

Come Follow Me 2020
Mosiah 4-6



are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

23 And now I have spoken the words which the Lord God hath commanded me.

24 And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his ^aworks, whether they be good, or whether they be evil.

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CHAPTER 4

King Benjamin continues his address— Salvation comes because of the Atonement —Believe in God to be saved—Retain

a remission of your sins through faithfulness—Impart of your substance to the poor—Do all things in wisdom and order. About 124 B.C.

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Helaman 12:7-8

7 O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

8 For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.

that he has all ^cwisdom, and all power, both in heaven and in earth;

to injure one another, but to live ^bpeaceably, and to render to every

5a. Moses 1:10

c. Rom 11:34 (33–36).

d. Ex 34:6 (5–7).

God and Love One Another



However late you think you are, however many chances you think you have missed, however many mistakes you feel you have made or talents you think you don't have, or however far from home and family and God you feel you have traveled, I testify that you have not traveled beyond the reach of divine love. It is not possible for you to sink lower than the infinite light of Christ's Atonement shines.

(Elder Jeffrey R. Holland, "The Laborers in the Vineyard," General Conference, April 2012)



“That great morning of forgiveness may not come at once. Do not give up if at first you fail. Often the most difficult part of repentance is to forgive yourself. Discouragement is part of that test. Do not give up. That brilliant morning will come.

“Then ‘the peace of God, which passeth ... understanding’ comes into your life once again. [Philippians 4:7]. Then you, like Him, will remember your sins no more. How will you know? You will know! [see Mosiah 4:1–3]”

(President Boyd K. Packer in Conference Report, Oct. 1995, 22, 24; or Ensign, Nov. 1995, 19–20).

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8 And this is the means whereby salvation cometh. And there is ^anone other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

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“Much emphasis was given by King Benjamin to retaining a remission of our sins (see Mosiah 4:26). We do not ponder that concept very much in the church. We ought to think of it a lot more. Retention clearly depends on the regularity of our repentance. In the church we worry, and should, over the retention of new members, but the retention of our remissions is cause for even deeper concern”

(Elder Neal A. Maxwell, “King Benjamin’s Sermon: A Manual for Discipleship,” in John W. Welch and Stephen D. Ricks, eds., article King Benjamin’s Speech: “That Ye May Learn Wisdom” [1998], 16).

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15 But ye will ^ateach them to ^bwalk in the ways of truth and ^csoberness; ye will teach them to ^dlove one another, and to serve one another.

16 And also, ye yourselves will ^asuccor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the ^bbeggar putteth up his petition to you in vain, and turn him out to perish.

17 Perhaps thou shalt ^asay: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

19 For behold, are we not all ^abeggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold,

and for silver, and for all the riches which we have of every kind?

20 And behold, even at this time, ye have been calling on his name, and begging for a ^aremission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his ^bSpirit upon you, and has caused that your hearts should be filled with ^cjoy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to ^aimpart of the substance that ye have one to another.

22 And if ye ^ajudge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your ^bcondemnation for withholding your substance, which doth not belong to you but to God, to whom also your life ^cbelongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are ^arich as pertaining to the things of this world.

24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny

the beggar, because ye have not; I would that ye say in your hearts that: I ^agive not because I ^bhave not, but if I had I would ^cgive.

25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are ^acondemned; and your condemnation is just for ye covet that which ye have not received.

26 And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may ^awalk guiltless before God—I would that ye should ^bimpart of your substance to the ^cpoor, every man according to that which he hath, such as ^dfeeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

27 And see that all these things are done in wisdom and ^aorder; for it is not requisite that a man should run ^bfaster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

28 And I would that ye should remember, that whosoever among you ^aborroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

29 And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.

30 But this much I can tell you, that if ye do not ^awatch yourselves, and your ^bthoughts, and your ^cwords, and your deeds, and observe the commandments of God, and ^dcontinue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

CHAPTER 5

The Saints become the sons and daughters of Christ through faith—They are then called by the name of Christ—King Benjamin exhorts them to be steadfast and immovable in good works. About 124 B.C.

AND NOW, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they ^abelieved the words which he had spoken unto them.

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty ^achange in us, or in our hearts, that we have no more disposition to do ^bevil, but to do good continually.

