

Mosiah 3:2

1 An angel from heaven recited to King Benjamin what well may be the greatest sermon ever delivered on the atonement of Christ the Lord (Mosiah 3).

Bruce R. McConkie, *Promised Messiah*, 232

Mosiah 3:7

2 We know that an angel came from the courts of glory to strengthen him in his [Christ's] ordeal, and we suppose it was mighty Michael [Adam] who foremost felt that mortal man might be. As near as we can judge, these infinite agonies—this suffering beyond compare—continued for some three or four hours.

Bruce R. McConkie, in *CR*, Apr. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 10

3 All of the anguish, all of the sorrow, and all of the suffering of Gethsemane recurred during the final three hours on the cross, the hours when darkness covered the land.

Bruce R. McConkie, *The Mortal Messiah* [Salt Lake City: Deseret Book, 1981], 4 footnotes, 232

4 Many thought that if there is suffering [from Christ] there surely must be guilt. Indeed, there was plenty of guilt here—a whole world of it—but it fell upon the only utterly sinless and totally innocent man who had ever lived....

He who most deserved peace and was the Prince of Peace had peace taken from him. He who deserved no rebuke, let alone physical abuse, went under the lash that his taking of such stripes might spare us such pain if only we would repent. The total cost of such combined spiritual and physical suffering is incalculable. Yet the iniquities, including the sorrows and sadness, of every mortal being who ever has lived or will live in this world were laid across one lonely set of shoulders. In the most magnificent display of strength ever known in the world of human endeavor, they were carried until full payment had been made.

Jeffrey R. Holland, *Christ and the New Covenant* [Salt Lake City: Deseret Book, 1997], 91-92

5 We speak of the passion of Jesus Christ. A great many people have an idea that when he was on the cross, and nails were driven into his hands and feet, that was his great suffering. His great suffering was before he ever was placed upon the cross. It was in the Garden of Gethsemane that the blood oozed from the pores of his body: "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink."

That was not when he was on the cross; that was in the garden. That is where he bled from every pore in his body....

A mortal man could not have stood it—that is, a man such as we are. I do not care what his fortitude, what his power, there was *no man ever born into this world that could have stood under the weight of the load that was upon the Son of God, when he was carrying my sins and yours* and making it possible that we might escape from our sins. He carried that load for us if we will only accept him as our Redeemer and keep his commandments. Some of us find it so hard, so terribly hard, to do the little things that are asked of us, and yet he was willing to carry all that tremendous load and weight of sin—not his own, for he had no sin. He did it that we might escape. He paid the price, the penalty of our sinning.

6 The Atonement is an individual experience: Well, my dear sisters the gospel is the good news that can free us from guilt. We know that Jesus experienced the totality of mortal existence in Gethsemane. It's out of faith that He experienced everything – absolutely everything. Sometimes we don't think through the implications of that belief. We talk in great generalities about the sins of all humankind, about the suffering of the entire human family. But we don't experience pain in generalities. We experience it individually that means he knows what it felt like when your mother died of cancer – how it was for your mother and still is for you. He knows what it felt like to lose the student

body election. He knows that moment when brakes locked and the car started to skid. He experienced the slave ship sailing from Ghana to Virginia. He experienced the gas chambers at Dachau. He experienced the Napalm in Vietnam. He knows about drug addiction and alcoholism. Let me go further. There is nothing you have experienced as a woman that he does not know and recognize. On a profound level, he understands the hunger to hold your baby that sustains you through pregnancy. He understands both the physical pain of giving birth and the immense joy. He knows about PMS and cramps and menopause. He understands about rape and infertility and abortion. His last recorded words to His disciples were, "And lo, I am with you always, even unto the end of the world." (Matt 28:20) He understands your mother's pain when your five-year-old leaves for kindergarten, when a bully picks on your fifth-grader, when your daughter calls to say the new baby has Down's syndrome. He knows your mother-rage when your trusted baby sitter sexually abuses your two-year-old, when someone gives your thirteen-year-old drugs, when someone seduces your seventeen-year-old. He knows the pain you live with when you come home to a quiet apartment where the only children are visitors; when you hear your former husband and his new wife were sealed in the temple last week, when your 50th wedding anniversary rolls around and your husband has been dead for two years. He knows all that. He's been there. He's been lower than all that. He's not waiting for us to be perfect. Perfect people don't need a savior. He came to save His people in their imperfections. He is the Lord of the living and the living make mistakes. He's not embarrassed by us, angry at us, or shocked. He wants us in our brokenness, in our unhappiness, in our guilt and our grief. You know that people who live above a certain latitude experience very long winters. Nights can be depressing to them and they can even become suicidal because something inside of us requires whole spectrum light for a certain number of hours a day. Our spiritual requirement for light is just as desperate and as deep as our physical need for light. Jesus is the light of the world. We know this world is a dark place sometimes, but we need not walk in darkness. The people who sit in darkness have seen a great light, and the people who walk in darkness can have a bright companion. We need Him, and He is ready to come to us if we'll open the door and let him in.

