

**Mosiah 6:5**

1

Obviously King Benjamin was one of those rare mortals who take upon themselves so fully the divine nature that they become direct models for Christlike living—even bringing others to know Christ himself. Probably one reason he could move his people so quickly and profoundly to a newness of being was that they actually saw in him a prototype of Jesus Christ, whose future coming he taught them about. And this may explain why the angel was sent to convey so fully and precisely to his mind what the nature and spirit of the Lord's earthly mission would be: he understood these glad tidings in such a way as to be able to teach them with such immediate effectiveness—and in language that can still, two thousand years later and in translation, leave us breathless with insight and conviction.

Because of his great leadership, held in long remembrance, King Benjamin ranks with the great rulers of history who have blessed their people with peace and civilizing influences. But because he also brought his own people to redemption and left for all men one of history's most powerful testimonies of salvation through the atoning blood of Jesus Christ, he may well be the greatest king who has ever lived.

"Benjamin the Great King," *The Book of Mormon: It Begins with Family*, p. 68

**Mosiah 6:7**

2

***Work***

Learn to like your work....God has blessed us with the privilege of working. When he said, "Earn thy bread by the sweat of thy brow," he gave us a blessing....Too much leisure is dangerous. Work is a divine gift."

David O. McKay, *Gospel Ideals*, 497

"Work brings happiness..." President Spencer W. Kimball explained. It is the means of all accomplishment; it is the accomplishment; it is the opposite of idleness. We are commanded to work. (See Genesis 3:19.) Attempts to obtain our temporal, social, emotional, or spiritual well-being by means of a dole violate the divine mandate that we should work for what we receive. Work should be the ruling principle in the lives of our Church membership."

CR, October 1977, p. 124

**Mosiah 7:2-18**

3

***Ammon was a type of Christ***

Ammon	Jesus Christ	Parallel
Mosiah 7:2	John 5:36	Both Ammon and Jesus were sent to help a lost people
Mosiah 7:3	Psalms 24:8	Both are described as mighty and strong
Mosiah 7:4, 16	Matthew 4:1-2	Both experienced forty days of hunger, thirst, and fatigue
Mosiah 7:6	Matthew 26:37	Both took three others with them and went a little further
Mosiah 7:7	John 18:12	Both were arrested, bound, and taken away
Mosiah 7:8	Luke 23:7	Both were brought before kings and questioned
Mosiah 7:18; 22:11	D&C 138:23	Ammon led the people out of physical bondage. Jesus delivers the people from death and hell

Adapted from *Book of Mormon Teacher Resource Manual*, 108

**Mosiah 7:9**4 *Who were Limhi, Noah, and Zeniff?*

Limhi, Noah, and Zeniff were three generations of kings ruling the Nephite people who left Zarahemla and removed to the land of Nephi-Lehi. They reigned about the same time as Kings Mosiah I, Benjamin, and Mosiah II, who ruled in Zarahemla.

Brian D. Garner, *Search These Things Diligently*, pp. 139-140

**Mosiah 7:20**

## 5 Bondage = servitude, slavery, or compulsion; physical, mental or social

**Mosiah 7:20-25**6 *Causes of Bondage*

1. Iniquity, abominations, contention (vs. 20, 24-25)  
3 Nephi 11:29  
D&C 101:6-7
2. Overzealous to inherit land of his father (vs. 21)  
D&C 9:8-9
3. Shed blood—killed the prophet for teaching doctrine (vs. 26-28)  
JSH 1:17

Monte S. Nyman, *These Records Are True*, pp. 277-280

## 7 ...God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.

...These are incomprehensible ideas to some, but they are simple. It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.

*TPJS*, 345-346

**Mosiah 7:27**8 *Christ the Father of all things*

Some of you may wonder why the Son is occasionally referred to as “the Father.” The designation used for any man can vary. Every man here is a son but may also be called “father,” “brother,” “uncle,” or “grandfather,” depending on conversational circumstance....Because Jesus was our Creator, He is known in scripture as “the Father of all things” (Mosiah 7:27; see also 15:3; 16:15; Helaman 14:12; Ether 3:14). But please remember, as the First Presidency taught, “Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for He is one of them. He is The Son, as they are sons or daughters of Elohim” (James R. Clark, comp. *Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints* [Salt Lake City: Bookcraft, 1965-75], 5:34).

Russell M. Nelson, *A Book of Mormon Treasury—Gospel Insights from General Authorities and Religious Educators* [Salt Lake City: Deseret Book, 2003], 31

**Mosiah 7:31**9 *East wind, which bringeth immediate destruction*

This is an Old World cultural symbol. The people of the Bible recognized the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points: north, south, east, and west. This is inferred from the custom of using the expression "four winds" as equivalent to the four quarters of the earth (see Ezekiel 37:9; Daniel 8:8; Zechariah 2:6; Matthew 24:31). The character of the directional winds was so consistent, varying not in nature but only in degree throughout the seasons, that they came to be viewed as messengers from God. The north wind is cold; the west wind coming from the Mediterranean Sea is moist; the south, warm; and the east, which crosses the sandy wastes of the Arabian Desert before reaching Palestine, can be violent and destructive. It was called "the wind of the wilderness" (Job 1:19; Jeremiah 13:24; cf. Genesis 41:6, 23, 27; Ezekiel 27:26; Psalms 78:26).

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols. [Salt Lake City: Bookcraft, 1987-1992], 2:187

**Mosiah 7:33**10 *Formula for being delivered from bondage*

1. Turn to God with full purpose of heart (1 Nephi 17:51).
2. Trust him—patience (Proverbs 3:5-6, Alma 32:43).
3. Serve God diligently (Mosiah 2:17-18, D&C 88:67).

**Mosiah 7 Conclusion**

11 It would be wrong to assume that the more righteous one is or the more diligently he keeps his covenants with the Lord, the less he will suffer. The promise is that he will be blessed even though his blessing may be strength to endure suffering. But lest this fact discourage anyone from obedience, it must be pointed out that all suffer. The difference is that the wicked must suffer the consequences of their sins in addition to the suffering that is part of life. But the righteous cannot hope to escape some suffering in this life. The Book of Mormon is full of examples of righteous people who suffered: Lehi and Nephi during the initial years. Even groups of righteous saints, such as Alma's people or the Anti-Nephi-Lehies, suffered greatly.

But there is a difference between the suffering of the righteous and that of the wicked. Those who live faithful to their covenants can be assured that they will not have to suffer in vain. There are two reasons for this, both of which are based on the mission of the Savior. First, he did not come to eliminate suffering but, rather, to turn into joy all suffering which had to be endured. And second, he came that suffering might result not only in good but in perfection. This outcome is possible because the righteous are drawn to God and sustained by him in their trials. The Prophet Joseph Smith said that as one proves he is willing to serve God in all circumstances, an assurance is given which is "an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation." (*Teachings of the Prophet Joseph Smith*, p. 298.)

Mortality was designed to provide the children of God with crucial experience. One can have such experience only by going through it. But the righteous have the assurance that they can receive the strength necessary to endure whatever comes upon them, and thus their experience will work for their eternal good. This is what the Lord means when he says, "And all things wherewith you have been afflicted shall work together for your good." (D&C 98:3. See also D&C 90:24; 100:15; Romans 8:28.)

*Book of Mormon Institute Manual*, p. 185