

**Mosiah 24:1-6**

1 Even As the minions of the devil know not the mind of God, so the Lord may use all things and all people to work his purposes. It was by the authority and decree of a pagan king that Israel was allowed to return from her Babylonian captivity and rebuild her precious temple. In like manner it was prophesied that the protection of rights offered by a Gentile nation would allow the Book of Mormon and the fulness of the gospel to be brought forth in the last days (Isaiah 44:28-45 1; 3 Nephi 21). So it is in our present text that we find the hand of the Lord at work among a people who refuse to acknowledge him. The priests of Amulon are placed in a position to teach the language of the Nephites to the Lamanites, in order that proper records may be kept. Unwittingly, this action would facilitate the subsequent teaching of the gospel among the Lamanites by such great missionaries as the sons of Mosiah and their missionary associates.

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:286

2 D&C 24:11

11 In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free;

3 How bitter is the irony that so many dissipate their energies in fighting a God whose existence they refuse to admit! Had Amulon not feared the God of Alma and his people, he would not have feared their prayers. The death ban on prayer is assuredly an admission on his part of the efficacy of prayer and the reality of Israel's God.

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:286

**Mosiah 24:12**

4 *Pour out their hearts*

Heavenly Father not only expects but also encourages us to plead with Him over our challenges. Our pleading is not a sign of weakness, but can reflect thoughtful submissiveness. Indeed, Jesus, who knew clearly what He faced in Gethsemane and on Calvary, nevertheless pleaded with the Lord for the cup to be removed from Him. Therefore it is what we do, during and after the pleading, that matters, especially as to our submissiveness to the Lord. But pleadings are appropriate.

Neal A. Maxwell, *One More Strain of Praise* [Salt Lake City: Bookcraft, 1999], 8

*He did know their thoughts*

5 Satan and his followers, who have been cast out of God's presence and are dead to His spirit, are excluded from...the thoughts and the intents of our hearts. So, in his wisdom and mercy, God has provided a channel of communication between him and his children on earth that Satan, our common enemy, cannot invade. This is the channel of secret prayer. The significance of this to the Latter-day Saint is profound, for by this means we are able to communicate with our Heavenly Father in secrecy, confident that the adversary cannot intrude.

Francis M. Gibbons, *Ensign*, Nov. 1991 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1991], 78-79

**Mosiah 24:13**

6 *Covenant*

A covenant is a bond; a solemn agreement. It involves at least two individuals, and, of course, both parties must abide by the conditions of the covenant in order to make it effective and binding. The gospel in its fulness, as it has been restored, is the new and everlasting covenant of God. The new and everlasting covenant embodies all covenants, bonds, and obligations that are required of the Lord for peace in the world, for peace in the hearts of men, and for the salvation and exaltation of man....

Why does the Lord make or require covenants and commandments and obligations and laws? I have heard people ask, if he loves us why does he restrict us? Just as any father would restrict his child, if it is a blessing to that child, so our Father gives us these laws and ordinances and commandments and covenants, not that we should be

burdened or restricted by them, but that we may be lifted up and made free, that our burdens may be light; that we may, through obedience to them, more nearly perfect our lives and thereby prepare ourselves for the glories that await those who are willing to conform to the laws and ordinances of the gospel. His laws are not grievous; they are not burdensome.

ElRay L. Christiansen in *CR*, Apr. 1955, p. 28-29

### **Mosiah 24:14-15**

#### 7 *Burden*

We should seek to be happy and cheerful and not allow Satan to overcome us with discouragement, despair, or depression. As President Benson said, "Of all people, we as Latter-day Saints should be the most optimistic and the least pessimistic" (*Ensign*, Oct. 1986, 2)...We need not feel depressed or discouraged about conditions in the world, for the Lord will help us find the good that will lead us to happiness....Surely we live in troubled times, but we can seek and obtain the good despite Satan's temptations and snares. He cannot tempt us beyond our power to resist (see 1 Cor. 10:13).