Chieko N. Okazaki

7 The enumeration of the Savior's personal trials and tribulations (v. 7) are also general. Throughout His life He "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). In other words, He faced every kind of temptation there was. Also, prior to His ministry, after fasting for forty days, He was tempted of the devil in all areas of life. During His ministry, His apostles "continued with [him] in [his] temptations" (Luke 22:28). The pain of body that he suffered probably has reference to his being crucified upon the cross and the events that led up to it. He was arrested and kept up all night without any rest. During this time, "they spit in his face, and buffeted him, and others smote him with the palms of their hands" (Matthew 26:27). "When they had platted a crown of [sharp] thorns, they put it upon his head" (Matthew 27:29), "and scourged him" (John 19:1), and then bearing his [very heavy] cross went forth' to the place of crucifixion" (John 19:18), one of the most painful of all deaths. One of his last words on the cross were "I thirst" (John 19:28). His fatigue was illustrated by Simon the Cyrene; "on him they laid the cross, that he might bear it after Jesus" (Luke 23: 26). All of these things were beyond the capacity of man to suffer, "except it be unto death" (Mosiah 3:7). He endured all of these things and then "gave up the ghost [his life]" (Luke 23: 46). They did not take it from him, but as a God, he had "power to lay it down" (John 10:18).

Blood came from every pore when he was in Gethsemane, for 'his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). Luke, a physician, was the only gospel writer to record the sweating of blood, but it is verified by the angel who spoke to King Benjamin. A third witness of his sweating blood is given by the Savior himself. In a revelation to the Prophet Joseph Smith, he said: "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit – and would that I might not drink the bitter cup, and shrink" (D&C 19:18). As the angel told King Benjamin, this suffering was brought about because of "his anguish for the wickedness and the abominations of his people" (Mosiah 3:7).
Monte S. Nyman, *These Records are True*, 219-220

8 Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause...He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish, Christ met and overcame all the horrors that Satan, 'the prince of this world', could inflict.

James E. Talmage, *Jesus the Christ*, 568-69

Mosiah 3:8

9 Both God and Christ are referred to throughout the scriptures by hundreds of names. Each of these titles has as its purpose to teach some singular truth about them. *Jesus* [Hebrew = Joshua] is a given name; it means "Jehovah saves." *Christ* is a title meaning "anointed," or "anointed one." *Son of God* denominates the reality of Jesus' divine nature. He is in reality God's Son. *Father of heaven and earth* denotes Christ's role in the creation. The title *Creator of all things* expands his creative role to embrace all that lives, dies, and is resurrected in and through his atoning sacrifice.

Millet & McConkie, *Doctrinal Commentary on the Book of Mormon*, 147

Mosiah 3:10

10 [Rise the third day] Writing to the Corinthians, Paul said, "He rose again the third day *according to the scriptures*" (1 Corinthians 15:4; italics added). Paul is quoting a text that is nowhere to be found in the Old Testament of our day. Significantly, the Book of Mormon attributes this knowledge to Zenos, an Old Testament prophet (1 Nephi 19:10). This understanding was common among the Nephite people (See 2 Nephi 25:13).

Ibid, p. 149

Mosiah 3: 16

11 Little children are not capable of sinning, King Benjamin taught, but they suffer the effects of the fall of Adam...Nevertheless, Christ atones for that fall.

Jeffrey R. Holland, *Christ and the New Covenant*, 100-101

Mosiah 3: 19

12 *Natural Man*

The natural man is the earthy man who has allowed rude animal passions to overshadow his spiritual inclinations.

