

Mosiah 25:21 *Mulek*

This son of the Jewish King Zedekiah escaped from Jerusalem at the time the Babylonian king slew Mulek's brothers, then put out the eyes of Mulek's father and carried him captive into Babylon (2 Kings 25:1-7). In some way not recorded in the biblical record, Mulek escaped the fate of his brothers and was brought by the hand of the Lord to ancient America. Father Lehi's group was led to the southern part of the promised land, and "the Lord did bring Mulek into the land north" (Helaman 6:10). Mulek's group came to be known as the people from the land of Zarahemla.

They were later discovered by the Nephites and united with them under the leadership of King Mosiah¹ (Omni 1:13-19). When they joined forces, the people of Zarahemla outnumbered the Nephites (Mosiah 25:2).

Regarding Mulek's age at the time of his escape, Elder George Reynolds (1842-1909) wrote: "Mulek...must have been very young, as his father was only 21 years old when he commenced to reign, and he reigned but eleven years in Jerusalem (II Chronicles 36:11; Jeremiah 25:1). It is altogether probable that when Mulek attained a proper age he, on account of his lineage, was recognized as king or leader of the colony" (Reynolds, *Dictionary of the Book of Mormon*, 226).

Hoyt W. Brewster, Jr., *Who's Who in the BOM*, p. 149

Mosiah 25:122 *The children of Amulon*

See Mosiah 20:3-5. Amulon was one of King Noah's priests who undoubtedly took an active part in the martyrdom of Abinadi. When Noah was burned to death by his enraged subjects, Amulon was among those who fled into the wilderness. Having abandoned their wives and children for fear of their own safety, these ignoble priests then kidnapped some Lamanite maidens, whom they took with them in their wilderness wanderings. The Lamanites, supposing that their daughters had been taken by those of the city of Nephi, then attacked the Nephites, which resulted in the loss of many lives (see Mosiah 20). Later these priests made an alliance with the Lamanites and were made rulers over Alma and those of the city of Helam. Their brutality and injustice caused Alma and his people to implore the Lord to deliver them. Ashamed of the actions of their forbears, the posterity of Amulon and his fellow priests now chose to be known no longer by the names of their fathers. Thus they took upon themselves the name of Nephi.

No one wants to bear a name that has been dishonored. Their action typifies that which is to happen in the world to come. Those whose fathers have no place in the kingdom of God will, like links of a chain, be removed, while their righteous seed will unite themselves with those of their progenitors worthy of that honor.

Millet & McConkie, *Doctrinal Commentary on BOM* - Vol 2, p. 289

Mosiah 25:123 *Influence of a father's example*

One of the greatest things a man can do for his children is to love his wife and let them know he loves her. A father has the responsibility to lead his family by desiring to have children, loving them, and by letting virtue garnish his thoughts unceasingly (see D&C 121:45). This is one of the great needs today.

Ezra Taft Benson, *God, Family, Country* [Salt Lake City: Deseret Book, 1974], 185

4 We are actively engaged in teaching fathers to be compassionate fathers, and mothers full-time mothers in the home. Fathers are commanded to take the lead in all spiritual matters. We encourage parents to teach their children fundamental spiritual principles that will instill faith in God, faith in their family, and faith in their country. We plead with parents to spend time with their children, both in teaching them and in building positive relationships. These are the things that create and foster strong family units and a stable society.

Ezra Taft Benson, *BYU Devotional*, 29 June 1986

5 In the past twenty years, as homes and families have struggled to stay intact, sociological studies reveal this alarming fact: much of the crime and many of the behavioral disorders in the United States come from homes where the father has abandoned the children. In many societies the world over, child poverty, crime, drug abuse, and family decay can be traced to conditions where the father gives no male nurturing....We need to honor the position of the father as the primary provider for physical and spiritual support. I state this with no reluctance because the Lord has revealed that this obligation is placed upon husbands....(D&C 83:2, 4; 84:99; 29:48). No one would doubt that a mother's influence is paramount....Fathers seem best equipped to prepare children to function in the environment outside the family. One authority states, "Studies show that fathers have a special role to play in building a child's self-respect. They are important, too, in ways we really don't understand, in developing internal limits and controls in children." He continues, "Research also shows that fathers are critical in establishment of gender in children. Interestingly, fatherly involvement produces stronger sexual identity and character in both boys and girls. It is well established that the masculinity of sons and the femininity of daughters are each greater when fathers are active in family life" (Karl Zinsmeister, "Do Children Need Fathers?" *Crises*, Oct. 1992)....I urge the husbands and fathers of this church to be the kind of a man your wife would not want to be without.