Joseph B. Wirthlin, *Ensign*, May 1990 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1990], 87-88

#### 8

Burdens provide opportunities to practice virtues that contribute to eventual perfection. They invite us to yield "to the enticing of the Holy Spirit, and [put] off the natural man and [become] a saint through the atonement of Christ the Lord, and [become] as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon [us], even as a child doth submit to his father." Thus burdens become blessings, though often such blessings are well disguised and may require time, effort, and faith to accept and understand.

Elder L. Whitney Clayton, *Ensign*, Nov. 2009 p. 13

#### 9

Elder Clinton Cutler said . . . "The Lord's peace comes not without pain, but in the midst of pain."  
Rex D. Pinegar, *Ensign*, May 1993, p.66

#### 10

I do not desire trials. I do not desire affliction...I used to think, if I were the Lord, I would not suffer people to be tried as they are. But I have changed my mind on that subject. Now I think I would, if I were the Lord, because it purges out the meanness and corruption that stick around the Saints, like flies around molasses...I have seen men tempted so sorely that finally they would say, 'I'll be damned if I'll stand it any longer.' Well, you will be damned if you do not...We have learned many things through suffering. We call it suffering. I call it a school of experience.

John Taylor, *The Gospel Kingdom*, pp.332-334

#### 11

I rejoice in afflictions, for they are necessary to humble and prove us, that we may comprehend ourselves, become acquainted with our weaknesses and infirmities; and I rejoice when I triumph over them, because God answers my prayers, therefore I feel to rejoice all the day long.

Brigham Young, *Journal of Discourses* 1:17

#### 12

My theory is that when a man is conscious or a people are conscious that he or they are in the path of duty, doing that which is right in the sight of God, they should always be happy, no matter what the circumstances may be which surround them. I think that God has created us to be happy, and my belief is that he placed happiness within the reach of all, and it is man's own fault if he is not happy and does not enjoy himself every day of his life. This is one of my reasons for liking my religion... because it bestows full happiness and joy upon its believers. They can be happy in the midst of the most adverse circumstances; they can rejoice when their lives are imperiled.

George Q. Cannon, *Gospel Truths*, p. 125

13 Concerning his personal suffering, Joseph was promised, "Thy heart shall be enlarged." An enlarged Joseph wrote from Liberty Jail, "It seems to me that my heart will always be more tender after this than ever it was before...I think I never could have felt as I now do if I had not suffered."

Neal A. Maxwell, *Ensign*, May 1992, p.39; quoting from *The Personal Writings of Joseph Smith*, Dean C. Jessee, p.387

14 [From Liberty Jail, in a time of anguish and deep suffering for the gospel's sake, the Prophet Joseph Smith wrote the following message to the Saints] "Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls."

*Teachings of the Prophet Joseph Smith*, p.123

15 The casual reader might falsely assume that this meant the Lord was going to quickly remove the obstacle of bondage of the Lamanites from their path. Such was not the case. The Lord chose to do something for Alma's group that he did not do for Limhi's group. Their burdens became light not because the Lord removed them, but because "*the Lord did strengthen them* that they could bear up their burdens with ease." (Mosiah 24:15; italics added.) The "thy will" attitude of Alma's people allowed the Lord to do something for them that Limhi's people were completely unprepared to receive. Alma's group was strengthened to bear the weight of adversity, while Limhi's group had their burdens removed by degrees. While both groups were eventually relieved from the oppressive hand of their captors, the manner in which the Lord dealt with these two groups, throughout the process, was completely different, based upon their faith and spiritual preparation. (See Bassett, *Latter-day Commentary on the Book of Mormon*, p. 232.)

We can see this "thy will" perspective in the life of the Prophet Joseph Smith, in his writings from the Liberty Jail. In that time of anguish and deep suffering for the gospel's sake, he wrote the following message to the Saints: "Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. *Therefore God hath made broad our shoulders for the burden.* We glory in our tribulation because we know that God is with us, that He is our friend." (*Teachings of the Prophet Joseph Smith*, p. 123; italics added.) Just like Alma's group, the Prophet Joseph was experiencing the attitude adjustment that accompanies this "broadening of the shoulders": He "could bear up [his] burdens with ease, and ... did submit cheerfully and with patience to all the will of the Lord." (Mosiah 24:15.)