Spencer W. Kimball, in *Conference Report*, Oct. 1974 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1974], 160-161)

13 The word *natural*, when applied to man, is used differently in the scriptures than it is by the world. Usually natural, or by nature, indicates an inherent part of our makeup, something we are born with. The scriptures, however, clearly teach that natural man means fallen or sinful man.

Book of Mormon – Student Manual, Religion 121 and 122 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989], 55

14 As with any selfish, or "natural," man – sacrifice is never convenient.

The natural man has a tendency to think only of himself – not only to place himself first, but rarely, if ever, to place anyone else second, including God. For the natural man, sacrifice does not come naturally. He has an insatiable appetite for more. His so-called needs seem to always outpace his income so that having "enough" is forever out of reach.

Lynn G. Robbins, *Ensign*, May 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saint, 2005], 34

15

There is an old story...which told of the experience of a great artist who was engaged to paint a mural for the cathedral in a Sicilian town. The subject was the life of Christ. For many years the artist labored diligently, and finally the painting was finished except for the two most important figures, the Christ child and Judas Iscariot. He searched far and wide for models for those two figures.

One day while walking in an old part of the city he came upon some children playing in the street. Among them was a twelve-year-old boy whose face stirred the painter's heart. It was the face of an angel – a very dirty one, perhaps, but the face he needed.

The artist took the child home with him, and day after day the boy sat patiently until the face of the Christ Child was finished.

But the painter failed to find a model for Judas. For years, haunted by the fear that his masterpiece would remain unfinished, he continued his search.

One afternoon, in a tavern, the painter saw a gaunt and tattered figure stagger across the threshold and fall to the floor, begging for a glass of wine. The painter lifted him up and looked into a face that startled him. It seemed to bear the marks of every sin of mankind.

"Come with me," the painter said, "I will give you wine, food, and clothing."

Here at last was his model for Judas. For many days and parts of many nights the painter worked feverishly to complete his masterpiece.

As the work went on, a change came over the model. A strange tension replaced the stuporous languor, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work, saying, "My son, I'd like to help you. What troubles you so?"

The model sobbed and buried his face in his hands. After a long moment he lifted pleading eyes to the old painter's face.

"Do you not remember me? Years ago I was your model for the Christ Child!"

After relating the story, President McKay said, "Well, the story may be fact or fiction, but the lesson it teaches is true to life. The dissipated man made a wrong choice in his youth, and in seeking gratification in indulgence sank even lower and lower until he wallowed in the gutter."

Teachings of Presidents of the Church—David O. McKay [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 11-12

16

The virtue...of heroic proportions, consists in being able to overcome disgust, for the love of Jesus....The ability to go beyond what is merely natural.

This is what happened to Saint Francis of Assisi. Once, when he ran into a leper who was completely disfigured, he instinctively backed up. Right away he overcame the disgust he felt and kissed the face that was completely disfigured. What was the outcome of this? Francis felt himself filled with tremendous joy. He felt totally in control of himself.

And the leper went on his way praising God.

Jose Luis Gonzalez-Balado, *Mother Teresa—In My Own Words* (New York: Gramercy Books, 1996), 4

17

At the one end of the spectrum, the natural man may be a person bent on lasciviousness; he may be one who loves Satan more than God and thereby is carnal, sensual, and devilish...At the other end of the spectrum, the natural man may well be a "nice man," a moral and upright person bent upon benevolence. Such a person, acclimated to the present fallen world, still does not enjoy the sanctifying power of Christ's covenants and ordinances. Even though the light of Christ is making an impact on him, he has not followed it into the Lord's full gospel truths...And what of members of the Church of Jesus Christ of Latter-day Saints? Are any of use "natural" beings? We can answer that question, perhaps, by examining some broad characteristics of the natural man: 1. *The natural man is unable or unwilling to perceive spiritual realities* (1 Cor. 2:14; Alma 26:21; *Journal of Discourses* 1:2). 2. *The natural man is proud*. President Benson explained: "We put our will against God's. When we direct our pride

toward God, it is in the spirit of my will and not thine be done...The proud wish God would agree with them" (*Ensign, May 1989, 4*). 3. *The natural man is overly competitive and externally driven.* "Such people are tempted daily to elevate [themselves] above others and diminish them." There is no pleasure in "having something," only in "having more of it than the next man" (*Ensign, Benson, May 1989, 4*). 4. *The natural man yields himself to the harsh and the crude.*

Robert Millet, *Ensign*, June 1992 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1992], 8-9

18

Young people are facing the two great choices in life – the animal plane, in which all created animals move and satisfy their appetites, gratify their passion, perpetuating their kind; or the spiritual realm, which includes the intellectual, the love of beauty, the love of good literature in which we can find "...tongues in trees, books in the running brooks, sermons in stones, and good in everything."

