

# Mosiah 11 – 17

## “A Light ... That Can Never Be Darkened”

May 4 – May 10

*I can stand for truth, even when I stand alone. (Mosiah 11–13; 17)*

*I need to apply my heart to understanding God’s word. (Mosiah 12:19–30)*

### Mosiah 12:19–21

- 19 And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.
- 20 And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:
- 21 How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

Elder Vaughn J. Featherstone [First Quorum of the Seventy] said, “I think we will not be tested in the way the pioneers were tested. They were called to leave all worldly possessions, homes, even family and loved ones, to cross the prairies to dry and desolate, forbidding lands. They buried their babies, children, and companions on the Great Plains in shallow, unmarked graves. Physically, they suffered beyond belief, nor can tongue tell the sad, pitiful story. Out of the ashes of sacrifice of so noble a people this kingdom has emerged to become the most powerful force for good on the face of the earth today.

There is a need—not to leave homes forever, but for a time—then return and reap the rich harvest of the faithful labor. Your children and grandchildren will be blessed. The power of good will go out from Zion. “How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace.”

Can you imagine any more Christlike service than to secure the harvest?” (April 1992 General Conference, *A Prisoner of Love*)

Elder Keith W. Wilcox [First Quorum of the Seventy] said, “As we live righteous and unselfish lives, the Spirit of the Lord enters our souls and then radiates from us. We become beautiful, even as a holy temple is beautiful. And as missionaries we can help others to become beautiful. “How beautiful upon the mountains are the feet of him that bringeth good tidings.” (April 1985 General Conference, *Look for the Beautiful*)

### Mosiah 12:22–24

- 22 Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;
- 23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;
- 24 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

### **Mosiah 12:25–27**

- 25 And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?
- 26 I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.
- 27 Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

Elder Dennis B. Neuenschwander [First Quorum of the Seventy] said, “In the book of Luke we read of a woman who for 12 long years had suffered from a bleeding condition. ... In a crowd of people, the woman approached the Savior from behind and touched the hem of His garment. ...

I picture the crowd itself. It must have been fairly large, as people were pressing in on Jesus. It might even have been a noisy crowd, as people pushed and shoved trying to get a better look at Him. ...

Among the crowd was a woman. ... The crowd came to see, but the woman came to be healed.

There are other interesting accounts in the scriptures of one faithful person among a crowd. Alma was among the wicked priests of King Noah. These were men described as being lifted up in the pride of their hearts, lazy and idolatrous, who spoke lying and vain words to the people. They had perverted the ways of the Lord because they had not applied their hearts to understanding. When Abinadi delivered his message of repentance, they mocked him and finally put him to death. This was indeed an evil crowd. Yet as the scriptures point out, “there was one among them” who believed. Alma alone took to heart what Abinadi had taught. With courage he stepped away from the crowd to follow the Lord. The influence of this one man among the crowd on the course of Nephite history is immeasurable.

One of the most well-known crowds in the Book of Mormon is the one that occupies the great and spacious building in Lehi’s vision of the tree of life. ...

In reality these stories are not about crowds but individuals among those crowds. They are really about you and me. All of us are among the crowds of this world. Almost all of us are like the woman who, despite the crowd, comes to the Savior. We all have faith that just a touch will bring healing to our aching souls and relief to our innermost needs.” (April 2008 General Conference, *One among the Crowd*)

Elder Evan A. Schmutz [General Authority Seventy] said, “When we view the difficult experiences of life through the lens of faith in Christ, we are able to see that there can be godly purpose in our suffering. The faithful can experience the truth of Peter’s seemingly contradictory counsel. He wrote, “If ye suffer for righteousness’ sake, happy are ye.” As we apply our “hearts to understanding,” we can increase in our ability to both endure our trials well and learn from—and be refined by—them. Such understanding provides an answer to the ageless question “Why do bad things happen to good people?” (October 2016 General Conference, *God Shall Wipe Away All Tears*)

Elder Walter F. González [Presidency of the Seventy] said, “The prophet Abinadi explained the role of the feelings that come from God to our hearts. He taught that we cannot understand the scriptures completely unless we apply our heart to understanding.” (October 2012 General Conference, *Learning with Our Hearts*)

### **Mosiah 12:28–30**

- 28 And they said: We teach the law of Moses.
- 29 And again he said unto them: If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people?
- 30 Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

## ***The Lord will sustain His servants in His work. (Mosiah 13:1–9)***

### **Mosiah 13:1–4**

- 1 And now when the king had heard these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is mad.
- 2 And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:
- 3 Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.
- 4 But I must fulfil the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad.