James E. Faust, *Ensign*, May 1993 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1993], 35-36

6 Fathers, if you wish your children to be taught in the principles of the gospel,...if you wish them to be obedient and united with you, love them! and prove to them that you love them by your every word or act to them....However wayward they might be,...when you speak or talk to them, do it not in anger; do it not harshly, in a condemning spirit. Speak to them kindly....Use no lash and no violence but...approach them with reason, with persuasion and love unfeigned. With this means, if you cannot gain your boys and girls,...there will be no means left in the world by which you can win them to yourselves.

Joseph F. Smith, "The Elders' Journal," *Liahona*, 17 Oct. 1911, 260-61

7 You adult brethren, may I suggest an "I will" for us....It is I will resolve that the leadership of family will be my most important and sacred responsibility; and I will not leave the teaching and governance of my family to society, to the school, or the Church....Perhaps you have heard some say, "I am so busy with living and providing that I have little time to devote to my family, but I make an effort to see that my limited time is quality time." Brethren, this type of rationalization is severely flawed. Effective family leadership requires both quantity and quality time....May we never be too busy to do the things that matter most; to preside in righteousness in our homes....

H. David Burton, *Ensign*, Nov. 1995 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1995], 44-45

8 I once heard Elder Henry B. Eyring give a wonderful talk about teaching with the Spirit. He began his address with a story that just hit me like a sword in the heart. He mentioned a mission president who is a good friend of his. He said as they were talking he had asked the mission president how to better prepare a boy for a mission. He was expecting the mission president to mention that one should teach a boy how to work, teach him to love the scriptures, and so forth. The mission president instead told him that many missionaries come into the mission field not knowing they are accepted and loved and worthwhile, particularly by their fathers.

I thought about my son, fifteen years old, who is a good boy. He does his priesthood duty without me prodding him. He goes to church. When he goes out at night I don't worry about what he is doing. And yet I am constantly on his back. Why? Because he is not doing the little things I want him to get better at. And it occurred to me that I have never said to him, "We really love you and appreciate you."

Selected Writings of Gerald N. Lund, [Salt Lake City: Deseret Book, 1999], 380-81

9 Our family had moved from California to New York....We began the process of finding a new home by looking in communities closest to the city. Gradually, however, we moved farther away from the city to find a home in a neighborhood that suited our needs. We found a beautiful home some distance from New York City....The final test before purchasing the home was for me to ride the commuter train into New York and check the time and see how long the commute would take. I made the trip and returned quite discouraged. The trip was one and one-half hours each way. I walked into our motel room where our family was waiting for me and presented to my children a choice.

"You can have either this house or a father," I said. Much to my surprise they responded, "We will take the house. You are never around much anyway." I was devastated. What my children were telling me was true. I needed to repent fast. My children needed a father who was home more. Eventually we reached a compromise and bought a home closer to the city, with a much shorter commute. I changed my work habits to allow me to have more time with my family.

L. Tom Perry, in *Conference Report*, Oct. 2002 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], 8

10 Fathers, grandfathers, we have [a]...responsibility to guide our precious sons and grandsons. They need our help; they need our encouragement; they need our example. It has been wisely said that our youth need fewer critics and more models to follow.

Thomas S. Monson, in *Conference Report*, Oct. 2004 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2004], 61

11 In the battle of daily living, it is easy to lose focus on our ministries as fathers and priesthood holders. If we are not careful, our vocations, hobbies, recreation, and even perhaps our Church service can adversely impact our responsibility as fathers and husbands....

Are we doing all we should do to give our families gospel instruction and governance, or are we leaving this responsibility to others? Leadership in the family often requires us to reorder our priorities in order to find the necessary time. Quality and quantity time are essential....

Lead out in family home evening. Lead out in scripture study. Provide priesthood blessings. Lead out in personal and family prayer.

