an atonement reading, Amulek addresses the poorer, humbler Zoramites after Alma’s discourse delivered to the same audience (32.⁸-33.²³).

1. In today’s reading, Amulek speaks of a sacrifice that is “infinite and eternal.” We might think of this in temporal terms, indicative of its length and scope. Certainly Jesus’ sacrifice is infinite and eternal in its duration and scope. But Amulek seems to have something else in mind.
? What, do you think, is this something else?

Amulek contrasts an “infinite and eternal sacrifice” with “a sacrifice of man.”

- ? What does this suggest to you?

Amulek teaches that an “Infinite and eternal” sacrifice is indicative of a sacrifice that is the sacrifice of a God. Sacrifices made by men and/or of men cannot save. It must be a sacrifice of a God. Amulek returns to these two words—infinite and eternal—in verse 14.

“And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

- ? Do you think that these two adjectives, “infinite and eternal,” modify “sacrifice,” “the Son of God,” or both?

2. In speaking of the Savior, we often, and appropriately, think of him as “the Son of God.” But the Book of Mormon, and specifically Amulek here, thinks of him simply as “God” Himself, infinite and eternal (See, for example, Mosiah 13.³⁴).
? Does it shape or alter in any way your understanding and appreciation of the Atonement to know that it came through a sacrifice of a God?
? What do you think when you contemplate the death of God, Himself?

- * The following ten titles are part of our atonement series:
- “Fall: Our Need of Atonement”
 - “Grace: The Savior’s Generous and Earnest Invitation”
 - “At-one-ment: The Savior’s unity and connectedness with us”
 - “Sacrifice: What Jesus Suffered for Us”
 - “Glorification: The Savior’s Resurrection, Ascension, and Enthronement”
 - “Justification: How We Repent and Change”
 - “Renewal: The Hope, Joy, Peace, and Power of Atonement”
 - “Sanctification: Imitating and living Jesus’ life of Atonement”
 - “Thanksgiving: In Praise of Atonement”

“The Song of the Righteous: A Song unto Me”

¹⁵And thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men that they may have faith unto repentance. ¹⁶And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption. ¹⁷Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you... ¹⁸yea, cry unto him for mercy; for he is mighty to save.

This reading is our 23rd reading for Lent 2025. In addition, it is the 6th of 12 readings focused on Alma 34. In this chapter, Amulek addresses the poorer, humbler Zoramites after Alma’s discourse delivered to the same audience (32.⁸-33.²³).

1. In verses 15 and 16, Amulek speaks of mercy or the “bowels of mercy,” which accomplish four things.
 - ? What is meant by “bowels of mercy”?
 - ? Does any imagery come to mind when you contemplate “bowels of mercy”? If so, what?
 - ? What are the four things mentioned in these two verses that the “bowels of mercy” accomplish?
 - ? What do each of the following mean to you?
 - a. “The bowels of mercy... overpower justice”
 - b. “The bowels of mercy... bring about means unto men that they may have faith unto repentance.”
 - c. “The bowels of mercy... satisfy the demands of justice.”
 - d. “The bowels of mercy... encircles... in the arms of safety.”
2. We often quote Alma 42.²⁵ to emphasize that mercy cannot “rob” justice. In today’s reading, Amulek speaks of mercy “overpowering” justice.
 - ? What is the difference between robbing and overpowering?
 - ? What do you think of when you think of something or someone who is overpowering?
3. Amulek teaches that the “bowels of mercy... bringeth about the means unto men that they may have faith unto repentance.” Note that it is not faith unto *forgiveness*.
 - ? What is the difference between having faith “unto repentance” and having faith unto *forgiveness*?
 - ? We all understand that we cannot be forgiven without faith. But how do you feel about the fact that you can’t even repent without faith—that even if you wanted to repent, you would be incapable of calling up faith sufficient to do so were it not for Jesus’ atonement and its revelation of mercy and divine attachment and connectedness with you?
 - ? What does this tell you about the importance of understanding the merciful nature of God?
 - ? What would it mean to you if we read his admonition, “exercise... *trust* unto repentance?”
 - ? What role does trusting God play in the repentance process?
 - ? Do you believe that God really can be trusted with your sins? Why do you answer as you do?
4. Amulek teaches that the “bowels of mercy... satisfies the demands of justice.”
 - ? What are the demands of justice?
 - ? How does mercy “satisfy” them?