There is something higher than the animal life, and up in that spiritual realm there is love – the divinest attribute of the human soul. There is sympathy. There is kindness and there are other attributes.

Someone wrote many years ago that the whole purpose of life might be summed up in these words: "To subdue matter that we might realize the ideal.: When I first read that I thought it could be paraphrased to read: The whole purpose of life is to bring under subjection the animal passions, the proclivities and tendencies in order that we might always realize the companionship of God's Holy Spirit. That is the ideal. One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions—anger, hatred, jealousy, immorality. We have to overcome them; we have to subject them, conquest them because God has said: "...the Spirit of the Lord doth not dwell in unholy temples" (Helaman 4:24), nor will it "...always strive with man..." (2 Nephi 26: 11).

"Emotional Maturity," *Instructor*, Sept. 1959, 281

Mosiah 3: 19

19

Becometh a Saint

The word *saint* is tied to the Hebrew root *Kadosh*, which means to separate, to be apart from, and to become sacred and holy (Hebrew, and English Lexicon, Brown, Driver, Briggs, 872). In all dispensations of time the Lord's people have been called Saints, thus emphasizing that they are a people who have separated themselves from that which is worldly and are seeking through obedience to the laws and ordinances of the gospel to become a holy people.

R. Millet and J. F. McConkie, *Doctrinal Commentary on the Book of Mormon* [Salt Lake City: Bookcraft, 1987], 2:153

Mosiah 3:19

20

Inflict

Use of the word inflict suggests customized challenges and tutoring that require an added and special submissiveness.

Neal A. Maxwell, *One More Strain of Praise* [Salt Lake City: Bookcraft, 1999], 13

Becometh as a Child

21

Nobody grows old by merely living a number of years. People grow old by deserting their ideals, their faith. There is always the love of wonder, a childlike appetite for what is next, and the joy of your life. You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear or despair. In the center of our heart is a recording chamber, and so long as it receives messages of beauty, hope, cheer, courage, and faith, so long are we young.

David B. Haight, *Ensign*, Nov. 1983 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1983], 25

22 A father shared an experience he had with his eight-year-old daughter. He said: "While I was contemplating remarks for my sacrament meeting talk on 'Becoming like Little Children,' I asked my daughter why we needed to become like little children. She responded, 'Because we are all little children compared to Jesus, and because little children have a good imagination.'"

Surprised by the last part of her answer, he asked why we need a good imagination. She replied, "So we can imagine Jesus in the Garden of Gethsemane and on the cross, and when we take the sacrament we can think about Him."

Coleen K. Menlove, in *Conference Report*, Oct. 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 13

23 Recently our daughter and son-in-law were preparing to enjoy an evening together. They were rushing around trying to get ready and give the babysitter some last-minute instructions. They didn't really notice the sad countenance of one of the children and the tears in the eyes of another until they were at the door, ready to leave. They realized that their children were apprehensive about their mommy and daddy being away from them. So their parents gathered their four precious children around them. Their daddy asked them to put their hands out in front of them. All eight tiny hands were extended. Mom and Dad then kissed each hand and told them that when they missed them or they were frightened or needed to feel their love, they could put their little hands up to their cheeks and they would be able to feel Mommy's and Daddy's presence anytime. They were so happy, and when our daughter and son-in-law left, they saw four little children standing at the window with smiles on their faces and hands on their cheeks.

They trusted their parents. They knew they were loved.

Just as little children trust, each of us must have that same childlike, unreserved trust. We must all remember that we are sons and daughters of God and that He loves us very much. If we truly understand who we are, we will have an unfailing source of hope and comfort.

