

# 50 Questions of Alma 5

## Questions 18–29

Question	Verse
<b>Imagining the Judgment Day</b>	
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

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**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.