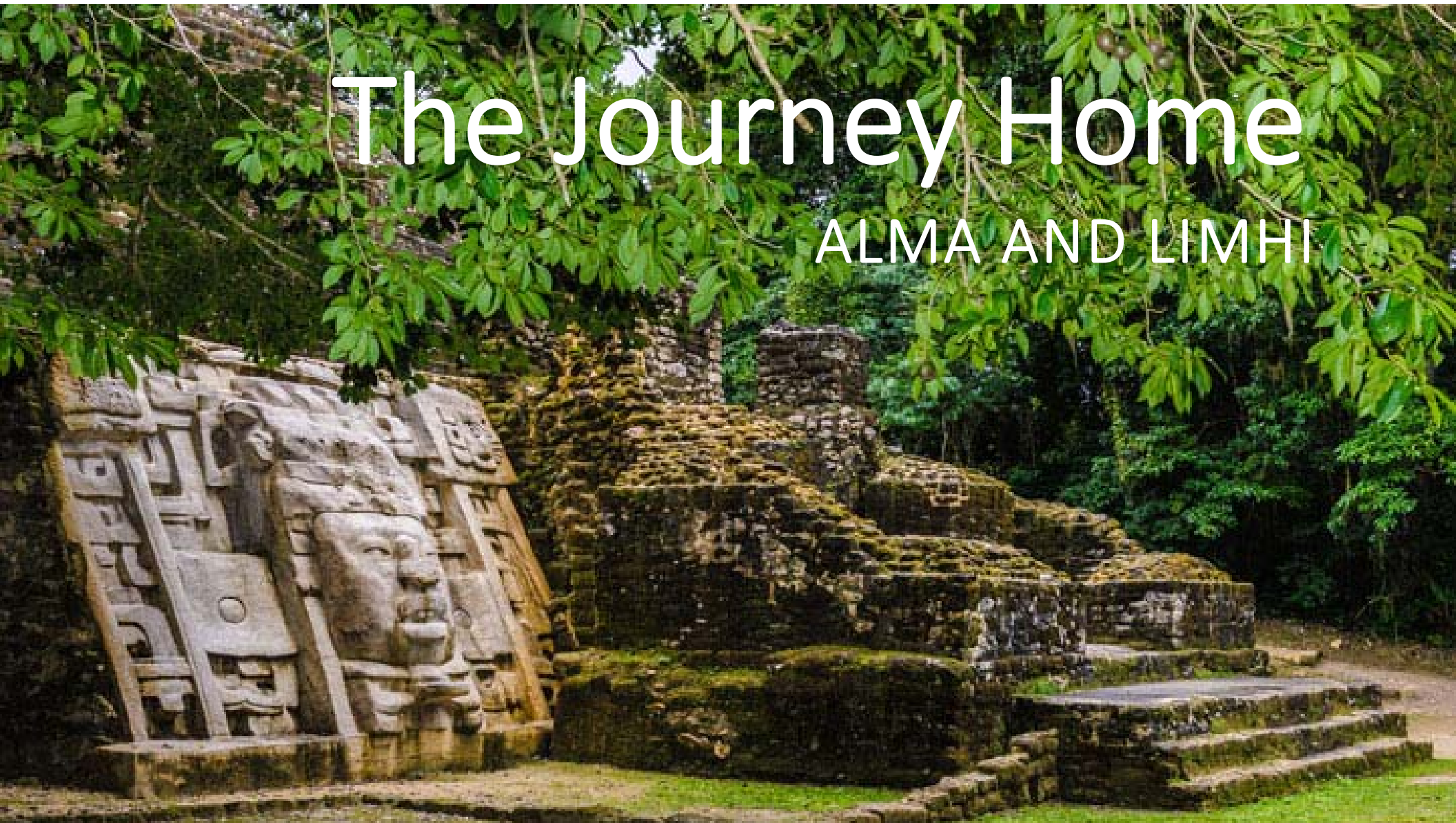
