

Mosiah 26:1-21 *Rising generation did not believe*

"True doctrine, understood, changes attitudes and behavior," Elder Boyd K. Packer explained. "The study of the doctrines of the gospel will improve behavior quicker than a study of behavior will improve behavior."

CR, October 1986, p. 20

2 "It is one thing," Elder Bruce R. McConkie has written, "to teach ethical principles, quite another to proclaim the great doctrinal verities, which are the foundation of true Christianity and out of which eternal salvation comes. True it is that salvation is limited to those in whose souls the ethical principles abound, but true it is also that Christian ethics, in the full and saving sense, automatically become a part of the lives of those who first believe Christian doctrines." Further, "it is only when gospel ethics are tied to gospel doctrines that they rest on a sure and enduring foundation and gain full operation in the lives of the saints."

New Witness, pp. 699, 700

3 President Henry B. Eyring of the First Presidency emphasized the need to teach the youth of the Church to believe in God: "No charge in the kingdom is more important than to build faith in youth. Each child in each generation chooses faith or disbelief. Faith is not an inheritance; it is a choice. Those who believed King Benjamin learned that. Many of their children chose later not to believe. The scriptures give as a reason, 'for they would not call upon the Lord their God' (Mosiah 26:4)"

"Inquire of the Lord" [remarks at an evening with Elder Neal A. Maxwell, Feb. 2, 2001], 1, www.ldsces.org

4 The things we have done in past years are not now sufficient to protect our children in these critical times. It has long been taught in this Church that the day will come when no one will be able to stand without an individual testimony of the divinity of this work. That day is here....

No longer can we expect the Church to assume the major role in teaching our children—parents have this prime responsibility.

Theodore Tuttle, in *Conference Report*, Apr. 1984 [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984], 31-32

5 In life all must choose at times. Sometimes, two possibilities are good; neither is evil. Usually, however, one is of greater import than the other. When in doubt, each must choose that which concerns the good of others—the greater law—rather than that which chiefly benefits ourselves—the lesser law. The greater must be chosen whether it be law or thing. That was the choice made in Eden.

John A. Widtsoe, *Evidences and Reconciliations*, p.194

Mosiah 26:66 *"Flattering words"*

When the Devil cannot overcome an individual through temptation to commit wickedness,....he will adopt a course of flattery.

When a man is proud and arrogant, flattery fills him with vanity.

Brigham Young Discourses, 81,22

Mosiah 26:6-77 *Admonished by the church*

Those called to serve as shepherds of the Lord's flock in all ages bear a weighty burden in regard to "admonishing the church" in paths of righteousness. The common judges, those set apart "to sit in judgement upon transgressors" (D&C 107:72), are duty bound to confront sinners and invite them to repent and come unto Christ.

When sins go unchecked the Spirit ceases to strive with the Church as it might. "The Spirit of God," stated George Q. Cannon, "would undoubtedly be so grieved that it would forsake not only those who are guilty of these acts, but it

would withdraw itself from those who would suffer them to be done in our midst unchecked and unrebuked; and from the President of the Church down, throughout the entire ranks of the Priesthood, there would be a loss of the Spirit of God, a withdrawal of His gifts and blessings and His power, because of their not taking the proper measures to check and expose their iniquity. (JD 26:139). President John Taylor delivered the following penetrating counsel: "I have heard of some Bishops who have been seeking to cover up the iniquities of men: I tell them, in the name of God, *they will have to bear them themselves*, and meet that judgment; and I tell you that *any man who tampers with iniquity, he will have to bear that iniquity*, and if any of you want to partake of the sins of men, and uphold them, you will have to bear them. Do you hear it, you Bishops and you Presidents? *God will require it at your hands*. You are not placed in position to tamper with the principles of righteousness, nor to cover up the infamies and corruptions of men." (CR, April 1880, p. 78; italics added.)

Millet & McConkie, *Doctrinal Commentary on the BOM* 2:293-294

Mosiah 26:15-19

8 *"Blessed"*

When the Saints of God chart a course of righteousness, when they gain sure testimonies of the truth and divinity of the Lord's work, when they keep the commandments, when they overcome the world, when they put first in their lives the things of God's kingdom; when they do all things, and then depart this life—though they have not yet become perfect—they shall nonetheless gain eternal life in our Father's kingdom; and eventually they shall be perfect as God their Father and Christ His Son are perfect.

Elder Bruce R McConkie, *Ensign*, November 1976, p. 107

Mosiah 26:20

9 *Thou shalt have eternal life (calling and election)*

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands),...then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St John...[He then read John 14:12-27]. Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time....