3 And we, ourselves, also, through the infinite ^agoodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

4 And it is the faith which we have had on the things which our king has spoken unto us that has brought



“The health of any society, the happiness of its people, their prosperity, and their peace all find their roots in the teaching of children by fathers and mothers”

(President Gordon B. Hinckley in Conference Report, Oct. 1993, 79; or Ensign, Nov. 1993, 60).



- ➔ **“Scriptures direct parents to teach faith in Jesus Christ, repentance, baptism, and the gift of the Holy Ghost [see Moroni 8:10].**
- ➔ **Parents are to teach the plan of salvation [see Moses 6:58–62]**
- ➔ **and the importance of living in complete accord with the commandments of God [see Leviticus 10:11; Deuteronomy 6:7; Mosiah 4:14].**
- ➔ **Otherwise, their children will surely suffer in ignorance of God’s redeeming and liberating law [see 2 Nephi 2:26].**
- ➔ **Parents should also teach by example how to consecrate their lives—using their time, talents, tithing, and substance [see Mosiah 4:21–26; 18:27; Alma 1:27] to establish the Church and kingdom of God upon the earth [see JST, Matthew 6:38]. Living in that manner will literally bless their posterity”**

(Elder Russell M. Nelson in Conference Report, Oct. 2001, 85; or Ensign, Nov. 2001, 71).

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14 And ye will not suffer your ^achildren that they go hungry, or naked; neither will ye ^bsuffer that they transgress the laws of God, and fight and ^cquarrel one with another, and serve the devil, who is the master of sin, or who is the ^devil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

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22 And if ye ^ajudge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your ^bcondemnation for withholding your substance, which doth not belong to you but to God, to whom also your life ^cbelongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.

23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are ^arich as pertaining to the things of this world.

24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny

the beggar, because ye have not; I would that ye say in your hearts that: I ^agive not because I ^bhave not, but if I had I would ^cgive.

25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are ^acondemned; and your condemnation is just for ye covet that which ye have not received.

26 And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may ^awalk guiltless before God—I would that ye should ^bimpart of your substance to the ^cpoor, every man according to that which he hath, such as ^dfeeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

27 And see that all these things are done in wisdom and ^aorder; for it is not requisite that a man should run ^bfaster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

28 And I would that ye should remember, that whosoever among you ^aborroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

29 And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.

30 But this much I can tell you, that if ye do not ^awatch yourselves, and your ^bthoughts, and your ^cwords, and your deeds, and observe the commandments of God, and ^dcontinue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

CHAPTER 5

The Saints become the sons and daughters of Christ through faith—They are then called by the name of Christ—King Benjamin exhorts them to be steadfast and immovable in good works. About 124 B.C.

AND NOW, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they ^abelieved the words which he had spoken unto them.

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty ^achange in us, or in our hearts, that we have no more disposition to do ^bevil, but to do good continually.

3 And we, ourselves, also, through the infinite ^agoodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

4 And it is the faith which we have had on the things which our king has spoken unto us that has brought



“Let us be more merciful. Let us get the arrogance out of our lives, the conceit, the egotism. Let us be more compassionate, gentler, filled with forbearance and patience and a greater measure of respect one for another. In so doing, our very example will cause others to be more merciful, and we shall have greater claim upon the mercy of God who in His love will be generous toward us.

“For behold, are we not all beggars? ...’ [Mosiah 4:19].

“So spoke King Benjamin. To which I add that the power of the Master is certain and His word is sure. He will keep His promise toward those who are compassionate. ‘Blessed are the merciful: for they shall obtain mercy’ (Matthew 5:7).



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“I am confident that a time will come for each of us when, whether because of sickness or infirmity, of poverty or distress, of oppressive measures against us by man or nature, we shall wish for mercy. And if, through our lives, we have granted mercy to others, we shall obtain it for ourselves”

(President Gordon B. Hinckley in Conference Report, Apr. 1990, 89; or Ensign, May 1990, 70).

man according to that which is his due.

14 And ye will not suffer your ^achildren that they go hungry, or naked; neither will ye ^bsuffer that they transgress the laws of God, and fight and ^cquarrel one with another, and serve the devil, who is the master of sin, or who is the ^devil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

15 But ye will ^ateach them to ^bwalk in the ways of truth and ^csoberness; ye will teach them to ^dlove one another, and to serve one another.