Elder Spencer W. Kimball [Council of the Twelve Apostles] taught, “About one hundred fifty years before the birth of Christ, there came among the descendants of Lehi, a prophet named Abinadi. Fearlessly he preached repentance to King Noah and his faithless people who were guilty of all the crimes known to men. He boldly denounced their immoralities, and called them to repentance. “. . . Away with this fellow,” the king had commanded, “and slay him; for what have we to do with him, for he is mad.” They attempted to lay hands on him, but he warned that God would not let them harm him until his message was delivered.” (April 1946 General Conference, *The Pattern of Martyrdom*)

### **Mosiah 13:5**

- 5 Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses’ did while in the mount of Sinai, while speaking with the Lord.

Elaine S. Dalton [Second Counselor in the Young Women General Presidency] said, “Can one righteous young [person] change the world? The answer is a resounding “yes!” You have the Holy Ghost as your guide, and He “will show . . . you all things . . . [you] should do.” It is the daily consistent things you do that will strengthen you to be a leader and an example—daily prayer, daily scripture study, daily obedience, daily service to others. As you do these things, you will grow closer to the Savior and become more and more like Him. Like Moses and Abinadi and other faithful leaders, your face will glow with the fire of your faith. “Have ye received his image in your countenances?” “Arise and shine forth.” (April 2006 General Conference, *It Shows in Your Face*)

### **Mosiah 13:6–9**

- 6 And he spake with power and authority from God; and he continued his words, saying:
- 7 Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.
- 8 Yea, and my words fill you with wonder and amazement, and with anger.
- 9 But I finish my message; and then it matters not whither I go, if it so be that I am saved.

## ***Jesus Christ suffered for me. (Mosiah 14–15)***

### **Mosiah 14:1–3**

- 1 Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?
- 2 For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.
- 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Elder Robert D. Hales [Council of the Twelve Apostles] taught, “Sometimes we become the lightning rod, and we must “take the heat” for holding fast to God’s standards and doing His work. I testify that we need not be afraid if we are grounded in His doctrine. We may experience misunderstanding, criticism, and even false accusation, but we are never alone. Our Savior was “despised and rejected of men.” It is our sacred privilege to stand with Him!” (April 2013 General Conference, *Stand Strong in Holy Places*)

Elder Joseph B. Wirthlin [Council of the Twelve Apostles] taught, “May I extend a word of caution? There are those who feel that if we follow the Savior, our lives will be free from worry, pain, and fear. This is not so! The Savior Himself was described as a man of sorrows. Those early disciples who followed the Christ experienced great persecution and trials. The Prophet Joseph Smith was no exception. Nor were the other early Saints of this last dispensation. And it is no different today.” (April 2002 General Conference, *Follow Me*)

Elder Jeffrey R. Holland [Council of the Twelve Apostles] said, “No one’s eyes were more penetrating than His, and much of what He saw pierced His heart. Surely His ears heard every cry of distress, every sound of want and despair. To a degree far more than we will ever understand, He was “a man of sorrows, and acquainted with grief.” ... He was misunderstood or misrepresented, even hated from the beginning. No matter what He said or did, His statements were twisted, His actions suspected, His motives impugned. In the entire history of the world no one has ever loved so purely or served so selflessly—and been treated so diabolically for His effort. Yet nothing could break His faith in His Father’s plan or His Father’s promises. Even in those darkest hours at Gethsemane and Calvary, He pressed on, continuing to trust in the very God whom He momentarily feared had forsaken Him.” (October 1999 General Conference, *An High Priest of Good Things to Come*)

### **Mosiah 14:4**

4 Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

Elder C. Scott Grow [Emeritus Member First Quorum of the Seventy] said, “As the Only Begotten Son of God, He inherited power over physical death. That allowed Him to sustain His life as He suffered “even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great [was] his anguish for the wickedness and the abominations of his people.”

Not only did He pay the price for the sins of all men, but He also took “upon him the pains and the sicknesses of his people.” And He took “upon him their infirmities, that his bowels may be filled with mercy, ... that he may know according to the flesh how to succor his people according to their infirmities.”

The Savior felt the weight of the anguish of all mankind; the anguish of sin and of sorrow. “Surely he has borne our griefs, and carried our sorrows.”

Through His Atonement, He heals not only the transgressor, but He also heals the innocent who suffer because of those transgressions. As the innocent exercise faith in the Savior and in His Atonement and forgive the transgressor, they too can be healed.” (April 2011 General Conference, *The Miracle of the Atonement*)

Reyna I. Aburto [Second Counselor in the Relief Society General Presidency] said, “Let us all remember that our Savior, Jesus Christ, “[has taken] upon him [our] infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know ... how to succor [us] according to [our] infirmities.” He came “to bind up the brokenhearted, ... to comfort all that mourn; ... to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” (October 2019 General Conference, *Thru Cloud and Sunshine, Lord, Abide with Me!*)

Elder Kent D. Watson [Second Quorum of the Seventy] said, “When we are oppressed, we can be comforted in knowing “he was oppressed, and he was afflicted, yet he opened not his mouth.” “Surely he has borne our griefs, and carried our sorrows.”