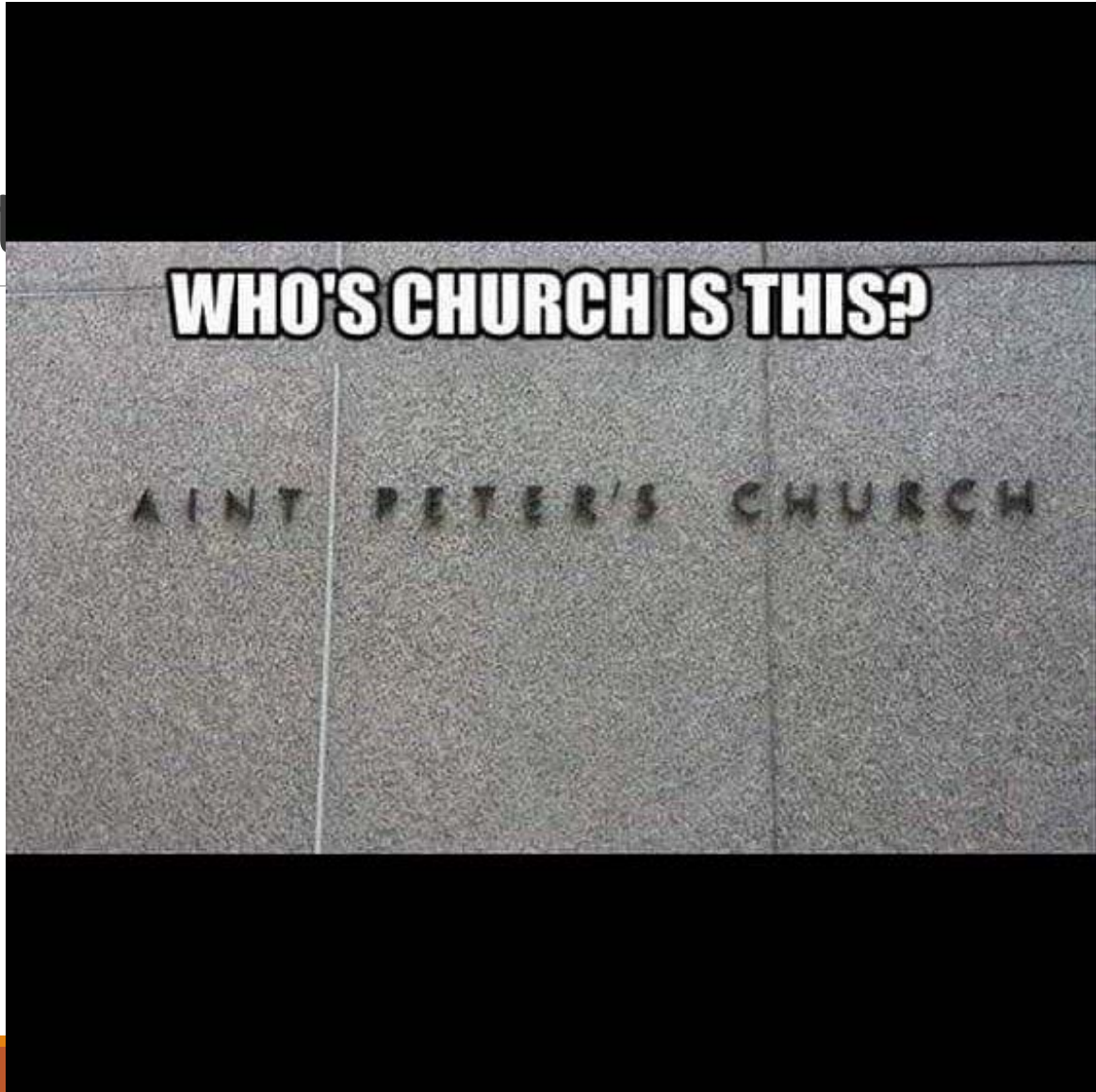