This concept of broadening our shoulders to carry life's burdens has also been spoken of by President Thomas S. Monson: "When we are on the Lord's errand, we are entitled to the Lord's help. Remember that *the Lord will shape the back to bear the burden placed upon it.*" (*Ensign*, May 1992, p. 48; italics added.)

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon* [Salt Lake City: Deseret Book, 2003], 156-157

### Mosiah 24:15

16 *Submission*

Elder Erastus Snow said, "If our spirits are inclined to be stiff and refractory, and we desire continually the gratification of our own will to the extent that this feeling prevails in us, the Spirit of the Lord is held at a distance from us; or, in other words, *the Father withhold his Spirit from us in proportion as we desire the gratification of our own will.*"

*Journal of Discourses*, 7:352; italics added

17 Whatever happens in the life of a person, if his attitude is right, the Lord will work that experience for that person's good.

Dennis B. Neuenschwander, Faculty Inservice, Orem Institute of Religion, Dec, 14, 1996

- 18 It takes great faith and courage to pray to our Heavenly Father, "Not as I will, but as thou wilt." The faith to believe in the Lord and endure brings great strength. Some may say if we have enough faith, we can sometimes change the circumstances that are causing our trials and tribulations. Is our faith to change circumstances, or is it to endure them? Faithful prayers may be offered to change or moderate events in our life, but we must always remember that when concluding each prayer, there is an understanding: 'Thy will be done' (Matt. 26:42). Faith in the Lord includes trust in the Lord. The faith to endure well is faith based upon accepting the Lord's will and the lessons learned in the events that transpire.  
Robert D. Hales, *Ensign*, May 1998 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1998], 77

- 19 Sadness, disappointment, severe challenges are events in life, not life itself....A pebble held close to the eye appears to be a gigantic obstacle. Cast on the ground, it is seen in perspective. Likewise, problems or trials in our lives need to be viewed in the perspective of scriptural doctrine....Some people are like rocks thrown into a sea of problems. They are drowned by them. Be a cork. When submerged in a problem, fight to be free to bob up to serve again with happiness....Progress is accelerated when you willingly allow Him to lead you through every growth experience you encounter....When you trust in the Lord, when you are willing to let your heart and your mind be centered in His will, when you ask to be led by the Spirit to do His will, you are assured of the greatest happiness along the way....If you question everything you are asked to do, or dig in your heels at every unpleasant challenge, you make it harder for the Lord to bless you.  
Richard G. Scott, *Ensign*, May 1996 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1996], 24-25

- 20 Only by aligning our wills with God's is full happiness to be found. Anything less results in a lesser portion. So many of us are kept from eventual consecration because we mistakenly think that, somehow, by letting our will be swallowed up in the will of God, we lose our individuality. It is not a question of one's losing identity but of finding his true identity! As one's will is increasingly submissive to the will of God, he can receive inspiration and revelation so much needed to help meet the trials of life....Consecration, likewise, is not shoulder-shrugging acceptance, but, instead, shoulder-squaring to better bear the yoke. God seeks to have us become more consecrated by giving up everything. Then, when we come home to Him, He will generously give us "all that He hath" (see D&C 84:38)....The submission of one's will is really the only uniquely personal thing we have to place on God's altar. The many other things we "give,"...are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God's will, then we are really giving something to Him! It is the only possession which is truly ours to give!  
Neal A. Maxwell, *Ensign*, Nov. 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 23-24

- 21 A person with the "my will" attitude in working with the Lord during life's challenges may view each of life's adversities, trials, or tragedies as a painful obstacle, an insurmountable wall, with God's role in the process being to remove this negative intrusion from the path. In the "my will" approach to prayer, Heavenly Father is viewed as a kind of spiritual Santa Claus. Just as St. Nick is called upon only in one particular season each year, so the "my will" attitude approaches God only in the season of affliction. Once the trial has passed, the person carries on with life, approaching God only when the brick wall of adversity looms again in the path.

Many children understand that each yuletide season, the key to receiving Santa's richest blessings is to be able to sit on his lap and say, "I've been good." Santa gives his gifts based on whether a child has been naughty or nice. The "my will" approach to opposition assumes that the person's role is to keep the commandments, and that God's gift for those who have been obedient (or "nice" in Santa terminology) is simply to make "it" (meaning adversity) go away.

