

**Mosiah 19:8-13****1** *Selfishness*

As long as they have in their hearts selfishness and greed, and the desire for power and for wealth, and for all of the other things that belong to this world, and forget the things of the kingdom of God, there will be no peace, and there will be no contentment. There will be quarreling and contention, strife and war, and in the midst of all their labor, trouble will come which they could avoid.

Joseph Fielding Smith, *Doctrines of Salvation*, 3:49-50

**2** The family is falling apart all over the world. The old ties that bound together father and mother and children are breaking everywhere. We must face this in our own midst. There are too many broken homes among our own. The love that led to marriage somehow evaporates, and hatred fills its place. Hearts are broken, children weep. Can we not do better? Of course, we can. It is selfishness that brings about most of these tragedies.

President Gordon B. Hinckley, *Ensign*, November, 1997, p. 69

**Mosiah 19:16-17****3** *Just man*

Anytime a child lives righteously he brings honor to his parents, whether those parents are themselves righteous or wicked....So, honoring parents does not always imply obeying them. In those relatively few cases where parents may ask for or encourage unrighteous behavior in their children, the individual brings dishonor to his parents if he obeys them.

"Unrighteous Parents Honored by Child's Righteous Life," *Church News*, 9 June 1990

**Mosiah 19:20**

**4** "Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things" (D&C 88:40). So speaks the revelation, to which we might add, drawing upon the lesson of King Noah's treatment of Abinadi, that evil begets evil; selfishness engenders more selfishness; meanness encourages meanness; corruption attracts corruption; hatred spawns hatred; depravity seeks company with depravity; greed feeds upon greed; and anger produces anger, for all things produce after their own image and in their own likeness.

Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4 vols., 2:, p.267

**Mosiah 20:21****5** *Consequences of not listening to prophets*

The Family: A Proclamation to the World: We warn that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

"The Family: A Proclamation to the World," *Ensign*, November 1995, p. 102

**6** When the Prophet speaks, ... the debate is over.  
Elaine Cannon, General Relief Society President, *Ensign*, Nov. 1978, p. 108

**7** Some members assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and direction they give. Such a position is wholly inconsistent, because the guidance of the Church comes not alone from the written word but also from continuous revelation to the Church through his chosen prophet. It follows, therefore, that those

who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the prophet are assuming an indefensible position. Such a spirit leads to apostasy.

Marion G. Romney, *Ensign*, May 1983

### Mosiah 20:1-26

- 8 As the story unfolds in Mosiah 20 we find the people of the city of Lehi-Nephi attesting that the prophecies of Abinadi have been fulfilled (verse 20), and that their condition of bondage is as they were told it would be—the result of their iniquity. O that living prophets could be recognized and honored as are dead ones! Yet such has ever been the plight of those who prefer iniquity to purity.

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:270

### Mosiah 21:1-17

- 9 *Bondage and deliverance by degrees*  
In his book, *Caesar and Christ*, Will Durant, in summarizing the causes of the destruction of the Roman Empire, stated: "A great civilization is not conquered from without until it has destroyed itself within. The essential causes of Rome's decline lay in her people, her morals, her class struggle, her failing trade, her bureaucratic despotism, her stifling taxes, her consuming wars...."

Ezra Taft Benson, *An Enemy Hath Done This*, comp. by Jerreld L. Newquist [Salt Lake City: Parliament Publishers, 1969], ix

- 10 God will have a humble people. Either we can choose to be humble or we can be compelled to be humble. Let us choose to be humble....

We can choose to humble ourselves by conquering enmity [hatred] toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are....

We can choose to humble ourselves by receiving counsel and chastisement....

We can choose to humble ourselves by forgiving those who have offended us....

We can choose to humble ourselves by rendering selfless service....

We can choose to humble ourselves by going on missions and preaching the word that can humble others....

We can choose to humble ourselves by getting to the temple more frequently....

We can choose to humble ourselves by confessing and forsaking our sins and being born of God....

We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives.

President Ezra Taft Benson, Adapted from "Beware of Pride," *Ensign*, May 1989, pp. 6-7

- 11 Humility, of course, is not a sign of weakness. Humility does not mean timidity. A person can be humble, powerful, and courageous. The Prophet Joseph is a good example. Humility is an acknowledged recognition of our dependence on a higher power.

*The Teachings of Ezra Taft Benson* [1988], 369

- 12 I have called to mind all the past moments of my life, and am left to mourn and shed tears of sorrow for my folly in suffering the adversary of my soul to have so much power over me as he has had in times past. But God is merciful and has forgiven my sins, and I rejoice that he sendeth forth the Comforter unto as many as believe and humbly themselves before him.

*The Personal Writings of Joseph Smith*, comp. Dean C. Jessee [1984], 238; punctuation, spelling, and capitalization standardized.

- 13 The Lord who is patient and long-suffering even with evil may be equally slow to redeem the transgressor. The seeds of iniquity are not easily uprooted; time and suffering are a part of the healing process. The blessings of heaven are not cheaply obtained. One hardly merits the company of Abraham, Isaac, and Jacob and the exalted of

all ages by the mere profession of faith or the lamentation for sin. A merely verbal repentance is hardly good training for the discipline necessary in keeping the commandments.

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:273

14 The compelled humility (v. 13) did not fully bring about the first condition for being delivered from bondage. They did “turn to the Lord” (v. 14). However, they may not yet have done so “with full purpose of heart; and put their trust in him” (Mosiah 7:33). The text does not tell us to what degree they had turned to or trusted in him, the second condition of being delivered. Neither were they meeting the third condition of being delivered; to “serve him with all diligence of mind” (Mosiah 7:33). Therefore, “the Lord was slow to hear their cry because of their iniquities” (Mosiah 21:15).

As Nephites began improving, the Lord did soften the Lamanites hearts to ease the Nephites burdens (v. 15). The fourth condition, the Lord’s “own will and pleasure” had not yet come to fruition (Mosiah 7:33). To prosper by degrees (Mosiah 21:16) suggests they were gradually turning their hearts more to the Lord and putting more trust in him, but the Lord had one more objective. The widows and children needed to be delivered also. When these were provided for, the Lord would act (v. 17).

Monte S. Nyman, *These Records are True*, p. 442

### **Mosiah 21:35**

15 The covenant of baptism is here aptly described as “a witness and a testimony” that we are willing to serve God with all our hearts. In turn, it is our right to expect the powers of heaven—contingent upon our worthiness—to sustain us t all times and in all places we may be in (see Mosiah 18:9).

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:275