The Journey Home

ALMA AND LIMHI

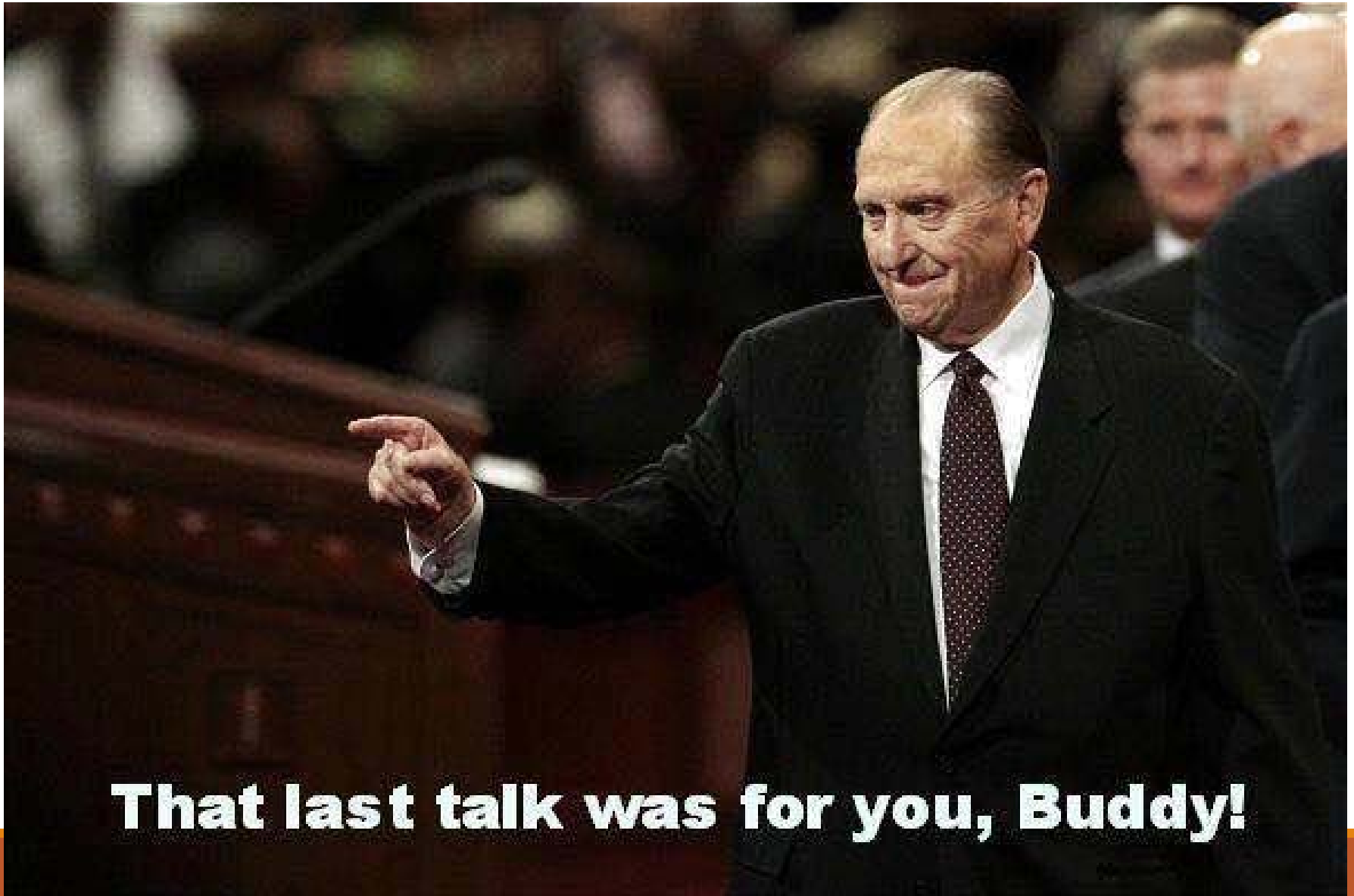


Now t



WHO'S CHURCH IS THIS?

AINT PETER'S CHURCH



That last talk was for you, Buddy!

Pres Russell M. Nelson

Why Immersion in a mikveh?

A major function of immersion in the mikveh is for conversion to Judaism. The sages declare that a gentile who wishes to become a Jew must undergo the identical process by which Jewish ancestors converted. As Jews performed immersion at Mt. Sinai to complete the conversion process they had begun with circumcision as they left Egypt, so converts in every age must immerse in a mikveh.

Submerging in a pool of water for the purpose not of using the water's physical cleansing properties but expressly to symbolize a change-of-soul is a statement at once deeply spiritual and immensely compelling. No other symbolic act can so totally embrace a person as being submerged in water, which must touch and cover every lesion, every strand of hair, every birthmark. No other religious act is so freighted with meaning as this one which touches every aspect of life and proclaims a total commitment to a new idea and a new way of life as it swallows up the old and gives birth to the new.

The water of the mikveh is designed to ritually cleanse a person from deeds of the past. The convert is considered by Jewish law to be like a newborn child. By spiritually cleansing the convert, the mikveh water prepares him or her to confront God, life, and people with a fresh spirit and new eyes—it washes away the past, leaving only the future. Of course, this does not deny that there were good and beautiful aspects of the past. But, in the strictest religious sense, that past was only prologue to a future life as a Jew.

There is a second layer of meaning to mikveh. It marks the beginning of the ascent to an elevated religious state. This function of mikveh goes beyond the basic purpose of purification. Anthropologists refer to this threshold of higher social status as "liminality." The person at this moment of transition is a "liminal" or "threshold" person. The liminal state is common to virtually all persons and societies, ancient and modern, and it marks a move to an altered status or to a life transition. Entering adulthood from adolescence, for example, requires a tunnel of time, a rite of passage, a liminal state that acknowledges by symbolic acts the stark changes taking place in one's self-identity, behavior, and attitude. (Myjewishlife.com)



The King Limhi Story...

Cowboy Up! Mosiah 7



The Two Ways

People of Alma

Chapter 18

10 Gathered, Taught and Baptized believers

Chapter 23

1- Warned by the Lord- followed his instructions

16- Alma was made High Priest, not King

Chapter 24

13- In bondage, but lifted by the voice of the Lord

15 Submitted cheerfully, burdens made light

19- Guards drugged by the Lord

25 Arrived in Zarahemla in 12 days

People of Limhi

Stayed in Nephi- Did not Gather

Chapter 21

13- Fought and then submitted.

15- Lord slow to hear their cry

31- Covenanted- but unable to baptize

32- Studied to escape

Chapter 22

7 Drug the Guards

12 Took their gold and silver

13 after 'many days' arrive in Zarahemla

Alma Valleys



Mosiah 24:20

20 And Alma and his people departed into the wilderness; and when they had traveled all day they pitched their tents in a valley, and they called the valley Alma, because he led their way in the wilderness.

21 Yea, and in the valley of Alma they poured out their thanks to God because he had been merciful unto them, and eased their burdens, and had delivered them out of bondage;