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## Chapter XXVI

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**Abstract:** Korihor, the Anti-Christ—His False Teachings and Blasphemy—He is Taken before Alma—Is Struck Dumb—His Miserable End—The Heresy Rooted Out

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Manti, when he met Ammon and his brethren coming from the land of Nephi. On hearing the story of the mission, he at once returned home with them to Zarahemla. There the condition of affairs amongst the Lamanites was rehearsed to the chief judge, who laid the whole subject before the people, so that whatever was done in relation to the Christian Lamanites might be done by common consent. The Nephites decided to give the land of Jershon to these people for an inheritance. With this cheering news Ammon, accompanied by Alma, returned into the southern wilderness, to the place where his people were awaiting the decision of the Nephites. There the Ammonites were ministered to and comforted by Alma and others, after which they resumed their march to the land set apart for their future abode. There, however, we shall find, as we proceed with our story, they remained but a few years.

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## CHAPTER XXVI.

KORIHOR, THE ANTI-CHRIST—HIS FALSE TEACHINGS AND  
BLASPHEMY—HE IS TAKEN BEFORE ALMA—IS STRUCK  
DUMB—HIS MISERABLE END—THE HERESY ROOTED OUT.

THE NEXT notable event in the history of the Nephites was the appearance of Korihor, the anti-Christ. (B. C. 75.)

The doctrines advocated by Korihor were of a kind that would gain ready adhesion from those who did not fervently love purity, truth and righteousness, as they

flattered their vanity and gave them liberty to follow the lead of their passions without fear of the judgment or condemnation of a Divine Being. Spiritually he was a Nihilist. He denied the coming of the Messiah, he ridiculed prophecy and revelation, and asserted that it was impossible for men to know the future. He inveighed against the atonement of the Redeemer as a foolish superstition, and taught, instead of the unchanging truths of the everlasting gospel, the theory that every man fared in this life according to the management of the creature, that every man prospered according to his genius, and conquered according to his strength. Further, he announced that whatsoever a man did was no crime, for that when a man was dead, there was an end thereof.

It is almost needless to say that those who accepted such dogmas gave way to all manner of evil doing. They became overbearing to others, exceedingly keen in business transactions, were full of covetousness, duplicity and lasciviousness, and indulged in various wanton pleasures. Their motto might be said to have been, Let us eat, drink and be merry, for to-morrow we die; and what we do here will not be brought against us hereafter.

Korihor also gained a strong hold among the discontented, for such are ever found where universal perfection does not dwell. He railed at the holy priesthood with fierce words of falsehood. He charged that they sought to keep the people down, that they encouraged ignorance in the masses, that they bound their minds with foolish traditions; all this, and much more, that they might usurp power and authority, and glut themselves with the results of their victims' daily toil.

In Alma's answer to this charge we have a pleasing insight into his private life. He said: Thou knowest that we do not glut ourselves upon the labors of this people, for behold, I have labored even from the commencement of the reign of the Judges until now, with mine own hands, for my support, notwithstanding my many travels round about the land to declare the word of God unto my people; and notwithstanding the many labors I have performed in the church, I have not so much as received even one senine for my labor; neither has any of my brethren, save it were in the judgement seat, and then we have received only according to law for our time.

As a propagandist, Korihor, for a short time, was a success. We first hear of him preaching his satanic doctrines in the land of Zarahemla, and as he claimed to fully believe all he taught, the law could not touch him, as full religious liberty was guaranteed under the constitution and laws of the Nephite commonwealth. From Zarahemla he went to the land of Jershon to inoculate the Ammonites with his soul-destroying vagaries. But they were a wiser and more zealous people for the gospel than were many of the Nephites. They took him, bound him, and carried him before Ammon (son of king Mosiah), their high priest. He directed that Korihor should be removed beyond the border of their land, which command having been obeyed, we next find the unabashed impostor laboring amongst the people of the land of Gideon. There he also met with rebuffs. He was arrested by the people and taken before the chief officers in that land. They found they could do nothing that would be satisfactory with him, so they remanded him into the custody of

the proper officers, with instructions to carry him before Alma and Nephiah, in Zarahemla.

When brought before these worthies—the highest dignitaries of the church and state—Korihor continued in his course of loud mouthed blasphemy, defiant assumption, and wilful falsehood.

He argued against the existence of the Father and the coming of his Only Begotten. Alma accused him of arguing against his convictions, but this he stoutly denied, and clamored for a sign to be given, as he pretended, that he might be convinced. Alma at length, wearied by his impious importunities, told him that God, as a sign, would smite him dumb. This terrible warning, though it caused the pretender some uneasiness, only resulted in an attempt at prevarication on his part. He said: I do not deny the existence of a God, but I do not believe there is a God; and I say also, that ye do not know that there is a God; and except ye show me a sign I will not believe. Then Alma answered: This will I give unto thee for a sign, that thou shalt be struck dumb according to my words; and I say that, in the name of God, ye shall be struck dumb, that ye shall no more have utterance.

Korihor received his sign; Alma's words were fulfilled; the sign-seeker never more spoke on earth. When the hand of the Lord fell on him he recanted. By writing, as he could not speak, he confessed the power of God, and acknowledged that he had been led astray by Satan, who had come to him in the form of an angel of light. He begged that the curse might be removed, but Alma, well knowing the baseness of his heart, refused to intercede before heaven in his behalf,

lest when restored to speech he would again strive to deceive the people.

And it came to pass that the curse was not taken off Kōrihor; but he was cast out, and went about from house to house begging for his food.

A proclamation was next sent throughout all the land. In it the chief judge recited what had happened to Kōrihor, and called upon those who had believed in his words to speedily repent, lest the same judgments should come upon them.

This proclamation put an end to the iniquity of Kōrihor, for his followers were all brought back again to the truth. But Kōrihor, deserted by the devil, a vagabond and a beggar, still continued to beg his way from town to town, from house to house; until, one day, in a city of the Zoramites, he was run over and trodden down. The injuries that he received at this time were so great that he soon after died.

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## CHAPTER XXVII.

ZORAM AND THE ZORAMITES—THEIR PECULIAR HERESY—  
THE LAND OF ANTIONUM—THE RAMEUMPTOM—ALMA'S  
MISSION TO THESE PEOPLE—THOSE WHO RECEIVE HIS  
TEACHINGS PERSECUTED—THEY FLEE TO JERSHON.

IN OUR last chapter we stated that Kōrihor, the anti-Christ, was killed in a city of the Zoramites. Who was Zoram? and who were the Zoramites? are the questions that now present themselves.

There are two distinct classes of people called Zoramites in the Book of Mormon. The first, the