When Jesus Christ, the greatest of all, suffered for us to the extent that He bled from every pore, He did not express anger or revile in suffering. With unsurpassed self-restraint, or temperance, His thoughts were not of Himself but of you and of me.” (October 2009 General Conference, *Being Temperate in All Things*)

### **Mosiah 14:5**

5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Elder Robert D. Hales [Council of the Twelve Apostles] taught, “In Gethsemane, He trusted His Father, declaring, “Nevertheless not my will, but thine, be done,” and then He exercised His agency to suffer for our sins. Through the humiliation of a public trial and the agony of crucifixion, He waited upon His Father, willing to be “wounded for our transgressions ... [and] bruised for our iniquities.”

(October 2011 General Conference, *Waiting upon the Lord: Thy Will Be Done*)

Elder Gene R. Cook [First Quorum of the Seventy] said, “In spite of our feeling, at times, that He has forgotten us, He testifies, “Yea, they may forget, yet will I not forget thee ...

“Behold, I have graven thee upon the palms of my hands.”

I testify that the Lord, through His grace, can continually assist us in our daily lives and in our physical and mental sickness, pain, transgressions, and even in all of our infirmities.” (April 1993 General Conference, *Receiving Divine Assistance through the Grace of the Lord*)

### **Mosiah 14:6–7**

6 All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth.

Elder Erastus Snow [Council of the Twelve Apostles] taught, “But at length the time came when the Father said, You must succumb, you must be made the offering. And at this dark hour the power of the Father withdrew itself measurably from him, and he was left to be taken by his enemies, and, like a lamb, was led to the slaughter, but he opened not his mouth, because his hour had come. And when he was led to exclaim in his last agony upon the cross, My God, my God, why hast thou forsaken me? The Father did not deign to answer; the time had not yet come to explain it and tell him. But after a little, when he passed the ordeal, made the sacrifice, and by the power of God was raised from the dead, then all was clear, all was explained and comprehended fully. It was necessary that the Father should thus measurably forsake his Son, leaving him to his enemies, otherwise they never could have fulfilled what had been prophesied concerning him. So we may say with others, it is only a sample for us to reflect upon, that may be equally applicable to us all in our times and seasons.”

(Discourse delivered at Brigham City, October, 1879; *Journal of Discourses*, 21:22)

### **Mosiah 14:8–12**

8 He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth.

10 Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11 He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

Elder C. Scott Grow [First Quorum of the Seventy] said, “The atoning sacrifice had to be carried out by the sinless Son of God, for fallen man could not atone for his own sins. The Atonement had to be infinite and eternal, to cover all men throughout all eternity.

Through His suffering and death, the Savior atoned for the sins of all men. His Atonement began in Gethsemane and continued on the cross and culminated with the Resurrection. ...

Through His atoning sacrifice, He made “his soul an offering for sin.”

“Yea, ... he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.” Through His atoning sacrifice, He made “his soul an offering for sin.” (April 2011 General Conference, *The Miracle of the Atonement*)

### **Mosiah 15:1–31**

#### **Mosiah 15:1**

1 And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

Elder Ronald A. Rasband [Quorum of the Twelve Apostles] taught, “We stand for the truth, as did the prophet Abinadi in the Book of Mormon. Arrested, brought before King Noah and his wicked priests, Abinadi taught the Ten Commandments and preached powerfully that Christ would “come down among the children of men, and ... redeem his people.” (April 2019 General Conference, *Build a Fortress of Spirituality and Protection*)

#### **Mosiah 15:2–4**

2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—

4 And they are one God, yea, the very Eternal Father of heaven and of earth.

Elder Gerrit W. Gong [First Quorum of the Seventy] said, “Scripture describes our Savior as “the Father and the Son.” Having dwelt in flesh and subjected the flesh to the will of the Father, our Savior knows how to succor us, His people, in our pains, afflictions, temptations, sicknesses, even death. Having “descended below all things,” our Savior can bear our griefs and carry our sorrows. “He was wounded for our transgressions, ... bruised for our iniquities ... ; [with our Savior’s] stripes we are healed.” (October 2010 General Conference, *Temple Mirrors of Eternity: A Testimony of Family*)

President Joseph Fielding Smith [President of the Council of the Twelve Apostles] taught, “What’s wrong with that scripture? What is a father? One who begets or gives life. What did our Savior do? He begot us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Savior, Jesus Christ, the spirit and body would never have been united again. Death would have been inevitable and, as Jacob states—I won’t take time to turn to read it—if there had been no redemption from death our spirits would have been taken captive by Satan, and we would have become subject to Satan’s will forever.

