

1 **Mosiah 11:1**
King Noah

King Benjamin	King Noah
Encouraged his people to keep the commandments (Mos. 1:11; 2:13).	"Caused his people to commit sin" (Mos. 11:2).
Did not grievously tax the people (Mos. 2:14).	Heavily taxed their riches (Mos. 11:3).
Appointed righteous priests (Mos. 6:3).	Removed the old righteous priests (Mos. 11:5).
Served the people (Mos. 2:12) and worked to support himself (Mos. 2:14).	Had the people serve him so he could be a lazy wine-bibber (Mos. 11:6, 15).
Taught the scriptures to his people (Mos. 1:3-5).	Did not teach the scriptures (Mos. 12:26).
Was himself a prophet and supported the prophets in their work (WofM 1:16-18).	Put the prophet Abinadi to death (Mos. 17:12, 20).
Fought with the sword of Laban to protect his people (WofM 1:13).	Abandoned his people to save his own life and sent his men to protect himself (Mos. 19:11, 20).

Mosiah 11:2

2 *"Walk after the desires of his own heart"*

The distance between constant self-pleasing and self-worship is shorter than we think. Stubborn selfishness is actually rebellion against God, because, warned Samuel, "stubbornness is as ... idolatry" (1 Samuel 15:23). Selfishness is much more than an ordinary problem because it activates all the cardinal sins! ... The selfish individual has a passion for the vertical pronoun *I*. Significantly, the vertical pronoun *I* has no knees to bend, while the first letter in the pronoun *we* does.

Neal A. Maxwell, in *CR*, Oct. 1990 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1990], 15-16; emphasis added

3 Human nature being as it is, the example set by wicked King Noah lured many of his people to forget the goodness of the Lord to their fathers and to follow him in evil practices. The king, who was also traditionally the spiritual leader of his subjects, replaced the good priests Zeniff had consecrated by others of his own ilk. He caused those with whom he associated to surround themselves, as he had done, with wives and concubines and encouraged his people to commit all "manner of wickedness."

George Reynolds and Janne M. Sjodahl, *Commentary on the Book of Mormon*, edited and arranged by Philip C. Reynolds, 7 vols. [Salt Lake City: Deseret Book Co., 1955-1961], 2: 117

4 Selfishness strikes a deadly blow at the root of true character. Failure in the eternal sense of the word is almost always associated with selfishness. If the youth of the Church are to fulfill their mission properly, they must be taught to overcome selfishness."

Spencer W. Kimball, *Charge to Religious Educators*, 1982, pp. 43-47

5 Many years ago I was in a professional association with two older, more experienced men....One day, one associate sought our help on a complex matter. As soon as the issue had been explained, the first thing the other associate said was, "What's in it for me?" When his old friend responded so selfishly, I saw the look of pain and

disappointment on the face of the one who had invited our help. The relationship between the two was never quite the same after that. Our self-serving friend did not prosper, as his selfishness soon eclipsed his considerable gifts, talents, and qualities....

During my professional career I helped the heirs of a noble couple settle their estate. The estate was not large, but it was the fruit of many years of hard work and sacrifice. Their children were all decent, God-fearing people who had been taught to live the saving principles of the Savior. But when it came to dividing up the property, a dispute developed about who should get what. Even though there was nothing of great value to fight about, feelings of selfishness and greed caused a rift among some of the family members that never healed and continued into the next generation....I learned from this that selfishness and greed bring bitterness and contention....

We torture our souls when we focus on getting rather than giving....I learned that selfishness has more to do with how we feel about our possessions than how much we have.

James E. Faust, in *CR*, Oct. 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 18-19

6 Selfishness is much more than an ordinary problem because it activates all the cardinal sins! It is the detonator in the breaking of the Ten Commandments.

By focusing on oneself, it is naturally easier to bear false witness if it serves one's purpose. It is easier to ignore one's parents instead of honoring them. It is easier to steal, because what one wants prevails. It is easier to covet, since the selfish conclude that nothing should be denied them.

It is easier to commit sexual sins, because to please oneself is the name of that deadly game in which others are often cruelly used. The Sabbath day is easily neglected, since one day soon becomes just like another. If selfish, it is easier to lie, because the truth is conveniently subordinated.

The selfish individual thus seeks to please not God, but himself. He will even break a covenant in order to fix an appetite.

Selfishness has little time to regard the sufferings of others seriously, hence the love of many waxes cold.

Neal A. Maxwell, *CR*, Oct, 1990 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1990], 15

7 A selfless person is one who is more concerned about the happiness and well-being of another than about his or her own convenience or comfort, one who is willing to serve another when it is neither sought for nor appreciated, or one who is willing to serve even those whom he or she dislikes. A selfless person displays a willingness to sacrifice, a willingness to purge from his or her mind and heart personal wants, and needs, and feelings. Instead of reaching for and requiring praise and recognition for himself, or gratification of his or her own wants, the selfless person will meet these very human needs for others....