5. Amulek teaches that the “bowels of mercy... encircles... in the arms of safety.”
 - ? What imagery does this bring to your mind?
 - ? Safe from what?
 - ? Do you feel “arms of safety” encircling you spiritually? Why do you answer as you do?

Opposite to those who are encircled in “the arms of safety” are those who are “exposed to the whole law of the demands of justice.”

- ? What do you think and feel when you think of the general idea of being *exposed*?
 - ? What do you think and feel when you think of being exposed to “the *whole* law” and the “demands of justice”?
 - ? Do you feel safe from this exposer? Why or why not?
6. In repenting, Amulek twice admonishes his audience to make appeal to God’s mercy.
 - ? What is the relationship between our willingness and attempt to repent and our belief that God is merciful?
 - ? Why is a trust in God being merciful necessary to our willingness and attempt to repent?
 7. Amulek testifies that Jesus is “mighty to save.”
 - ? What does this mean to you?
 - ? What do you think and feel when you consider that God is strong enough to save?
 - ? What do you think and feel when you consider that God ability and willingness to save is “mighty,” huge, expansive?
 - ? Does one of these possible readings about the meaning of God’s might in saving speak more to you than the other? Why?

Alma 34.¹⁹⁻²⁷

¹⁹Yea, humble yourselves, and continue in prayer unto him.

²⁰Cry unto him when ye are in your fields, yea, over all your flocks.

²¹Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

²²Yea, cry unto him against the power of your enemies.

²³Yea, cry unto him against the devil, who is an enemy to all righteousness.

²⁴Cry unto him over the crops of your fields, that ye may prosper in them.

²⁵Cry over the flocks of your fields, that they may increase.

²⁶But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness. ²⁷Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

In this reading, the seventh of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³).

1. In today's reading, we read of "praying," "crying out," "pouring out of the soul," and "hearts... drawn out in prayer."
? How is each of these reflected in your life?
2. All prayers are not created equal. Some are more intense than others.
? In what circumstances have you had more intense prayers that could be characterized as those in which you "poured out your soul"?
3. One can have a prayer "in the heart." But, "crying unto God" is clearly outward, verbal, and formal prayer which is to be offered "morning, mid-day, and evening."
? What do you do to be true to such admonitions?

Alma 34.²⁸⁻²⁹-- just scripture

²⁸And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith. Therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth) and is trodden under foot of men.

In this reading, the eighth of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³). It is also a Just Scripture reading.

1. Amulek contends that even if we pray diligently and faithfully, our prayer is “vain” and “availeth” us “nothing” if we refuse to help the more vulnerable members of our society.
 - ? What is so important about caring for the vulnerable that, if left undone in one's life, even the most fervent prayer becomes a vanity that avails nothing?
 - ? How do you feel about this close relationship between prayer and assisting the vulnerable?
 - ? In light of this close relationship, how effective are your prayers likely to be?
2. Amulek goes further, contending that those who pray without assisting the vulnerable are “as hypocrites who do deny the faith” and that they are “as dross... of no worth” but to be “trodden under foot.”
 - ? How do you feel about this? Does it seem “reasonable” or “excessively harsh and exacting?”

³⁰And now, my brethren, I would that, after ye have received so many witnesses, seeing that the holy scriptures testify of these things, ye come forth and bring fruit unto repentance. ³¹Yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. ³²For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

In this reading, the ninth of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³).

1. Amulek speaks of a "fruit unto repentance."
 - ? When you read this, what comes to your mind?
 - ? In this analogy, repentance can be thought of as a "tree." "Fruit" can be thought of as the results of the tree or repentance. What sort of "fruit" does true repentance bear?
2. Amulek promises his audience that "now is the time and the day of your salvation." He further promises that "immediately shall the great plan of redemption be brought about unto you." Consider the following passage, which represents an Advent 2020 reading, and how it relates to Amulek's promises that "redemption" and "salvation" can be experienced "immediately" today.

"The Spirit of the Lord GOD is upon me;
because the LORD hath anointed me
to preach good tidings unto the meek;
he hath sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to them that are bound;
to proclaim the acceptable year of the LORD,
and the day of vengeance of our God;
to comfort all that mourn;
to appoint unto them that mourn in Zion,
to give unto them beauty for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness;
that they might be called trees of righteousness,
the planting of the LORD,
that he might be glorified" (Isaiah 61.¹⁻³).