Teachings of the Prophet Joseph Smith, comp. by Joseph Fielding Smith, [Salt Lake City: Deseret Book, 1976] 150-151

Mosiah 26:23

10

The right hand or side is called the dexter and the left the sinister. *Dexter* connotes something favorable; *sinister*, on the other hand, suggest something unfavorable or unfortunate. The Lord has frequently utilized this distinction to contrast the blessed state of those who are loyal to him and keep the commandments (those on his right hand) and the pitiable condition of those who come to know his wrath and displeasure (those on his left hand). "Fear thou not," Jehovah spoke through Isaiah, "for I am with thee: by not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of righteousness" (Isaiah 41:10). Likewise the Psalmist wrote: "The Lord [Elohim] said unto my Lord [Jehovah], Sit thou at my right hand, until I make thine enemies thy footstool" (Psalms 110:1; cj.Matthew 22:44). In the words of the Savior, the sheep—those entitled to his blessings—shall sit on his right hand, while the goats—those worthy of punishment and rejection—shall sit on his left (Matthew 25:31-46). Those found on the right hand of Christ "know the name by which [they are] called;...the name of Christ."

Millet & McConkie, *Doctrinal Commentary on the BOM*, 2:178

Mosiah 26:2511 *Second Trump*

The "second trump" refers to the announcement of the second resurrection or the resurrection of the unjust (see D&C 81:-86).

Thomas R. Valletta, ed., *Book of Mormon for Latter-day Saint Families*, 250

Mosiah 26:2912 *Confession*

One has not repented until he has bared his soul and admitted his intentions and weaknesses without excuses, or rationalizations. When one admits that his sin is as *big* as it really is, then he is ready to begin his repentance.

Spencer W. Kimball, *Teachings*, 81

13 *Which sins should be confessed to the Lord and which to the bishop?*

We are to confess all our sins unto the Lord. For transgressions which are wholly personal, affecting none but ourselves and the Lord, such confessions would seem to be sufficient.

For misconduct which offends another, confession should also be made to the offended one, and his forgiveness sought.

Finally, where one's transgressions are of such a nature as would, unrepented of, put in jeopardy his right to membership or fellowship [serious sins] in the Church of Jesus Christ, full and effective confession would...require confession by the repentant sinner to his bishop.

Marion G. Romney, *Conference Report*, October 1955, 125

14 Some young people assume they can romp in sinful mud until taking a shower of repentance just before being interviewed for a mission or the temple. In the very act of transgression, some plan to repent. They mock the gift of mercy that true repentance allows

Bruce C. Hafen, *Ensign*, May 2004, 98

15 The formula for repentance requires that we confess. Our first confession is to the Lord in prayer. When our mistakes are not grievous ones and if they are personal, that may be all that is required. If our transgression includes tampering with the procreative capacities of another of either gender, then there is a necessary confession beyond prayer. The Lord has designated, from his priesthood, the bishop to be the common judge. If your transgression is serious, and your conscience will tell you whether it is or not, seek out the bishop. The bishop represents the Lord in extending forgiveness for the Church.. At times he must administer bitter medicine...There is the idea abroad that one can send a postcard of prayer and receive in return full forgiveness and be ready at once for a mission or for marriage in the temple. Not so, there are payments to be made. If a bishop offers comfort only and in misguided kindness, seeks to relieve you of the painful but healing process in connection with repentance, he will not serve you well.

Boyd K. Packer, *BYU Fireside*, Mar 1992

16 You always need to confess your sins to the Lord. If they are serious transgressions, such as immorality, they need to be confessed to a bishop or stake president. Please understand that confessions in not repentance. It is an essential step, but is not of itself adequate...Essential to forgiveness is a willingness to fully disclose to the Lord and, where necessary, His priesthood judge all that you have done. Remember, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

Richard G. Scott, *Ensign*, May 1995

17 Confession must be made first to the person who has been most wronged by your acts. A sincere confession is not merely admitting guilt after the proof is already in evidence. If you have offended many persons openly, your cknowledgement is to be made openly and before those whom you have offended, that you might show your shame and humility and willingness to receive a merited rebuke. If your act is secret and has resulted in injury to no one but yourself, your confession should be in secret, that your Heavenly Father who hears in secret may reward you openly. Acts that may affect your standing in the Church, or your right to privileges or advancement in the Church, are to be promptly confessed to the bishop, whom the Lord has appointed as a shepherd over every flock and whom the Lord has commissioned to be a common judge in Israel.

Harold B. Lee, *Stand Ye In Holy Places*, 221

18 The confession of his major sins to a proper Church authority is one of those requirements made by the Lord. These sins include adultery, fornication, other sexual transgressions, and other sins of comparable seriousness...

Many offenders in their shame and pride have satisfied their consciences, temporarily at least, with a few silent prayers to the Lord and rationalized that this was sufficient confession of their sins. "But I have confessed my sin to my Heavenly Father," they will insist, "and that is all that is necessary." This is not true where a major sin is involved. Then two sets of forgiveness are required to bring peace to the transgressor—one from the proper authorities of the Lord's Church, and one from the Lord himself

Spencer W. Kimball, *The Miracle of Forgiveness*, 179

19 When the apples in a barrel rot, it is not enough to throw away half of the spoiled apples from the barrel and replace them with fresh apples on top. This would result in all the apples rotting. Instead it would be necessary to empty the barrel and completely clean and scrub—perhaps disinfect—the entire inside. Then the barrel could be safely filled again with apples. Likewise in clearing up problems in our lives it is well also to go to the bottom and confess all the transgressions so that repentance begins with no half-truths, no pretense, no unclean residue.

