

**1** Mosiah 28:1-2

As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God.

Joseph Smith, *Teachings of the Prophet, Joseph Smith*, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 217

**2** Mosiah 28:1-3*Missionary Work*

There is the example of the four sons of Mosiah—Ammon, Aaron, Omner, and Himni—who received a forgiveness of sins through the Atonement and then labored for years among the Lamanites to bring them to Christ.

The record states that they could not bear the thought that any soul should perish (see Mosiah 28:3)...A great indicator of one's personal conversion is the desire to share the gospel with others. For this reason the Lord gave an obligation to every member of the Church to be missionaries.

Howard W. Hunter, ed. Clyde J. Williams [1997], 249.

- 3** They pled with their father that they might go and do missionary work among the Lamanites. Now father Mosiah feared for his sons' safety in the land of their enemy... (v.6). The first part of the Lord's answer might not have been exactly what Mosiah wanted to hear: "Let them go up" (v.7). But then follow three marvelous promises: the first, "For many shall believe on their words," and the second, "I will deliver thy sons out of the hands of the Lamanites," and then the third, "They shall have eternal life" (Ibid.) Now, he did not promise them great wealth, but he did promise the greatest of all the gifts of God, eternal life! The four missionary sons of Mosiah did not choose the easy course. Their choice was neither convenient nor popular: They gave up the kingship... They were ridiculed even by other members of the Church... (Alma 26:23). Their choice to serve a mission was not of convenience" (Alma 26:29). Harold G. Hilliam, *Ensign*, Nov 1995, p.41.

- 4** When the Saints came West, President Brigham Young declared: "We wish the brethren to understand the facts just as they are; that is, there is neither man nor woman in this Church who is not on a mission. That mission will last as long as they live, and it is to do good, to promote righteousness, to teach the principles of truth, and to prevail upon themselves and everybody around them to live those principles that they may obtain eternal life. This is the mission of every Latter-day Saint."

Brigham Young, *Journal of Discourses* 12:19.

- 5** To serve the Lord as a full-time missionary is a privilege; the primary purpose of full-time missionary service is the building up of the kingdom of God.

David B. Haight, *Ensign*, November, 1993, 62.

- 6** Elder M. Russell Ballard of the Quorum of the Twelve Apostles suggested one effective way Church members could share the gospel today: "The key to successful member missionary work is the exercise of faith. One way to show your faith in the Lord and His promises is to prayerfully set a date to have someone prepared to meet with the missionaries. I have received hundreds of letters from members who have exercised their faith in this simple way. Even though families had no one in mind with whom they could share the gospel, they set a date, prayed, and then talked to many more people. The Lord is the Good Shepherd, and He knows His sheep who have been prepared to hear His voice. He will guide us as we seek His divine help in sharing His gospel".

M. Russell Ballard, *Conference Report*, Apr. 2006, 89; or *Ensign*, May 2006, 86.

7 Elder Dallin H. Oaks counseled, "I hope no person we approach with an invitation to hear the message of the restored gospel feels that we are acting out of any reason other than a genuine love for them and an unselfish desire to share something we know to be precious. If we lack this love for others, we should pray for it".  
Dallin H. Oaks, *Ensign*, November 2001, p. 8.