- ? When you read of "the acceptable year of Yahweh," what do you understand it to mean?
- ? How would the following translation of this phrase change or amplify your understanding of "the acceptable year of Yahweh": "the time for Yahweh's acceptance"?

³³And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. ³⁴Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. ³⁵For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. ³⁶And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.

In this reading, the tenth of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³).

1. Amulek says that "Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God."
 - ? Why can we not repent after our death?
 - ? Is the cause for this impossibility dictated by some cosmic forces or is it dictated by internal forces?

Amulek offers the following for the impossibility of repentance after death: "for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world."

- ? How does this answer the previous question?
 - ? What do you think and feel when you consider that if one is unwilling to repent in life, they will continue to be unwilling in death?
 - ? What does this suggest to you about the development of character over a lifetime?
2. Amulek speaks of "the wicked" becoming "subjected to the spirit of the devil" so that he "hath all power over you."
 - ? What does this mean to you?
 - ? When you consider that in death one is either "subjected to the *spirit* of the devil" or the "*spirit* of the Lord" what do you think about the influence of these two spirits in the life of mortal beings?

Alma 34.³⁷⁻³⁸

³⁷And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ; ³⁸that ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ; that ye humble yourselves even to the dust, and worship God, in whatsoever place ye may be in, in spirit and in truth; and that ye live in thanksgiving daily, for the many mercies and blessings which he doth bestow upon you.

In this reading, the eleventh of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³).

1. Amulek issues several admonitions in today's reading.
 - ? Make a list of those admonitions.
 - ? Is there one that seems particularly significant to you and upon which you could improve?
2. Amulek admonishes, "work out your salvation with fear before God."
 - ? What does it mean to have "fear before God"?
3. Amulek also admonishes that "ye humble yourselves even to the dust."
 - ? How does his "even to the dust" impact your understanding of what it means to be "humble"?
 - ? What is the relationship between humility and humiliation?
 - ? What does it mean to be humble and what does it mean to be humiliated?
4. Amulek admonishes, "worship God, in whatsoever place ye may be in, in spirit and in truth."
 - ? What does it mean to you to "worship God... *in spirit and in truth*"?

Alma 34.³⁹⁻⁴⁰

³⁹Yea, and I also exhort you, my brethren, that ye be watchful unto prayer continually, that ye may not be led away by the temptations of the devil, that he may not overpower you, that ye may not become his subjects at the last day; for behold, he rewardeth you no good thing. ⁴⁰And now my beloved brethren, I would exhort you to have patience, and that ye bear with all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them; ⁴¹but that ye have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions.

In this reading, the twelfth of 12 taken from Alma 34, Amulek addresses the poorer, humbler Zoramites after Alma's discourse delivered to the same audience (32.⁸-33.²³).

1. Amulek ends his discourse with a series of admonitions.
 - ? What admonitions do you find in today's reading?
 - ? Which of these admonitions feel most pertinent in your life today?
 - ? How will you apply the most meaningful admonition?
2. One of Amulek's exhortations is to "be watchful unto prayer continually"?
 - ? What does this mean to you?
 - ? What is "watchful" prayer?
 - ? What is the difference between being "watchful... continually," "being watchful unto prayer continually," and praying "continually"?
3. Amulek uses the following progression: "led away by the temptations of the devil," be "overpowered" by the devil," and "becoming his subjects."
 - ? What comes to mind when you consider this progression?
 - ? What does it mean to become a "subject" of the devil?
4. Amulek exhorts the poor that they "not revile against those who do cast you out because of your exceeding poverty."
 - ? What does it mean to "revile"?
 - ? How does the following further your understanding of the word and help you understand what the poor are not to do toward those who oppress them?

To revile means "to reproach angrily and abusively," and "implies a scurrilous, abusive attack prompted by anger or hatred."

5. Amulek further exhorts the poor that they "have patience, and bear with those afflictions, with a firm hope that ye shall one day rest from all your afflictions."
 - ? Do these two exhortations to avoid reviling and to have patience preclude the poor's right to agitate for better conditions?
 - ? Why do you answer as you do?
 - ? Would you answer the same if we asked whether Jesus's admonition to turn the other cheek precluded one from defending themselves?
 - ? What role can and should those who may not be poor play in the defense of the oppressed poor?
 - ? What role do you play? Do you defend? Could it be said that you are an oppressor? Why do you answer as you do?