16 And also, ye yourselves will ^asuccor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the ^bbeggar putteth up his petition to you in vain, and turn him out to perish.

17 Perhaps thou shalt ^asay: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

19 For behold, are we not all ^abeggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold,

and for silver, and for all the riches which we have of every kind?

20 And behold, even at this time, ye have been calling on his name, and begging for a ^aremission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his ^bSpirit upon you, and has caused that your hearts should be filled with ^cjoy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

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28 And I would that ye should remember, that whosoever among you ^aborroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

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4 And it is the faith which we have had on the things which our king has spoken unto us that has brought



“When we run faster than we are able, we get both inefficient and tired. ...

“I have on my office wall a wise and useful reminder by Anne Morrow Lindbergh concerning one of the realities of life. She wrote, ‘My life cannot implement in action the demands of all the people to whom my heart responds.’ That’s good counsel for us all, not as an excuse to forego duty, but as a sage point about pace and the need for quality in relationships”

(Elder Neal A. Maxwell, “Deposition of a Disciple,” [1976], 58).

Believe in God and Love One Another

man according to that which is his due.

14 And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

15 But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

16 And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn

and for silver, and for all the riches which we have of every kind?

20 And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.

22 And if ye judge the man who

the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.

25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.

26 And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

27 And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

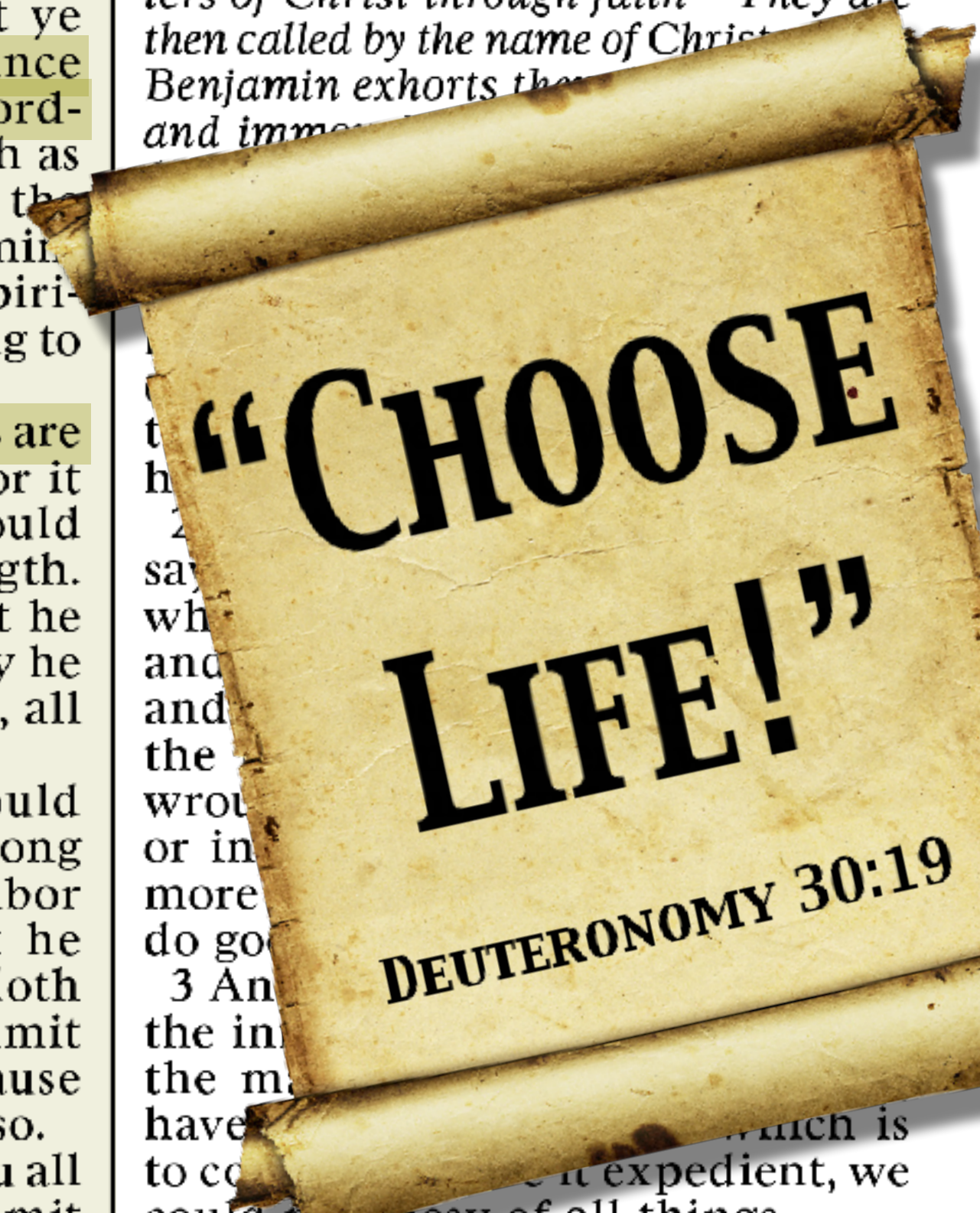
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30 But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