8 I had an experience some time ago in Idaho when I attended a stake conference there. The stake president mentioned he had a surprise for me and asked, "Will you trust me?" I responded, "Well, we trust all of our stake presidents; I trust you if you are right." He said, "Well, I think you will enjoy what is going to happen tomorrow in the general session of the conference."  
Here is what happened. In the Sunday morning session, he called upon a little girl who was about ten years of age to come up to the pulpit and bear her testimony about being a "Primary missionary." What had happened was that the stake president had authorized the high council advisor to the Primary to implement an idea that children can also be missionaries. This high councilor went to the ward Primaries to teach the little children that they were missionaries too. This sweet little girl, whom we shall call Katie, learned from the high councilor that she could be a missionary. She came home to her father, who was the bishop of one of the ward, and said, "Daddy, I'm a Primary missionary, and I want to share the gospel with somebody." The bishop said, "Well, sweetheart, that's a wonderful thing, but we have only one or two nonmembers families in our whole ward, so it might be a little difficult." But this little girl asked, "Who are they?" The bishop named the nonmember families, and his daughter promptly responded, "Let's you and me go visit them, and we'll invite them to come to our home for family home evening." Those of you who are fathers of little girls know how easily you succumb when a sweet daughter looks at you imploringly out of innocent, trusting eyes. And that's what happened to the bishop. So he and Katie went and knocked on the door of one nonmember family. When the mother of the family answered the door, little Katie said, "I am a Primary missionary, and we want you to come to our house for family home evening." This wonderful mother, I guess had the same problem with those big, innocent eyes, and she agreed to bring her family to home evening. They came; they had a nice evening; they were not converted.  
About two weeks later Katie came home just as her mother was taking some banana bread out of the oven. Katie asked, "Can I have a loaf of that bread?" Her mother said, "Yes sweetheart, but what do you want it for?" "I want to take it to Mrs. Johnson," she replied.  
When Mrs. Johnson came to the door, Katie said, "I have something for you that I would like to give you, but I can only give it to you on one condition." When Mrs. Johnson asked what the condition was, Katie responded, "That you let the missionaries teach you the gospel." Mrs. Johnson smiled and said, "If that's the only condition for us to have the banana bread, then I'll agree that we will let the missionaries teach us the gospel."  
The missionaries taught the gospel to the Johnsons, and they were baptized.  
After Katie finished her testimony at the conference, Sister Johnson was the next to speak. I shall never forget what I felt when she thanked a little ten-year-old Primary missionary who had had the courage to invite her family to learn about the gospel.  
When it was my turn to speak, I invited the bishop and his family, including Katie, to come up and stand by me, and then I invited the Johnson family to come up—mother, father, and three children. I said to them, "You have had a wonderful experience together. Bishop, you and Katie have shared with your neighbor the most precious thing in life, the gospel of Jesus Christ. But I want to tell you that if you think your heart is filled with joy today, wait till that day one year from now when the Johnson family kneels at the altar in the Idaho Falls Temple to be sealed for time and eternity. That will be a moment in mortality that you will never, ever forget."  
One year later, I performed their sealing. When I walked into the temple, there in the waiting room was Katie, now age eleven, the Primary missionary. She was not able to go to the sealing room because she wasn't old enough, but she was there waiting for her convert family to be sealed. The sealing room was filled with members of the ward. When the three Johnson children knelt around the altar and I sealed them to their parents, it was a bit of heaven on earth—all made possible because a little girl took seriously an assignment from an inspired and motivated high councilor who had the idea children could be missionaries too and who taught little Katie that she could share the gospel with others.

M. Russell Ballard, *Counseling with Our Councils: Learning to Minister together in the Church and in the Family* [Salt Lake City: Deseret Book, 1997], 86-88.

9 **Mosiah 28:4***The Vilest of Sinners*

If there is one lament I cannot abide, it is the poor, pitiful, withered cry, "Well, that's just the way I am."...I've heard it from too many people who want to sin and call it psychology. And I use the word sin to cover a vast range of habits, some seemingly innocent enough, that nevertheless bring discouragement and doubt and despair.

You can change anything you want to change, and you can do it very fast....But change, growth, renewal, and repentance can come for you as instantaneously as they did for Alma and the sons of Mosiah. Even if you have serious amends to make, it is not likely that you would qualify for the term "the vilest of sinners," which is the phrase Mormon used in describing these young men....

Do not misunderstand. Repentance is not easy or painless or convenient. It is a bitter cup from hell. But only Satan, who dwells there, would have you think that.... It's too long and too hard to change.

Jeffrey R. Holland, *However Long and Hard the Road* [Salt Lake City: Deseret Book, 1985], 6-7.

10 **Mosiah 28:6-7***A blessing of Deliverance*

When Elder [LeGrand] Richards left his first mission to go home, the ship's crossing proved to be rough. As they neared the American shore a terrible storm arose. Gigantic waves rolled about, and everything not attached to the deck was thrown around. A sister returning from Scandinavia said, "Brother Richards, you don't seem worried."