There is another word that sounds almost like the one we have been using. However, it is an ugly word. It describes a characteristic of satanic proportions....The word is *selfish*....A selfish person is often one who refers to "I," "me," and "mine" rather than to "we," "ours," "yours," or "theirs." This person is anxious to be in the limelight, to be on center stage in life's little dramas. He or she may be a poor listener, or a conversation monopolize. Selfishness is the great unknown sin. No selfish person ever thought himself to be selfless....

At a dinner or in a group, notice yourself. Do you take up a large share of the conversation time? ...Sincere and sensitive acts in behalf of *others* are the mark of the selfless.

H. Burke Peterson, in *CR*, Apr. 1985 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985], 82-83

8 *Power of Example in Families*

The FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreation activities. By divine design,

fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

Read by President Gordon B. Hinckley at General Relief Society Meeting, September 23, 1995

Concubines and Whoredoms

- 9 Concubines in the Old Testament “were considered to be *secondary wives*, that is, wives who did not have the same standing in the caste system then prevailing as did those wives who were not called concubines” (Bruce R. McConkie, *Mormon Doctrine*, p. 154). Concubines had full protection as wives and did not violate the law of chastity when the marriages were approved by the Lord (see D&C 132:34-43). In the time of King Noah, however, the word *concubine* referred to the wicked practice of a man living with more than one woman, in or out of marriage, without God’s approval.

The word *whoredoms* refers to any perversion of the laws of chastity and virtue.

BYU BOM Student Manual Religion 121-122, p. 62

Mosiah 11:1-19

10 *King Noah’s Sins*

1. Having many wives and concubines
2. Doing all manner of wickedness
3. Levying heavy taxes, with which they supported their opulence and luxury
4. Consecrating priests who were lifted up in pride
5. Being lazy
6. Worshiping idols
7. Enjoying whoredoms
8. Speaking lying and vain words
9. Placing their hearts upon riches
10. Spending their time in riotous living
11. Becoming winebibbers
12. Boasting of their own strength
13. Delighting in the shedding of blood

Mosiah 11:19

11 *“Boasting in their own strength”*

When threatened, we become anti-enemy instead of pro-kingdom of God....We forget that if we are righteous the Lord will either not suffer our enemies to come upon us (and this is the special promise to the inhabitants of the land of the Americas) or he will fight our battles for us.

Spencer W. Kimball, *Ensign*, June 1976 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1976], 6

- 12 Men of the world are in the world only because they adopt the philosophy of the world which is the philosophy of self sufficiency. It is not a humble philosophy—it is highly egotistical. It makes men themselves for the solution of all question....It requires courage to come out of the world and adopt the philosophy of faith. Sometimes it subjects one to ridicule and the contempt of friends which are harder for most men to endure than physical pain; but because a thing is hard to do or hard to believe is no assurance that it is not right.

Stephen L. Richards, in *CR*, Apr. 1935 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1935], 30

- 13 The Lord has blessed us as a people with a prosperity unequalled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods,

and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to guarantee carnal security throughout, it is hoped, a long and happy life.

As the Lord himself said in our day, "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." (D&C 1:16; italics added.) (76-29)

Spencer W. Kimball, *The Teachings of Spencer W. Kimball*, edited by Edward L. Kimball [Salt Lake City: Bookcraft, 1982], 358

14 In spite of our delight in defining ourselves as modern, and our tendency to think we possess a sophistication that no people in the past ever had—in spite of these things, we are, on the whole, an idolatrous people—a condition most repugnant to the Lord.

We are a warlike people, easily distracted from our assignment of preparing for the coming of the Lord. When enemies rise up, we commit vast resources to the fabrication of gods of stone and steel—ships, planes, missiles, fortifications—and depend on them for protection and deliverance. When threatened, we become anti-enemy instead of pro-kingdom of God; we train a man in the art of war and call him a patriot, thus, in the manner of Satan's counterfeit of true patriotism, perverting the Savior's teaching: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matt. 5:44-45.) . . .

What are we to fear when the Lord is with us? Can we not take the Lord at his word and exercise a particle of faith in him? Our assignment is affirmative: to forsake the things of the world as ends in themselves; to leave off idolatry and press forward in faith; to carry the gospel to our enemies, that they might no longer be our enemies.

Spencer W. Kimball, *Ibid.* p.6

15

Abinadi	Jesus Christ	Similarities
Mosiah 11:20-25; 12:9	Matthew 4:17; Luke 4:28	Both called the people to repentance; the people became angry at their preaching
Mosiah 11:26	Luke 4:29-30	The people they taught tried to kill them, but they were delivered.
Mosiah 12:9	John 18:12; Luke 23:7	Both were bound and taken before the king.
Mosiah 12:17-18	Matthew 26:57	Both were judged by a council of priests.
Mosiah 12:19	Mark 14:55-59; Luke 20:19-20	The judges tried to catch them in their words.
Mosiah 12:26	Matthew 23:13-26	Both rebuked the religious leaders.