CHAPTER 5

The Saints become the sons and daughters of Christ through faith—They are then called by the name of Christ—Benjamin exhorts them to remember and immerse themselves in the water



David A. Bednar, "Always Retain a Remission of Your Sins," April 2016 GC Ensign or Liahona, May 2016, 59-62;

Dale G. Renlund, "Preserving the Heart's Mighty Change," October 2009 GC Ensign or Liahona, Nov. 2009, 97-99.

the substance which we have, for both food and raiment, and for gold,

ficient, that ye remain from day to day; I mean all you who deny

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AND now, it came to pass that when king Benjamin had thus spoken to his people, he sent among them, desiring to know of his people if they ^abelieved the words which he had spoken unto them.

2 And they all cried with one voice, saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty ^achange in us, or in our hearts, that we have no more disposition to do ^bevil, but to do good continually.

3 And we, ourselves, also, through the infinite ^agoodness of God, and the manifestations of his Spirit, have great views of that which is to come; and were it expedient, we could prophesy of all things.

4 And it is the faith which we have had on the things which our king has spoken unto us that has brought

us to this great knowledge, whereby we do rejoice with such exceedingly great joy.

5 And we are willing to enter into a ^acovenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a ^bnever-ending torment, as has been spoken by the ^cangel, that we may not drink out of the cup of the wrath of God.

6 And now, these are the words which king Benjamin desired of them; and therefore he said unto them: Ye have spoken the words that I desired; and the covenant which ye have made is a righteous covenant.

7 And now, because of the covenant which ye have made ye shall be called the ^achildren of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are ^bchanged through faith on his name; therefore, ye are ^cborn of him and have become his ^dsons and his daughters.

8 And under this head ye are made ^afree, and there is ^bno other head whereby ye can be made free. There is no other ^cname given whereby salvation cometh; therefore, I would that ye should ^dtake upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

9 And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he

shall know the name by which he is called; for he shall be called by the name of Christ.

10 And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some ^aother name; therefore, he findeth himself on the ^bleft hand of God.

11 And I would that ye should remember also, that this is the ^aname that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

12 I say unto you, I would that ye should remember to ^aretain the name written always in your hearts, that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.

13 For how ^aknoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart?

14 And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so shall it be among you if ye know not the name by which ye are called.

15 Therefore, I would that ye should be steadfast and immovable, always abounding in ^agood works, that Christ, the ^bLord God Omnipotent,

may ^cseal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who ^dcreated all things, in heaven and in earth, who is God above all. Amen.

CHAPTER 6

King Benjamin records the names of the people and appoints priests to teach them—Mosiah reigns as a righteous king. About 124-121 B.C.

AND now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should ^atake the names of all those who had entered into a covenant with God to keep his commandments.

2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

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^b Matt. 5:28 (27-28);
Mark 7:23 (15, 23)

^{5a} 2 Chr. 15:12 (12-15);

TG Man, New, Spiritually

^{10a} Alma 5:39 (38-42).



“We can change our behavior. Our very desires can change. ... True change—permanent change—can come only through the healing, cleansing, and enabling power of the Atonement of Jesus Christ. ... The gospel of Jesus Christ is a gospel of change!”

(President Russell M. Nelson, “Decisions for Eternity,” October 2013 GC Ensign or Liahona, Nov. 2013, 108).

30 But this much I can tell you, that if ye do not ^awatch yourselves, and your ^bthoughts, and your ^cwords, and your deeds, and observe the commandments of God, and ^dcontinue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.