W. Craig Zwick, in *Conference Report*, Oct. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 37-38

24 Those of us who arrive at the years of accountability are here to develop and to be tried and tested, to see if we can so live as to regain the state of innocence and purity which we enjoyed as children, and thereby be qualified to go where God and Christ are.

Bruce R. McConkie, *Ensign*, Apr. 1977 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1977], 4

25 When our oldest son was about three, he would kneel with his mother and me in our evening prayer. I was serving as the bishop of the ward at the time, and a lovely lady in the ward, Margaret Lister, lay perilously ill with cancer. Each night we would pray for Sister Lister. One evening our tiny son offered the prayer and confused the words of the prayer with a story from a nursery book. He began: "Heavenly Father, please bless Sister Lister, Henry Penny, Chicken Licken, Turkey Lurkey, and all the little folks." We held back the smiles that evening. Later we were humbled as Margaret Lister sustained a complete recovery. We do not demean the prayer of a child. After all, our children have more recently been with our Heavenly Father than have we.

Thomas S. Monson, in *Conference Report*, Apr. 1984 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984], 20-21

26 From the standpoint of faith, sincerity, and abiding trust, the prayer of an innocent child will surely receive most ready response from a loving Father.

Teachings of Presidents of the Church – David O. McKay [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 75

27 Most of us want to be strong. We may well see being like a child as being weak. Most parents have wanted their children at times to be less childish....

But King Benjamin, who understood as well as any mortal what it meant to be a man of strength and courage,

makes it clear that to be like a child is not to be childish. It is to be like the Savior, who prayed to His Father for strength to be able to do His will and then did it. Our natures must be changed to become as a child to gain the strength we must have to be safe in the times of moral peril.

Henry B. Eyring, *Ensign*, May 2006 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2006], 15

Mosiah 3:19

28 *Submissive, Meek, Humble*

Other adults in more modern times have achieved a great sense of the childlike virtue of humanity. One such example is George Washington, a man who at many critical junctures in the beginning of America could have stepped forward and assumed absolute control of government. That he never did spoke tellingly of his innate humility. During one of the most desperate moments of the Revolutionary War, it may have been his personal humility that saved this nation. Though the war with Britain was nearly over, rebellion was brewing among the officers and enlisted men because of the appalling lack of monetary and military support from the fledgling government of the new United States. Some of Washington's generals encouraged him to declare himself king and turn his army against the Continental Congress, collecting taxes by force.

"Washington called together the grumbling officers on March 15, 1783. They filled the hall called the Temple which served for worship, dances, and the conferences. He began to speak carefully and from a written manuscript, referring to the proposal of 'either deserting our Country in the extremest hour of her distress, or turning our Arms against it...' Washington appealed simply and honestly for reason, restraint, patience, and duty—all the good and unexciting virtues.

"And then Washington stumbled as he read. He squinted, paused, and out of his pocket he drew some new spectacles. 'Gentlemen, you must pardon me,' he said in apology. 'I have grown gray in your service and now find myself growing blind.'

"Most of his men had never seen the general wear glasses. Yes, the men said to themselves, eight hard years. They recalled the ruddy, full-blooded planter of 1775; now they saw the man of 51 who needed no powder for his hair. A big, good, fatherly man grown old. They wept, many of these warriors. And the [rebellion] dissolved."

Doctrine of the Book of Mormon, 1991 Sperry Symposium, "To Become as a Child" by Byron R. Merrill, 123-124

29 President Spencer W. Kimball's steady, submissive attitude is an example of this childlike quality in our day. With a great love for his fellowmen, he struggled to know clearly the Lord's will that he might "do it" with the fortitude he displayed throughout his life. In his own words:

"I remember very vividly that day after day I walked to the temple and ascended to the fourth floor where we have our solemn assemblies and where we have our meetings of the Twelve and the First Presidency. After everybody had gone out of the temple, I knelt and prayed. I prayed with much fervency. I knew that something was before us that was extremely important to many of the children of God. I knew that we could receive the revelations of the Lord only by being worthy and ready for them and ready to accept them and put them into place. Day after day I went alone and with great solemnity and seriousness in the upper rooms of the temple, and there I offered my soul and offered my efforts to go forward with the program. I wanted to do what he wanted. I talked about it to him and said, 'Lord, I want only what is right. We are not making any plans to be spectacularly moving. We want only the thing that thou dost want, and we want it when you want it and not until.'"