H. David Burton, in *Conference Report*, Apr. 2000 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2000], 50-51

12 President Grant was able to maintain discipline in the home without resorting to physical punishment. His daughter Lucy said: "I am afraid 'spare the rod and spoil the child' was never taken as a serious command by our father....I think we were hurt worse to know that we had displeased our parents than we would have been to have felt the sting of the switch."...

His daughter Frances told of a time when she learned from his example:

"An incident occurred which made so profound an impression on me that I have remembered it all my life. I used some language father didn't approve of, and he told me he would have to wash such words out of my mouth. He scrubbed out my mouth thoroughly with soap and said, 'Now your mouth is clean. I don't ever want you to make it dirty with such words again.'

"Several days later at the breakfast table, father was telling a story, and in quoting someone else he used a profane expression. I was quick to pick it up.

"'Papa,' I said, 'you washed my mouth out for saying words like that.'

"'So I did,' he answered. 'And I shouldn't say them any more than you should. Would you like to wash out my mouth?'

"I certainly would. I got the laundry soap and did a thorough job of it.

"My father could have hedged. He could have said he wasn't really swearing, which, of course, was true; but that wasn't his way. A little child couldn't tell the difference between a quotation and the real thing, and he realized it. From that moment I knew that my father would be absolutely fair in all his dealings with me, and I never found him otherwise. After that, I never heard him even quote profane things. He loved to tell a lively story and he would say,

'John said, *with emphasis*, such and such,' but he never said the words. He was a great believer in teaching by example and never asked us to do anything he wouldn't do himself."

Teachings of President of the Church—Heber J. Grant [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2002], xvi-xviii

13 In 1958, the Reader's Digest carried an article written by Judge Liebowitz, of New York City, titled "Put Father Back at the Head of the Family." In his capacity as judge, the author spent his days listening to evidence and handing down sentences. He traveled to Europe and discovered that the conditions among the youth there were often much better than in America. He investigated and thought and pondered, and out of his vast experience he came to the conclusion that the easiest, simplest way to reduce delinquency among the young was to put the father back as head of the family....

I plead with fathers to resume their role as the head of their homes. Fathers have the basic and inescapable responsibility to stand as head of the family. That does not carry with it any implication of dictatorship or unrighteous dominion. It confers the mandate to provide for the needs of their families. Those needs are more than food, clothing, and shelter. Those needs include righteous direction and the teaching, by example as well as precept, of basic principles of honesty, integrity, service, respect for the rights of others, and an understanding that we are accountable, not only to one another but also to God, for that which we do in this life. One writer observed, "It is not impossible that the true revolutionaries of the twenty-first century will be the fathers of decent and civilized children." Gordon B. Hinckley, *Standing for Something* [New York: Times Books, 2000] 148-150

14 A father should never consciously disappoint his wife or children. In 1989 there was a terrible earthquake in Armenia that killed over 30,000 people in four minutes. A distraught father went in frantic search of his son. He reached his son's school only to find that it had been reduced to a pile of rubble. But he was driven by his promise to his son, "No matter what, I'll always be there for you!" He visualized the corner where his son's classroom would be, rushed there, and started to dig through the debris, brick by brick.

Others came on the scene—the fire chief, then the police—warning him of fires and explosions, and urging him to leave the search to the emergency crews. But he tenaciously carried on digging. Night came and went, and then, in the 38th hour of digging, he thought he heard his son's voice. "Armand!" he called out. Then he heard, "Dad!?! It's me, Dad! I told the other kids not to worry. I told 'em that if you were alive, you'd save me and when you saved me, they'd be saved...."

"There are 14 of us left out of 33....When the building collapsed, it made a wedge, like a triangle, and it saved us."

"Come on out, boy!"

"No, Dad! Let the other kids out first, 'cause I know you'll get me! No matter what, I know you'll be there for me!"

James E. Faust, *Ensign*, May 2001 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2001], 46

15 Throughout Jack's life, he and his father had many serious arguments. One day when he was 17, they had a particularly violent one. Jack said to his father, "This is the straw that breaks the camel's back. I'm leaving home, and I shall never return." So saying, he went to the house and packed his bag. His mother begged him to stay; he was too angry to listen. He left her crying at the doorway.