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The People Wish to Covenant with God

How to Become Sons and Daughters of Christ

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2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son ^aMosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had ^bappointed ^cpriests to ^dteach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the ^eoath which they had made, he dismissed the multitude, and they returned, every one, according to their ^ffamilies, to their own houses.

4 And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six

years from Jerusalem.
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b Matt. 5:28 (27-28); Mark 7:23 (15-23)

5a 2 Chr. 15:12 (12-15);

TG Man, New, Spiritually

10a Alma 5:39 (38-42).



“...in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness, ... He never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness”

(Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith [1976], 256–57).



“We see that we take upon us the name of Christ when we are baptized in his name, when we belong to his Church and profess our belief in him, and when we do the work of his kingdom.

“There are other meanings as well, deeper meanings that the more mature members of the Church should understand and ponder as he or she partakes of the sacrament.

“It is significant that when we partake of the sacrament we do not witness that we take upon us the name of Jesus Christ. We witness that we are willing to do so. (See D&C 20:77.) The fact that we only witness to our willingness suggests that something else must happen before we actually take that sacred name upon us in the most important sense. ...

“Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the



authority of Jesus Christ. According to this meaning, by partaking of the sacrament we witness our willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us.

“... Our willingness to take upon us the name of Jesus Christ affirms our commitment to do all that we can to be counted among those whom he will choose to stand at his right hand and be called by his name at the last day. In this sacred sense, our witness that we are willing to take upon us the name of Jesus Christ constitutes our declaration of candidacy for exaltation in the celestial kingdom. Exaltation is eternal life, ‘the greatest of all the gifts of God’ (D&C 14:7)”

(Elder Dallin H. Oaks in Conference Report, Apr. 1985, 102–3, 105; or Ensign, May 1985, 80–81, 83).

“When you look in the dictionary for the most important word, do you know what it is? It could be ‘remember.’ Because all of you have made covenants—you know what to do and you know how to do it—our greatest need is to remember. That is why everyone goes to sacrament meeting every Sabbath day—to take the sacrament and to listen to the priests pray that they ‘may always remember him and keep his commandments which he has given them.’ ... Remember is the word. Remember is the program”

(Elder Spencer W. Kimball address to seminary and institute personnel at BYU, June 28, 1968).

Names are Recorded, Mosiah is King and Priests Teach the People

may ^cseal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who ^dcreated all things, in heaven and in earth, who is God above all. Amen.

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2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son ^aMosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had ^bappointed ^cpriests to ^dteach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the ^eoath which they had made, he dismissed the multitude, and they returned, every one, according to their ^ffamilies, to their own houses.

4 And Mosiah began to reign in his father’s stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six

years from the ^atime that Lehi left Jerusalem.

5 And king Benjamin lived three years and he died.

6 And it came to pass that king Mosiah did ^awalk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.

7 And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might ^anot become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

CHAPTER 7

Ammon finds the land of Lehi-Nephi, where Limhi is king—Limhi’s people are in bondage to the Lamanites—Limhi recounts their history—A prophet (Abinadi) had testified that Christ is the God and Father of all things—Those who sow filthiness reap the whirlwind, and those who put their trust in the Lord will be delivered. About 121 B.C.