Mosiah 13:1	John 10:20	Both were accused of being crazy.
Mosiah 14; 17:1	Luke 4:16-21, 28-30	Abinadi quoted from Isaiah's prophecies of the Savior, and then Noah had him killed. Jesus quoted from Isaiah's prophecies of the Savior, and then the people of Nazareth tried to kill him.
Mosiah 17:5-6	Acts 10:40; 1 Peter 3:18-19	Abinadi spent three days in prison. Jesus spent three days in the tomb, during which time he preached to the spirits in prison.
Mosiah 17:7-8	Matthew 26:63-66	Both taught that Christ was God.
Mosiah 17:9	John 18:1-8	Both allowed themselves to be arrested.
Mosiah 17:9-10	John 10:17-18	Both willingly suffered death.
Mosiah 17:10	Matthew 27:22-24	Both were innocent of wrongdoing.
Mosiah 17:11	Matthew 27:15-18	In both cases the political leader was willing to release them.
Mosiah 17:12	Luke 23:2	Both were accused of treason.
Mosiah 17:13	John 19:1	Both were scourged.
Mosiah 17:19	Luke 23:46	Both died while praying for the reception of their soul.
Mosiah 17:20	John 19:30; see also Hebrews 9:15-16	Both sealed their testimony with their blood.

Brian S. Garner, *Search These Things Diligently*, (Adapted from Jeffrey R. Holland, *Christ and the New Covenant*, 171-172) pp. 141-142

Mosiah 11:20**16** *Need for prophets*

Knowing that there is a prophet of God on earth today doesn't relieve Latter-day Saints from the burden of thinking and acting for themselves. We all have the responsibility to respond to the whisperings of the Holy Spirit in our own lives. But the inspired counsel of God's chosen servants provides those who pay attention with an extra source of spiritual strength and insight. The principles of the gospel are clarified and the plan of salvation is explained so that all may know how to live in accordance with the Lord's teachings.

Those who have access to latter-day revelation through living prophets and apostles face life's most demanding tests more confidently, because they know to whom they can turn to find the truth.

M. Russell Ballard, *Our Search for Happiness: An Invitation to Understand The Church of Jesus Christ of Latter-day Saints* [Salt Lake City: Deseret Book, 1993], 93

Mosiah 11:20-23**17** *"Except they repent"*

I will never forget a talk that Cecil B. DeMille gave at BYU in 1957. *The Ten Commandments* had recently been released, and everyone was viewing this epic film. He mentioned that the commandments of God could not be broken. As I sat there wondering, he then said, "We cannot break the Ten Commandments. We can only break ourselves against them." We are the ones who lose when separating ourselves from God. We lose His Holy Spirit. There is only one hope in this life and that is in the Lord Jesus Christ. He has redeemed our souls if we but repent. Repenting of our sins is the greatest thing we will do for our lives. Helping others repent will be of great worth to us (see Alma 29:9-10; James 5:20; D&C 15:6; D&C 31:5). We will feel and find joy in so doing (see Alma 36:24; D&C 18:10-16).

Ed J. Pinegar, *Teachings and Commentary of BOM*, p. 212

*Signs of True Repentance:***18** (1) a true sense of one's own guilt and sinfulness; (2) an apprehension of God's mercy in Christ; (3) an actual hatred of sin (Ps. 119:2128; Job 42:5, 6; 2 Cor. 7:10) and turning from it to God; and (4) a persistent endeavour after a holy life in a walking with God in the way of his commandments. The true penitent is conscious of guilt (Ps. 51:4, 9), of pollution (51:5, 7, 10), and of helplessness (51:11; 109:21, 22). Thus he apprehends himself to be just what God has always seen him to be and declares him to be. But repentance comprehends not only such a sense of sin, but also an apprehension of mercy, without which there can be no true repentance (Ps. 51:1; 130:4).

M. G. Easton, *Illustrated Bible Dictionary*, rev. ed. [Grand Rapids, Michigan: Baker Book House, 1978], 595

19 "Repent or perish." There is, in my judgment, no more important message for the people of our day.

From the days of Adam "repent or perish" has been repeatedly and solemnly declared by the Father himself, his Son Jesus Christ, and their authorized representative, the prophets.

The truth of the message has been demonstrated as regularly as it has been declared....

Although...scriptures...clearly and forcefully emphasize the message "repent or perish," they are not unkind, harsh, nor flippant. Neither are they arbitrary. They express the logical and inevitable consequences of the violation of natural law—that law which was "decreed in heaven before the foundations of the world, upon which all blessings are predicated" (D&C 130:20).

These warnings have been declared to the world now for more than 140 years. The world is without excuse. Marion G. Romney, "Repent or Perish," *Ensign*, Apr. 1975, 3-5

Mosiah 11:2520 *Sackcloth and Ashes*

Sackcloth, which was made of goat's hair, was dark in color and coarse in texture. Traditionally it was worn by those in mourning and thus it becomes an appropriate symbol for the godly sorrow and contrition of soul that must be a part of true repentance. The strewing of ashes upon oneself was also a symbolic gesture representing the depth of humility and the fullness of penitence.

Millet & McConkie, *Doctrinal Commentary on the BOM*, Vol. 2, pp. 203-204

Mosiah 11:26-2921 *Anger and Murder*

JST, Matthew 5:23-24

Ye have heard that it hath been said by them of old time that, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment of God. But I say unto you that whosoever is angry with his brother, shall be in danger of his judgment.