When taken to the extreme, this spiritually warped view assumes that a spiritual Santa's greatest gifts come in the packages called health, wealth, worldly success, business security, and the total acceptance and appreciation of

others. If this were true, then people such as Jesus Christ and Joseph Smith received few blessings from their Father in Heaven....

The positive side of this two-sided coin could be termed the "thy will" approach in working with our Heavenly Father regarding life's opposition. This consecrated attitude is similar to the "my will" attitude only in that adversity, trials, or tragedies may also be seen as walls looming in the path ahead. The difference for the "thy will" person is that, with the Lord's help, the wall is not identified as being insurmountable. The view of the "thy will" person is proactive or solution oriented as opposed to the reactive nature of the "my will" mentality. But the basic difference is in a person's willingness to scale or even endure the obstacle with the help of the Lord. Any event of opposition or tragedy is dealt with by approaching Heavenly Father for strength and understanding, always seeking to recognize his will in the process. This view accepts that God's role is that of the trusted Father in Heaven, who will allow us to be tested in our best interest, with the promise that we will not be tested more than we are able to bear (see 1 Corinthians 10:13).

The "thy will" view of life's challenges and even tragedies assumes that growth often comes in the midst of the struggle, and that inner peace in mortality is obtained through commitment and consecration. However, this perspective does not rob us of initiative or agency.

The fundamental difference in this attitude, as compared to the "my will" perspective, is the willingness on the part of the person to place total trust in our Heavenly Father and his timing. The "thy will" view sees life as being more than just life here in mortality, and while the Lord may see fit to make an obstacle in life's path just go away, that is the Lord's option rather than the constant expectation on the part of the individual.

Incorporated in this concept is the doctrine of enduring to the end, which assumes the notion of being "willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father" (Mosiah 3:19).

Jack R. Christianson and K. Douglas Bassett, *Life Lessons from the Book of Mormon* [Salt Lake City: Deseret Book, 2003], 151-153

22 We pit 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. They aren't interested in changing their opinions to agree with God's.

Ezra Taft Benson, *Ensign*, May 1989 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989], 4

23 If our spirits are inclined to be stiff and refractory, and we desire continually the gratification of our own will to the extent that this feeling prevails in us, the Spirit of the Lord is held at a distance from us; or, in other words, the Father withholds his Spirit from us in proportion as we desire the gratification of our own will.

Erastus Snow, *Journal of Discourses*, [London: Latter-day Saints' Book Depot, 1860], 7:352

24 We must learn to pray with meaning, "Not my will, but Thy will be done." When you are able to do this, his whisperings to you will be loud and clear. The Prophet Joseph Smith, after five months of extreme suffering in the dungeon of Liberty Jail, experienced it and he said, "When the heart is *sufficiently contrite*, then the voice of inspiration steals along and whispers, My son peace be unto thy soul" (*History of the Church*, 3:293; italics added).

Graham W. Doxey, in *Conference Report*, Oct. 1991 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1991], 34

25 The submission of one's will is really the only uniquely personal thing we have to place on God's altar. The many other things we "give," brothers and sisters, are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God's will, then we are really giving something to Him! It is the only possession which is truly ours to give!

Neal A. Maxwell, in *Conference Report*, Oct. 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 30

26 "Thy will be done," written in the heart, are the window to revelation.  
 Henry B. Eyring, in *Conference Report*, Oct. 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 81

**Mosiah 24:21-22**

27 *Poured out hearts in thanks*

The Prophet Joseph is reported to have said at one time that one of the greatest sins for which the Latter-day Saints would be guilty would be the sin of ingratitude. I presume most of us have not thought of that as a serious sin....I feel we need to devote more of our prayers to expressions of gratitude and thanksgiving.