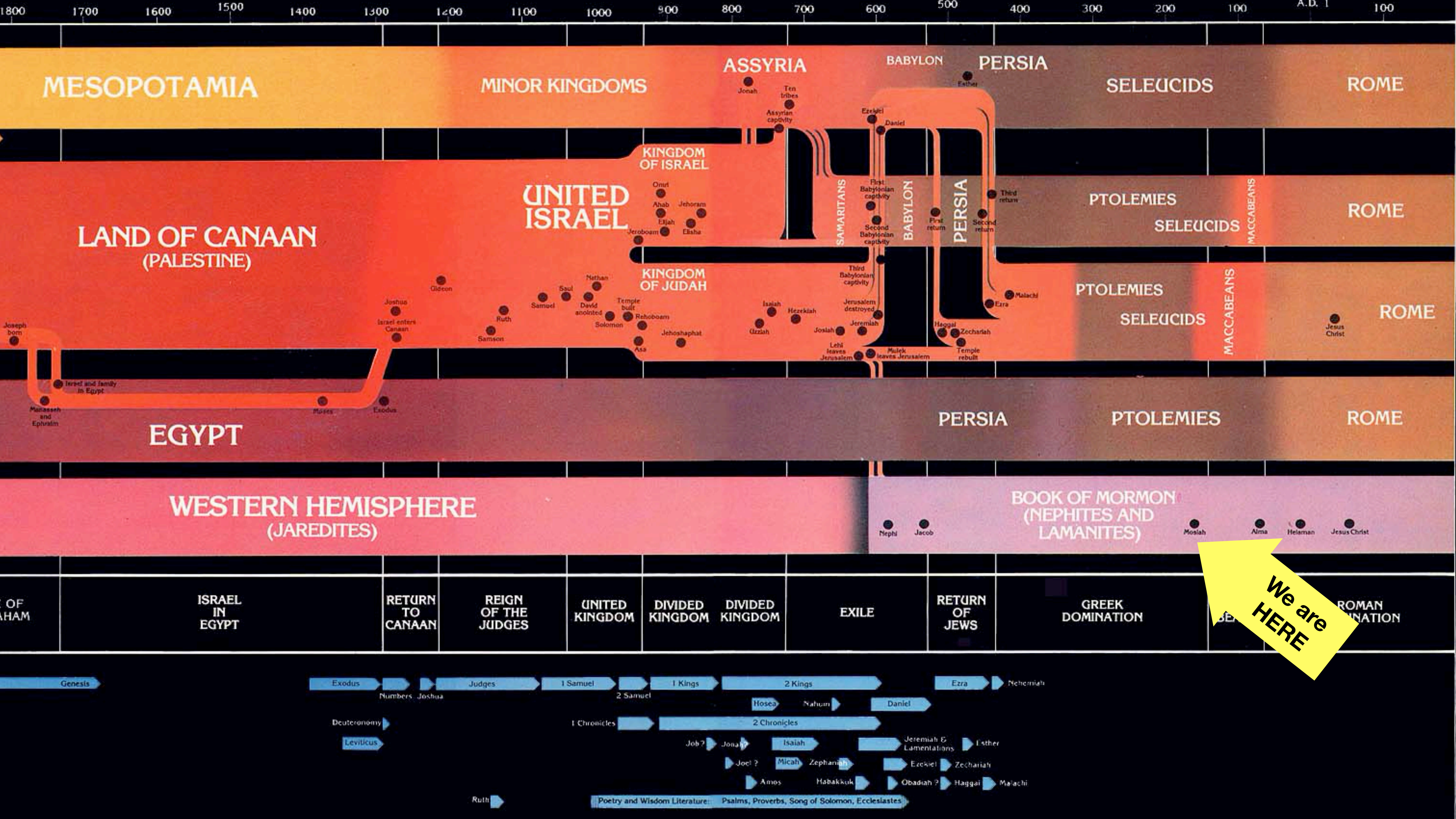
AND now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who ^awent up to dwell in the land of ^bLehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of ^cZarahemla; therefore, they wearied him with their teasings.

2 And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren.

Mosiah Reigns as a Righteous King

Moroni 6:4

and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way,



may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.

CHAPTER 6

King Benjamin records the names of the people and appoints priests to teach them—Mosiah reigns as a righteous king. About 124–121 B.C.

AND now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments.

2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.

3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.

4 And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six

years from the time that Lehi left Jerusalem.

5 And king Benjamin lived three years and he died.

6 And it came to pass that king Mosiah did walk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.

7 And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.

CHAPTER 7

Ammon finds the land of Lehi-Nephi, where Limhi is king—Limhi's people are in bondage to the Lamanites—Limhi recounts their history—A prophet (Abinadi) had testified that Christ is the God and Father of all things—Those who sow filthiness reap the whirlwind, and those who put their trust in the Lord will be delivered. About 121 B.C.

AND now, it came to pass that after king Mosiah had had continual peace for the space of three years, he was desirous to know concerning the people who went up to dwell in the land of Lehi-Nephi, or in the city of Lehi-Nephi; for his people had heard nothing from them from the time they left the land of Zarahemla; therefore, they wearied him with their teasings.

2 And it came to pass that king Mosiah granted that sixteen of their strong men might go up to the land of Lehi-Nephi, to inquire concerning their brethren.

Names are Recorded, Mosiah is King and Priests Teach the People

Mosiah Reigns as a Righteous King