Spencer W. Kimball, *The Miracle of Forgiveness*, 180

20 **Repenteth in the sincerity of his heart.** True repentance entails more than sorrow for sin, more than disgust for the offense, and more than fear of social ostracism. It consists of a knowledge that one has offend his God, has set at naught divine counsel, has strayed from the strait and narrow path. When a person repents in the sincerity of his soul, he does all in his or her power to make amends; is eager to receive whatever judgment the Lord and his earthly servants feel should be meted out; and pays whatever price is necessary to return to full fellowship. The sinner in no way seeks to set the terms of the probation or to temper the justice or punishment required by the sin. His heart is an open book. There is no sham. no hypocrisy, no duplicity

Millet & McConkie, *Doctrinal Commentary on the BOM*, Vol 2, p.300

21 It is reported that President Brigham Young once said that he who takes offense when no offense was intended is a fool, and he who takes offense when offense *was* intended is usually a fool. It was then explained that there are two courses of action to follow when one is bitten by a rattlesnake. One may, in anger, fear, or vengefulness, pursue the creature and kill it. Or he may make full haste to get the venom out of his system. If we pursue the latter course, we will likely survive, but if we attempt to follow the former, we may not be around long enough to finish what we started.

Elder Marion D. Hanks, *Love*, pp. 95-96.

Mosiah 26:30

- 22 *"I will forgive them"*
"As often as my people repent will I forgive them."

I repeat, save for the exception of the very few who defect to perdition, there is no habit, no addition, no rebellion, no transgression, no apostasy, no crime exempted from the promise of complete forgiveness. That is the promise of the atonement of Christ.

Boyd K Packer, *Ensign*, November 1995, 20. See also Alma 5:33.

- 23 I believe that our Heavenly Father wants to save every one of his children...
 I believe that in his justice and mercy he will give us the maximum reward for our acts, give us all that he can give, and in the reverse, I believe that he will impose upon us the minimum penalty which it is possible for his to impose.
 J. Reuben Clark Jr., *Conference Report*, October 1953, 84.

- 24 Although there are many ecclesiastical officers in the Church whose positions entitle and require them to be judges, the authority of those positions does not necessarily qualify them to forgive or remit sins...
 The bishop, and others in comparable positions, can forgive in the sense of waiving the penalties. In our loose connotation we sometimes call this forgiveness, but it is not forgiveness in the sense of "wiping out" or absolution... In receiving the confession and waiving the penalties the bishop is representing the Lord. He helps carry the burden, relieves the transgressor's strain and tension, and assures to him a continuation of Church activity. It is the Lord, however, who forgives sin.
 Spencer W. Kimball, *The Miracle of Forgiveness*, 332

Mosiah 26:31

- 25 *Forgive others*
 Remember that we must forgive even if our offender did not repent and ask forgiveness...Do we follow that commandment or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse?...this reconciliation suggests also forgetting. Unless you forget, have you forgiven?...No bitterness of past frictions can be held in memory if we forgive with all our hearts.
 Spencer W. Kimball, *Conference Report*, Oct. 1949, pp. 132-133

Mosiah 26:32-36

- 26 *Shall not be numbered among the church*
 The scriptures speak of Church members being "cast out" or "cut off", or having their names "blotted out". This means excommunication. This dread action means the total severance of the individual from the Church. The person who is excommunicated loses his membership in the Church and all attendant blessings. As an excommunicant, he is in a worse situation than he was before he joined the Church. He has lost the Holy Ghost, his priesthood, his endowments, his sealings, his privileges, and his claim upon eternal life.
 Spencer W. Kimball, *Teachings*, 100. See also D&C 42:28.
- 27 The Lord is on your side and you must remember that numerous people are saved by excommunication. They are not *lost* by excommunication. They are *saved* through excommunication.
 Spencer W. Kimball, *Teachings*, 98

- 28 Having one's name "blotted out" (Alma 5:57) means excommunication from the Church and elimination from the book of life (see D&C 132:19). The priesthood power to bind a person in a saving covenant is also the power to loose him from that covenant (see Matthew 16:19).
Book of Mormon Student Manual, 121-122, 73

29 In contrast to the punishment that is the intended result of the judgment of a criminal court, the primary purpose of church discipline is to facilitate repentance—to qualify a transgressor for the mercy of God and the salvation made possible through the atonement of Jesus Christ...Church discipline is not an instrument of punishment, but a catalyst for change...The major concern of the laws of God is to perfect the lives of his children.

Dallin H. Oaks, 7 Feb, 1992, address given at the Temple Square Assembly Hall, Salt Lake City

Mosiah 26:39

30 *Give thanks in all things*

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. See also D&C 59:7, 21