Leaving the yard, he was about to pass through the gate when he heard his father call to him, "Jack, I know that a large share of the blame for your leaving rests with me. For this I am truly sorry. I want you to know that if you should ever wish to return home, you'll always be welcome. And I'll try to be a better father to you. I want you to know that I'll always love you."

Jack said nothing but went to the bus station and bought a ticket to a distant point. As he sat on the bus, watching the miles go by, he commenced to think about the words of his father. He began to realize how much love it had required for him to do what he had done. Dad had apologized. He had invited them back and left the words ringing in the summer air: 'I love you.'...

He knew the only way he could ever find peace with himself was to demonstrate to his father the same kind of maturity, goodness, and love that Dad had shown toward him. Jack got off the bus. He bought a return ticket and went back.

He arrived shortly after midnight, entered the house, turned on the light. There in the rocking chair sat his father, his head in his hands. As he looked up and saw Jack, he arose from the chair and they rushed into each other's arms. Jack often said, "Those last years that I was home were among the happiest of my life."...

Here was a father who, suppressing passion and bristling pride, rescued his son before he became one of that vast "lost battalion" resulting from fractured families and shattered homes. Love was the binding band, the healing balm. Love so often felt, so seldom expressed.

Thomas S. Monson, in *Conference Report*, Oct. 2003 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2003], 62

16 Please remember the experience of a friend of mine. He had never owned a horse in his life until he married a wonderful woman who loves horses. Wanting to impress his new bride, he announced one evening that he was going to the pasture to teach a colt how to be led. He weighed more than the colt. He knew more than the colt. He assumed all he would need to do was pull on the lead rope and sooner or later the colt would follow. He was confident that the process would be short and simple.

He attached the lead rope to the halter, got in front of the colt, and pulled. The colt resisted. My friend pulled harder, and the colt planted his legs more firmly. So he really pulled, and the colt fell over. The process was repeated several times until my friend made this assessment: in just four or five minutes he had successfully taught the colt to fall over. All he had to do was get in front of the colt, pick up the rope, and over it would go.

His wife, watching this process, finally suggested that instead of getting in front of the colt and pulling, he might try wrapping the rope around the colt and simply walking alongside. To my friend's chagrin, it worked.

There seems to be something inside each of us that resists being told or pushed or pulled. But if someone puts an arm around a young man and walks alongside him, he is likely to follow along.

M. Russell Ballard, *Ensign*, May 2005 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2005], 71

17 One Saturday my father had to go to town to attend a conference, and he didn't feel like driving, so he asked me if I would drive him into town and bring him back in the evening...My mom gave me a list of groceries she needed, and on the way into town, my dad told me that there were many small chores that had been pending for a long time, like getting the car serviced and the oil changed.

When I left my father at the conference venue, he said, "At 5 o'clock in the evening, I will wait for you outside this auditorium. Come here and pick me up, and we'll go home together."

I said, "Fine." I rushed off and I did all my chores as quickly as possible—I bought the groceries, I left the car in the garage with instructions to do whatever was necessary—and I went straight to the nearest movie theater...I got so engrossed in a John Wayne double feature that I didn't realize the passage of time. The movie ended at 5:30, and I came out and ran to the garage and rushed to where Dad was waiting for me. It was almost 6 o'clock when I reached there, and he was anxious and pacing up and down wondering what had happened to me. The first question he asked me was, "Why are you late?"

Instead of telling him the truth, I lied to him, and I said, "The car wasn't ready; I had to wait for the car," not realizing that he had already called the garage.

When he caught me in the lie, he said, "There's something wrong in the way I brought you up that didn't give you the confidence to tell me the truth, that made you feel you had to lie to me. I've got to find out where I went wrong with you, and to do that," he said, "I'm going to walk home—18 miles. I'm not coming with you in the car." There was absolutely nothing I could do to make him change his mind.

It was after 6 o'clock in the evening when he started walking. Much of those 18 miles were through sugarcane plantations—dirt roads, no lights, it was late in the night—and I couldn't leave him and go away. For five and a half

hours I crawled along in the car behind Father, watching him go through all this pain and agony for a stupid lie. I decided there and then that I was never going to lie again....

It's almost 50 years since the event, and every time I talk about it or think about it I still get goose bumps. Now, that is the power of nonviolent action. It's a lasting thing. It's a change we bring through love, not a change we bring through fear. Anything that is brought by fear doesn't last. But anything that is done by love lasts forever.