What did our Savior do? He begot us in that sense. He became a father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross. I think we have a perfect right to speak of him as Father.” (October 1962 General Conference, *Book of Mormon Critics Refuted*)

### **Mosiah 15:5**

5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

President Brigham Young [Prophet, Seer, Revelator, President of the High Priesthood, and President of the Church] taught, “Our spirits are born of our Parents in heaven, divine, heavenly, angelic. ... The body is framed for the tabernacle or house in which the spirit has to dwell. This tabernacle is formed expressly to hold its spirit and shield it. Should we love this tabernacle? Yes, enough to nourish it, cherish it, and treat it kindly, and foster and nourish and cherish it by the power of the spirit, and make this body divine. The spirit must overcome the body in the flesh, and the flesh become subject to the spirit in all things; ...” (Remarks made in the Bowery, Great Salt Lake City, July 28, 1861; *Journal of Discourses*, 9:137)

Elder Orson Pratt [Quorum of the Twelve Apostles] said, “How often we are told in the Scriptures of truth of this one great and important fact—the oneness of the Father and the Son, and it is as often repeated in the Book of Mormon. ...

Now Jesus, in his prayer, had no reference to the oneness of their substances, but to the attributes, showing to us, in a most explicit manner, that the attributes that dwell in the Father dwell also in the Son.

Now, let me ask you, if the same knowledge be in two or more persons—if they understand a truth, and any other persons understand it, does that make it more than one truth? Or, if I understand a truth, and some other person in this congregation understands the same, does that make two truths of it? No; it does not. And if this body of people before me were in possession of the same truth as I am, does that make as many truths as there are persons who understand it? No; certainly not: it is all one truth, dwelling in various tabernacles; it is one truth wherever it is found, or whoever may possess it—it is still the one unchangeable truth.

Jesus could with all propriety say, when speaking of the knowledge he had, “The Father is in me, and I in him.” (Discourse delivered in the open air, on the Temple Block, Great Salt Lake City, February 18, 1855; *Journal of Discourses*, 2:334)

Elder James J. Hamula [First Quorum of the Seventy] said, “With a small cup of water, we signify that we remember the blood Jesus spilled and the spiritual suffering He endured for all mankind. We remember the agony that caused great drops of blood to fall in Gethsemane. We remember the bruising and scourging He endured at the hands of His captors. We remember the blood He spilled from His hands, feet, and side while at Calvary.” (October 2014 General Conference, *The Sacrament and the Atonement*)

Elder D. Todd Christofferson [Presidency of the Seventy] said, “Jesus rejected temptation. When confronted by the great tempter himself, Jesus “[yielded] not to the temptation.” He countered with scripture: ... Gospel commandments and standards are our protection also, and like the Savior, we may draw strength from the scriptures to resist temptation.” (October 2006 General Conference, *Let Us Be Men*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “Enduring temptation is one of the greatest challenges. Jesus endured temptation but yielded not. Christ withstood because He gave “no heed” to temptations. You and I tend to dally over and dabble in temptations, entertaining them for a while, even if we later evict them. However, to give temptations any heed can set the stage for later succumbing.” (April 1993 General Conference, *Endure It Well*)

Elder Bruce R. McConkie [Quorum of the Twelve Apostles] said, “But above it all he was scourged, scourged with forty stripes save one, scourged with a multithonged whip into whose leather strands sharp bones and cutting metals were woven.

Many died from scourging alone, but he rose from the sufferings of the scourge that he might die an ignominious death upon the cruel cross of Calvary.” (April 1985 General Conference, *The Purifying Power of Gethsemane*)

### **Mosiah 15:6–7**

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.  
7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

Reyna I. Aburto [Second Counselor in the Relief Society General Presidency] said, “Jesus Christ is the ultimate example of unity with His Father. They are one in purpose, in love, and in works, with “the will of the Son being swallowed up in the will of the Father.” (April 2018 General Conference, *With One Accord*)

Elder Neil L. Andersen [Quorum of the Twelve Apostles] taught, “Don’t be surprised if at times your personal views are not initially in harmony with the teachings of the Lord’s prophet. These are moments of learning, of humility, when we go to our knees in prayer. We walk forward in faith, trusting in God, knowing that with time we will receive more spiritual clarity from our Heavenly Father. One prophet described the incomparable gift of the Savior as “the will of the Son being swallowed up in the will of the Father.” The surrender of our will to God’s will is, in fact, not surrender at all but the beginning of a glorious victory.

Some will try to overly dissect the prophet’s words, struggling to determine what is his prophetic voice and what is his personal opinion.