He answered, "Well, I don't know what's going to happen to you and the rest of the passengers, but I feel just as much at ease as if I were sitting in my mother's parlor. I had a promise that if I filled an honorable mission I'd return home in safety, and I have had the assurance that my mission was acceptable to the Lord, so I am going home."

LeGrand Richards, *Ensign*, July 1982, 9.

11 The branch of the Church at Colesville was also suffering persecution....In the latter part of August, 1830,...such fierce threats had been uttered by the mobocrats...that Joseph and his brethren felt that they were risking their lives in thus journeying to Colesville. They joined together in mighty prayer, beseeching God that he would blind the eyes of their enemies, and permit them to go and come without recognition by the wicked. The Prophet informed his companions that their prayer would be answered, and the angel of the Lord would protect them and cover with a veil the vision of the murderous mob. They made no effort to disguise themselves, but traveled through Colesville to the house of Joseph Knight in broad day, meeting a score of their persecutors. A reward had been offered to anyone who would give information of Joseph's return; and among those whom they met were many who would gladly have earned the money, even at the expense of the Prophet's life. But no one said a harsh word to Joseph and his companions, and they were treated merely as ordinary strangers passing through the village. A meeting of the branch was held that night, and the Spirit of God was poured out upon the believers in rich abundance. They were all made firm by the blessing given, and filled with a determination to yield nothing of their faith.

George Q. Cannon, *Life of Joseph Smith the Prophet* [Salt Lake City: Deseret Book, 1972], 93-94.

**Mosiah 28:11-20**

12 We have no record of Lehi bringing with him to America the Urim and Thummim. The Lord did give to Lehi the *Liahona*, which was a ball which directed him the way he should go, and writing appeared on it from time to time, but this was not the Urim and Thummim.

King Mosiah possessed "two stones which were fastened into the two rims of a bow," called by the Nephites *Interpreters*, with which he translated the Jaradite record, and these were handed down from generation to generation for the purposes of interpreting languages. How Mosiah came into possession of these *two stones* or Urim and Thummim the record does not tell us, more than to say that it was a "*gift* from God." Mosiah had this gift or Urim and Thummim *before* the people of Lemhi discovered the record of Ether. They may have been received when the "large stone" was brought to Mosiah with engravings upon it, which he interpreted by the "gift and power of God." They may have been given to him, or to some other prophet before his day, just as the Brother of Jared received them—from the Lord.

Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols (1954-56), 3:223-224.

13 The people of Limhi brought to Mosiah a record, "... engraven on plates of ore," which record Mosiah translated by the aid of "two stones which were fastened into the two rims of a bow," and which gave an account of the Jaradites. In translating this record Mosiah kept from going forth to the people that particular part forbidden of the Lord to be revealed until after he was lifted up upon the cross. These sacred revelations given to the brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ. [see Alma 63:12]. After the appearing of the Savior to the Nephites, the vision of the brother of Jared was revealed to the Nephites. When Moroni made his abridgment of the record of Ether, he copied on his record the vision of the brother of Jared. At the command of the Lord, however, Moroni also sealed up the greater things in this vision and the "interpreters"—which were the same "two stone" had by the brother of Jared, so that his vision should not be made known even in our day among the Gentiles, in the day of their wickedness [see 2 Nephi 29:9]; "...until the day that they shall repent of their iniquity, and become clean before the Lord." So we today do not have the fulness of the account written and sealed up by the brother of Jared and again sealed by Moroni. This part of the record the Prophet Joseph Smith was forbidden to translate. We have, then, received but the "lesser part." Joseph Smith received with the "breastplate" and the plates of the Book of Mormon, the Urim and Thummim, which were hid up by Moroni to come forth in the last days as a means by which the ancient record might be translated, which Urim and Thummim were given to the brother of Jared.

Joseph Fielding Smith, *Answers to Gospel Questions*, 1:161-62.