In response to this humble supplication and others like it, the Lord revealed that the priesthood could be extended to all worthy male Church members.

Teachings of Spencer W. Kimball, 450-451

Mosiah 4:1130 *Remember*

We so easily forget that we came into life with nothing. Whatever we get soon seems our natural right, not a gift. And we forget the giver. Then our gaze shifts from what we have been given to what we don't have yet....The remembrance urged upon us by king Benjamin can be ours. Remembrance is the seed of gratitude.

Henry B. Eyring, "Remembrance and Gratitude," *Ensign* (Nov 1989) 25:11-13; also in *Conference Report* (Oct 1989) 12-16

31 President Ezra Taft Benson has said: The Prophet Joseph said at one time that one of the greatest sins of which the Latter-day Saints would be guilty is the sin of ingratitude. I presume most of us have not thought of that as a great sin. There is a great tendency for us in our prayers and in our pleadings with the Lord to ask for additional blessings. But sometimes I feel we need to devote more of our prayers to expressions of gratitude and thanksgiving for blessings already received. We enjoy so much. Of course we need daily blessings of the Lord, but if we sin in the matter of prayer, I think it is in the lack of our expressions of thanksgiving, for blessings that we receive daily.

God, Family, Country, 199

32 Gratitude is a simple thing; perhaps that is why so many easily overlook it. But in the matchless address of the humble, righteous king Benjamin we are taught that profound consequences can result from gratitude or the lack of it. It was not a sense of hopelessness king Benjamin sought to invoke when he noted that we are less than the dust of the earth. It was a sense of humility, and more especially, a sense of our utter and total dependence upon God for all that we have, all that we are, and all that we can be—a sense of the relationship between divine indebtedness and the Atonement.

Gerald N. Lund, "Divine Indebtedness and the Atonement," *Mosiah, Salvation Only Through Christ*, Religious Studies Center, BYU, p. 88

Mosiah 3:1933 *Submit to His Father*

The entry for January 28, 1972, concerns my two-year-old son and reads in part:

"Matthew supplied me a lesson. He cried, I thought without reason, in bed tonight. He asked several times if I'd blow his nose for him or hold the tissue while he blew his nose. After three or four trips, I stalked into his room and asked, "Do you want me to spank you?" He nodded yes. I asked again, this time illustrating with my raised hand. He said, "Yes." Suddenly, my heart melted as I realized he trusted me so much that if I thought a spanking would help his problem, that's what he wanted. I rocked him for a while and then realized to my further softening that he had a stuffed nose from a cold that was just beginning. That had been his discomfort. I got some tissues for him, gave them to him in bed, and told him to blow as much as he would like. He said, "Thanks." I went away a chastened man.

Here was a two-year-old giving anew an example of King Benjamin's discourse (Mosiah 3:19)....

Clearly, Matthew and other children start out as King Benjamin says they must finish: submissive. But we make the mistake, too often, of putting our efforts and concerns as parents into keeping them submissive to us and to our leadership. We forget that King Benjamin phrased the problem for us differently: how do we transfer that natural submissiveness of our children to the Lord Jesus Christ?...

An older Matthew is going to look quizzically at me someday when I say, "Even though all your friends are dressing that way, it's better that you don't." Oh, what a test of faith that will be for him! Will he choose to change clothes then, as he chose the spanking?

Henry B. Eyring, *Because He First Loved Us* [Salt Lake City: Deseret Book, 2002], 161-163

Mosiah 3:20

34 "In the full and complete sense, the fulfillment of this promise is millennial, a time when 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isaiah 11:9; 2 Nephi 21:9)"

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary*, 2: 154

Mosiah 3:15-27

35 *God's Justice*

JUSTICE requires that God must be a God of order and that he must be just and impartial. MERCY agrees with justice; however, mercy introduces the possibility of vicarious payment of the laws that have been transgressed (or broken). The Law of mercy paraphrased: Whenever a law is broken a payment (or atonement) must be made; however, the person does not need to make payment if he will repent and if he can find someone who is both able and willing to make payment. Note that the Law of MERCY insists the demands of JUSTICE be met fully.

Daniel H. Ludlow, *Companion to Your Study of the Book of Mormon* [Salt Lake City: Deseret Book, 1976], 176-177