In 1982, two years before being called as a General Authority, Brother Russell M. Nelson said: “I never ask myself, ‘When does the prophet speak as a prophet and when does he not?’ My interest has been, ‘How can I be more like him?’” And he added, “My [philosophy is to] stop putting question marks behind the prophet’s statements and put exclamation points instead.” (April 2018 General Conference, *The Prophet of God*)

Elder Russell M. Nelson [Quorum of the Twelve Apostles] taught, “Jesus Christ, the Savior of the world—He who ransomed us with His blood—is our Redeemer and our Exemplar. At the close of His mortal mission, He prayed that His will—as the Beloved Son—might be swallowed up in the will of the Father. In that crucial hour the Savior cried, “Father, . . . not as I will, but as thou wilt.” So we should pray to God, “Thy will be done.” (April 2009 General Conference, *Lessons from the Lord’s Prayers*)

Elder D. Todd Christofferson [Presidency of the Seventy] said, “The Savior was obedient. He forsook completely the “natural man” and yielded His will to the Father.” (October 2006 General Conference, *Let Us Be Men*)

Elder D. Todd Christofferson [First Quorum of the Seventy] said, “Jesus achieved perfect unity with the Father by submitting Himself, both flesh and spirit, to the will of the Father. His ministry was always clearly focused because there was no debilitating or distracting double-mindedness in Him. Referring to His Father, Jesus said, “I do always those things that please him.”

Because it was the Father’s will, Jesus submitted even to death, “the will of the Son being swallowed up in the will of the Father.”

This was certainly no small thing.” (October 2002 General Conference, *That They May Be One in Us*)

Elder Lance B. Wickman [First Quorum of the Seventy] said, “Next, do not ever doubt the goodness of God, even if you do not know “why.” The overarching question asked by the bereaved and the burdened is simply this: Why? Why did our daughter die, when we prayed so hard that she would live and when she received priesthood blessings? Why are we struggling with this misfortune, when others relate miraculous healing experiences for their loved ones? These are natural questions, understandable questions. But they are also questions that usually go begging in mortality. The Lord has said simply, “My ways [are] higher than your ways, and my thoughts than your thoughts.” As the Son’s will was “swallowed up in the will of the Father,” so must ours be.” (October 2002 General Conference, *But If Not*)



Elder Neal A. Maxwell [Quorum of the Twelve Apostles] taught, “But, brothers and sisters, what keeps us from knowing and loving Him more? Our reluctance to give away all our sins—thinking, instead, a down payment will do. Likewise, our reluctance to let our wills be swallowed up in His will—thinking, instead, that merely acknowledging His will is sufficient!” (October 2002 General Conference, *Encircled in the Arms of His Love*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] taught, “Spiritual submissiveness is not accomplished in an instant, but by the incremental improvements and by the successive use of stepping-stones. Stepping-stones are meant to be taken one at a time anyway. Eventually our wills can be “swallowed up in the will of the Father” as we are “willing to submit ... even as a child doth submit to his father.” (April 2002 General Conference, *Consecrate Thy Performance*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] taught, “In the agonizing atoning process, Jesus let His will be “swallowed up in the will of the Father.” As sovereigns, choosing to yield to the Highest Sovereign is our highest act of choice. It is the only surrender which is also a victory! The putting off of the natural man makes possible the putting on of the whole armor of God, which would not fully fit before!” (April 2001 General Conference, *Plow in Hope*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “So many of us are kept from eventual consecration because we mistakenly think that, somehow, by letting our will be swallowed up in the will of God, we lose our individuality. What we are really worried about, of course, is not giving up self, but selfish things—like our roles, our time, our preeminence, and our possessions. No wonder we are instructed by the Savior to lose ourselves. He is only asking us to lose the old self in order to find the new self. It is not a question of one’s losing identity but of finding his true identity! Ironically, so many people already lose themselves anyway in their consuming hobbies and preoccupations but with far, far lesser things.

Ever observant, in both the first and second estates, consecrated Jesus always knew in which direction He faced: He consistently emulated His Father: “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise,” for “I have suffered the will of the Father in all things from the beginning.”

As one’s will is increasingly submissive to the will of God, he can receive inspiration and revelation so much needed to help meet the trials of life.” (October 1995 General Conference, *Swallowed Up in the Will of the Father*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “But is being consecrated and “swallowed up” a threat to our individuality? No! Heavenly Father is only asking us to lose the old self in order to find the new and the real self. It is not a question of losing our identity but of finding our true identity!” (October 1992 General Conference, *Settle This in Your Hearts*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “It was for our sake that perfectly remarkable Jesus was perfectly consecrated. Jesus let His own will be totally “swallowed up in the will of the Father.” If you and I would come unto Jesus, we must likewise yield to God, holding nothing back. Then other soaring promises await!” (October 1991 General Conference, *Repentance*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “Instead of having “a willing mind” which seeks to emulate the “mind of Christ,” a “mind hardened in pride” is impervious to counsel and often seeks ascendancy. Jesus, who was and is “more intelligent than they all,” is also more meek than they all.