Arun Gandhi, "Reflections of Peace," *BYU Speeches of the Year*, 23 Mar. 1999 [Provo, Utah: BYU Press, 1999], 43

Mosiah 25:19

18

Book of Mormon prophets gave the title priest to officers known in this dispensation as high priests. That is, they were priests of the Melchizedek Priesthood....

Among the Nephites, brethren holding the Melchizedek Priesthood were selected, consecrated teachers, and given teaching and administrative powers and responsibilities. They had jurisdiction over the churches and, along with the priests, were "to preach and to teach the word of God." They had power to baptize, a privilege not enjoyed by teachers in the Aaronic Priesthood (D&C 20:58).

It should be noted that those consecrated priests and teachers among the Nephites were not receiving offices in the lesser priesthood, for there was no Aaronic Priesthood among the Nephites from the time Lehi left Jerusalem down to the ministry of Christ among them.

Bruce R. McConkie, *Mormon Doctrine* [Salt Lake City: Bookcraft, 1966], 599, 776

19

During the Mosaic dispensation there were no Aaronic Priesthood holders among the Nephites, for there were no Levites among them, and the Aaronic Priesthood in that day was confined to the sons of Levi. The priests and teachers among the Nephites held the Melchizedek Priesthood.

Bruce R. McConkie, *A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book, 1985], 348

Mosiah 25:22

20

Nothing preached but repentance and faith

In Kirtland, a school of the prophets was established to teach those young in the faith. In our homes and Church activities, we now teach in the schools of the future prophets. In all these settings, let us teach with power and conviction and faith. Let there always be an affirmation of testimony in the work of which we are a part. And let us not forget these words of revelation, also given at Hiram, Ohio: "The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth" (D&C 65:2).

May the Lord bless us as builders of faith. May our testimonies strengthen and become as anchors to which others may secure their faith in hours of doubt and concern. May the candle of learning ever burn in our minds. Above all, may testimony grow in our hearts that this is in reality the church of the living God and that it will continue to move forward to fulfill its divine destiny. May we each do our part faithfully and with thanksgiving to the Lord for all the blessings he so wondrously bestows upon us as we follow his teachings and draw near to him.

Gordon B. Hinckley, *Faith: The Essence of True Religion* [Salt Lake City: Deseret Book, 1989], 122-23

The Bulldozer of Faith

21

On the bookshelf of my study is a miniature working model of a bulldozer, unusual in that its metal surfaces have been bronzed so that they catch and reflect light for all to see. There is a story behind this tiny replica of a mighty construction machine. Many years ago it was my honor to preside at a ground-breaking ceremony for a new chapel that would house a congregation of Saints in one of the stakes of the Church in the eastern part of the United States. Such an event, which is repeated countless times throughout the far reaches of the Church in many lands each year, is especially joyful in that it celebrates the diligence of so many members who put their shoulder to the wheel and "push along"—as the well-known hymn describes the process of building the kingdom of God. In connection with this

ground-breaking mentioned above, I was later joking with the local priesthood leaders that it might be appropriate to gild the nearby bulldozer as a memorial to the historic event. Imagine my surprise and delight when these same brethren, some time later, following the completion of the chapel, presented me with a miniature replica of that bulldozer—meticulously bronzed.

Faith is like that bulldozer. It is faith that clears the ground of our spiritual construction site and makes room for the Lord to build up a new man or new woman in place of the old. Faith lays the foundation of good works and erects the framework of service and hope upon which a life of goodness can be constructed. Faith is the finisher of our lives, the refiner of our testament to the divinity of the work. Faith builds a temple of God, which temple each son or daughter of God is, edified by the Spirit. To “edify,” in its very root meaning, is to build a temple.

And in the collective community of Saints, thus edified, the building goes on. The tent of Zion is enlarged without interruption. The stakes are placed. The cords are extended. The kingdom is expanded “without hands” (as Daniel interpreted it), for it is not a mortal work, nor a work of any earthly institution, but a work of God that will roll on, empowered by faith, unified by a common destiny and doctrine (see Mosiah 25:22), until it has “filled the whole earth” (see Daniel 2:35; D&C 65:2).

Ed Pinegar and Richard Allen, *Teachings and Commentaries of the BOM*, p. 235-236