Ezra Taft Benson, *Teachings*, 363

**Mosiah 24 Conclusion**

*Degrees of Bondage*

<b>Limhi's Group</b>	<b>Alma's Group</b>
Limhi's group was placed in bondage with much bloodshed (21:5-12).	Alma's group was placed in bondage with no bloodshed (23:35-38; 24; 9).
The Lord was slow to hear their cries because they had been slow to hear Him (21:15).	The Lord was not slow to hear their cries (24:10-13).
The Lord softened the Lamanites' hearts so they eased the burdens of Limhi's group (21:15).	The Lord physically eased the burdens of Alma's group (24:14-15).
They prospered by degrees as their faith increased (21:16).	The Lord visited them in their afflictions (24:14).
Gideon devised a plan of escape (22:9).	The Lord said, "I will deliver you" (24:16).
They got the guards drunk (22:7, 10).	The Lord put the guards to sleep (24:19).
They needed to have Ammon lead them to Zarahemla (22:11).	The Lord led them to Zarahemla (24:23-25).

Clyde J. Williams, "Deliverance from Bondage," *The BOM: Mosiah, Salvation Only Through Jesus Christ*, edited by Monte S. Nyman and Charles D. Tate Jr., BYU Sperry Symposium, 1989, p. 271

<b>Time Period</b>	<b>People of Limhi</b>	<b>People of Alma</b>
Abinadi's second visit	Noah's people rejected and killed Abinadi (Mosiah 17). They continued in their wickedness.	Alma believed Abinadi (Mosiah 17:2-4). Alma was forced to flee.
Aftermath of Abinadi's second visit	Noah-Limhi's people continued in wickedness (Mosiah 19:2-20). They were divided (v. 2). They were contentious (v. 3). They were attacked by the Lamanites (vv. 6-7).	A small group believed Alma (Mosiah 18:3-21). They traveled to hear Alma preach (v. 4). They were taught to repent and have faith (v. 7). They covenanted with God (vv. 8-11). They escaped the efforts of King Noah to destroy them (vv. 33-34).
Two years from the time of Abinadi's death (Mosiah 19:29)	Conditions of bondage intensified (Mosiah 21:3-6). The Lamanites smote them on the cheeks and exercised authority over them (v. 3). The Lamanites gave Limhi's people heavy burdens and drove them like animals (v. 3). The people murmured because of their trials (v. 6). Limhi's people went to war three times to deliver themselves and were defeated each time. Many were killed and there was much sorrow (vv. 7-12).	Alma's people continued in peace and prosperity (Mosiah 23:19-20). They lived in righteousness (vv. 14-15). They prospered exceedingly (vv. 19-20).

Continued after the first two years	<p>Limhi's people repented and turned to the Lord (Mosiah 21:7-14, 25-26).</p> <p>They were compelled to be humble (vv. 13-14).</p> <p>They accepted their bondage and abuse (v. 13).</p> <p>They cried mightily to the Lord (v. 14).</p> <p>They sent men to find help in Zarahemla (vv. 25-26).</p>	Alma's people continued in peace and prosperity.
Continued after the first two years	<p>The Lord eventually delivered them from Lamanite bondage (Mosiah 21:15-22:16).</p> <p>The Lord was slow to hear them, but He softened the hearts of their enemies, who eased their burdens (21:15).</p> <p>They were not delivered at first (21:15).</p> <p>They prospered by degrees (21:16).</p> <p>They helped others (21:17).</p> <p>They covenanted to serve God (21:31).</p> <p>They gave wine to the Lamanite guards, who then fell asleep (22:7, 10).</p> <p>They escaped (22:11).</p>	Alma's people continued in peace and prosperity.
120-121 B.C. (Mosiah 22; 24:25 footnotes)	<p>Limhi's people arrived in the land of Zarahemla (Mosiah 22:13).</p> <p>A Lamanite army pursued Limhi's people (vv. 15-16).</p>	<p>Alma's people experienced bondage and delivery from the Lord (Mosiah 23-24).</p> <p>The Lamanite army sent after Limhi's people discovered Alma's people in the land of Helam (Mosiah 23:25).</p> <p>Alma's people were taken into bondage (Mosiah 24:8-10).</p> <p>They remained faithful and endured patiently (vv. 10-16).</p> <p>The Lord eased their burdens and strengthened them (vv. 14-15).</p> <p>The Lord delivered them out of bondage and into the land of Zarahemla (v. 20).</p>

*Book of Mormon Student Manual, Religion 121-122, 2003, pp. 159-160*