Jesus put everything on the altar without fanfare or bargaining. Both before and after His astonishing atonement, He declared, “Glory be to the Father.” Jesus, stunningly brilliant, nevertheless allowed His will to be “swallowed up in the will of the Father.” Those with pride-hardened minds are simply unable to do this.” (October 1990 General Conference, *Put Off the Natural Man, and Come Off Conqueror*)

Elder Joseph F. Smith [Quorum of the Twelve Apostles] taught, “We should all be willing to labor for the welfare and salvation of the people—to sacrifice our own desires and feelings for the good of the whole, being perfectly willing to do the bidding of the Almighty, with no will of our own but to serve the purposes of the Lord. Is this not consistent with the pattern set us by the Savior? Jesus said, “Father, not my will, but thy will be done.” This was the doctrine he inculcated among his followers, and commanded them to obey; that their will should be swallowed up in the will and pleasure of the Almighty, that they should feel in their hearts that they are willing to serve God even to the sacrifice of everything, though it should be life itself, “counting all things but dross in comparison to the excellency of the knowledge of Jesus Christ.” When we possess the spirit of the Gospel and faith in God, as we should, we will have no burdens that will be difficult to bear; on the contrary, we will find our “yokes easy, and our burdens light,” and it will be a pleasure to do our duty, whatever that may be.” (Discourse delivered at the General Conference, held in the Tabernacle, Salt Lake City, April 8, 1879; *Journal of Discourses*, 20:341)

President Daniel H. Wells [Second Counselor in the First Presidency] said, “Why, if every man and woman who gathers to Zion were determined to follow their own ways, the state of things that exists in the world would soon be established here, and the object of the Lord, in gathering His people together, would be frustrated. Yet there are many people here who cannot see this; and they feel themselves infringed upon. Why, such persons are greater than the Savior of the world in their own estimation! He came here to do his Father's will, and in his greatest agony he prayed that the cup might be taken from him, if it were possible, “Nevertheless,” he said, “not my will, but thine be done.” His own will was swallowed up in the will of his Father; and yet we, poor, miserable mortals can stick up our noses and say, “We will do as we please,” if anything is brought forth by the inspiration of the Almighty that seems to cut our corners.” (Remarks delivered in the New Tabernacle, Salt Lake City, April 7, 1869; *Journal of Discourses*, 13:22)

President Brigham Young [Prophet, Seer, Revelator, President of the High Priesthood, and President of the Church] taught, “Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion.” (Discourse delivered in the Tabernacle, Great Salt Lake City, January 16, 1853; *Journal of Discourses*, 1:1)

### **Mosiah 15:8**

8 And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—

Elder Dallin H. Oaks [Quorum of the Twelve Apostles] taught, “The possibility that a mortal who has died will be brought forth and live again in a resurrected body has awakened hope and stirred controversy through much of recorded history. Relying on clear scriptural teachings, Latter-day Saints join in affirming that Christ has “broken the bands of death,” and that “death is swallowed up in victory.” (April 2000 General Conference, *Resurrection*)

Elder George P. Lee [First Quorum of the Seventy] said, “For thousands of years from the time of Adam up to Christ's crucifixion, millions of people had entered the dark grave and suffered death and the end of life. For thousands of years, no one had ever returned. When our Redeemer arose from the tomb with his resurrected and immortal body, he robbed death of its sting and the grave of its victory. Man was freed from sin's dark prison. Death was conquered; Christ won the victory. He had opened heaven's gate.” (October 1982 General Conference, *Behold My Beloved Son, in Whom I Am Well Pleased*)

Elder Joseph F. Smith [Quorum of the Twelve Apostles] taught, “The Savior did not finish his work when he expired on the cross, when he cried out, “It is finished.” He, in using those words, had no reference to his great mission to the earth, but merely to the agonies which he suffered. The Christian world I know say he alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say he referred merely to the agonies of death, and the sufferings He felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling, and this alone, that prompted him to cry out in the agony of His soul, “It is finished,” and then He expired.

But his work was not completed; it was in fact only begun. If he had stopped here instead of his being the Savior of the world, he, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the beginning that he should be the firstfruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave. If therefore his mission had ceased when he gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was indeed the lesser part; the greater had yet to be done. It was in his resurrection from the tomb, in his coming forth from death unto life, in uniting again the spirit and the body that we might become a living soul; and when this was done, then he was prepared to return to the Father. And all this was in strict accordance with the great plan of salvation.” (Discourse delivered in the 17th Ward Meetinghouse, Salt Lake City, Dec. 7, 1879; *Journal of Discourses*, 21:9)

The Prophet Joseph Smith taught, “... our Mediator, whose intercessions in our behalf are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 42)

### **Mosiah 15:9**

9 Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

Elder D. Todd Christofferson [Quorum of the Twelve Apostles] taught, “Having satisfied the demands of justice, Christ now steps into the place of justice; or we might say He is justice, just as He is love. Likewise, besides being a “perfect, just God,” He is a perfect, merciful God. Thus, the Savior makes all things right. No injustice in mortality is permanent, even death, for He restores life again. No injury, disability, betrayal, or abuse goes uncompensated in the end because of His ultimate justice and mercy.

By the same token, we are all accountable to Him for our lives, our choices, and our actions, even our thoughts. Because He redeemed us from the Fall, our lives are in reality His.” (April 2014 General Conference, *The Resurrection of Jesus Christ*)

The Prophet Joseph Smith taught, “So that after the testimony of the Scriptures on this point, the assurance is given by the Holy Ghost, bearing witness to those who obey Him, that Christ Himself has assuredly risen from the dead; and if He has risen from the dead, He will by His power, bring all men to stand before Him; for if He has risen from the dead the bands of the temporal death are broken that the grave has no victory. If then, the grave has no victory, those who keep the sayings of Jesus and obey His teachings have not only a promise of a resurrection from the dead, but an assurance of being admitted into His glorious kingdom; for, He Himself says, “Where I am, there shall also my servant be.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 62)

Elder Quentin L. Cook [Quorum of the Twelve Apostles] taught, “The Savior literally “gained the victory over death.” With mercy and compassion He took upon Himself our iniquity and transgressions, thus redeeming us and satisfying the demands of justice for all who would repent and believe on His name.

His magnificent atoning sacrifice is of transcendent significance beyond mortal comprehension. This act of grace provides the peace that surpasses understanding.” (April 2015 General Conference, *The Lord Is My Light*)

### **Mosiah 15:10–12**

10 And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

11 Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God.

12 For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

Elder Merrill J. Bateman [Presidency of the Seventy] said, “Abinadi then identifies the Savior’s seed as the prophets and those who follow them. For many years I thought of the Savior’s experience in the garden and on the cross as places where a large mass of sin was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has changed. Instead of an impersonal mass of sin, there was a long line of people, as Jesus felt “our infirmities,” “[bore] our griefs, ... carried our sorrows ... [and] was bruised for our iniquities.”

The Atonement was an intimate, personal experience in which Jesus came to know how to help each of us.” (October 2005 General Conference, *A Pattern for All*)

Bishop Merrill J. Bateman [Presiding Bishop of the Church] said, “The Savior, as a member of the Godhead, knows each of us personally. Isaiah and the prophet Abinadi said that when Christ would “make his soul an offering for sin, he shall see his seed.” Abinadi explains that “his seed” are the righteous, those who follow the prophets. In the garden and on the cross, Jesus saw each of us and not only bore our sins, but also experienced our deepest feelings so that he would know how to comfort and strengthen us.” (April 1995 General Conference, *The Power to Heal from Within*)

Elder Dallin H. Oaks [Quorum of the Twelve Apostles] said, “The Book of Mormon explains the significance of being called by the name of Jesus Christ. When the Savior showed his spirit body to the brother of Jared, he introduced himself as the Father and the Son, declaring that through his redeeming sacrifice all mankind who believed on his name should have life eternal through him, “and they shall become my sons and my daughters.” Abinadi said of those who believed in the Lord and looked to him for a remission of their sins “that these are his seed, or they are heirs of the kingdom of God.” ...

In these great scriptures from the Book of Mormon, we learn that those who are qualified by faith and repentance and compliance with the laws and ordinances of the gospel will have their sins borne by the Lord Jesus Christ. In spiritual and figurative terms they will become the sons and daughters of Christ, heirs to his kingdom. These are they who will be called by his name in the last day.” (April 1985 General Conference, *Taking upon Us the Name of Jesus Christ*)

### **Mosiah 15:13–18**

- 13 Yea, and are not the prophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.
- 14 And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!
- 15 And O how beautiful upon the mountains were their feet!
- 16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace!
- 17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!
- 18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

Elder Mark E. Petersen [Council of the Twelve Apostles] said, “An event of great importance to the entire Christian world has taken place during this conference of The Church of Jesus Christ of Latter-day Saints.

A new prophet of God has been raised up for this present day!

He is one in a line of inspired men divinely called to minister now and to bring a new revelation from heaven to every man, woman, and child who will hear.

The appointment of this new prophet is of momentous import to every person who believes in God, and particularly to every believer in the Lord Jesus Christ. It is in deep humility, but with great sincerity, that we make this solemn announcement to the world.

Always when the Lord has had a people on the earth whom he has recognized as his own, he has led them by living prophets to whom he has given guidance from heaven. ...

Have you ever asked yourselves who these people are, who preach the gospel of peace and whose feet are so beautiful upon the mountains?

Abinadi, in the Book of Mormon, gives us the explanation.

These people are the prophets of God—they who preach the gospel of the Prince of Peace, the Lord Jesus Christ.” (October 1972 General Conference, *Another Prophet Now Has Come!*)

Elder Jeffrey R. Holland [Quorum of the Twelve Apostles] said, “Ultimately it is Christ who is beautiful upon the mountain. And it is His merciful promise of “peace in this world,” His good tidings of “eternal life in the world to come” that make us fall at His feet and call His name blessed and give thanks for the restoration of His true and living Church.” (October 1996 General Conference, *The Peaceable Things of the Kingdom*)

### **Mosiah 15:19**

- 19 For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.

Elder Russell M. Nelson [Quorum of the Twelve Apostles] taught, “Before the foundation of the earth, the plan of salvation was prepared. It included the glorious possibility of a divine inheritance in the kingdom of God.” (April 2002 General Conference, *How Firm Our Foundation*)

### **Mosiah 15:20**

- 20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

The Prophet Joseph Smith taught, “Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 305)

### **Mosiah 15:21–22**

- 21 And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called.
- 22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

President John Taylor [Prophet, Seer, Revelator, President of the High Priesthood, and President of the Church] taught, “What is this salvation and condemnation? That would take a long time to tell. Suffice it to say that there are bodies celestial, bodies terrestrial, and bodies telestial; one glory of the sun, another of the moon, and another of the stars; but strait was the gate and narrow was the way that led unto the lives, and few there were at that time and few there have always been who have gone in thereat. And what was it that they sought? It was the Celestial Kingdom of our God, that they might come forth in the first resurrection and be one with the Father and one with Jesus, and belong to the Church of the Firstborn whose names are written in heaven, and become Gods among the Gods, and participate in all the glory of the Celestial Kingdom.” (Discourse delivered in the Tabernacle, Salt Lake City, October 6, 1884; *Journal of Discourses*, 25:303)

The Prophet Joseph Smith taught, “The Bible says, “I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse.”

Now, the word *turn* here should be translated *bind*, or *seal*. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 330)

### **Mosiah 15:23**

- 23 They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

Elder Dieter F. Uchtdorf [Quorum of the Twelve Apostles] taught, “Today is a sacred day. It is Easter Sunday, when we commemorate that glorious morning when our Savior broke the bands of death and emerged triumphant from the tomb.” (April 2018 General Conference, *Behold the Man*)

Elder Joseph F. Smith [Quorum of the Twelve Apostles] taught, “The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. But if he should fail, he would give to him the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him. This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth. And when man did fall by transgressing the law which was given him, the Lord gave to him the law of sacrifice, and made it clear to his understanding, that it was for the purpose of reminding him of that great event that should transpire in the meridian of time, whereby he and all his posterity might be brought forth by the power of redemption and the resurrection from the

dead, and partake of eternal life with God in his kingdom. For this reason Adam and his posterity, from generation to generation, observed this law, and continually looked forward to a time when there should be provided for them a means of redemption from the fall and restoration from death to life, for death was the penalty of the law transgressed, which man was powerless to avert, the fiat of God being, “In the day that thou eatest thereof thou shalt surely die,” and this penalty was to follow upon all flesh, all being as helpless and dependent as he was in this matter. Their only hope of redemption from the grave and the power of death was in the Savior whom God had promised, who should suffer death, but being without sin, having himself never transgressed any law, being without blemish, pure and holy, he should have power to break the bands of death and from the grave rise to immortal life, thereby opening the way for all who should follow him in the regeneration to come forth to life again, redeemed from the penalty of the law, and from the sin of transgression to eternal life. In anticipation, therefore, of this great sacrifice which was to be offered for Adam and his seed, they offered sacrifices, more or less acceptably, and in conformity to the pattern given, in proportion to the knowledge of God and of the Gospel which they had, and their faithfulness from generation to generation, to the days of Jesus.” (Discourse delivered in the 13th Ward Assembly Rooms, Salt Lake City, Feb. 9, 1873; *Journal of Discourses*, 15:324)

### **Mosiah 15:24–22**

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

The Prophet Joseph Smith taught, “What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are mouldering and decaying in the grave? When his commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, “They without us cannot be made perfect;” for it is necessary that the sealing power should be in our hands to seal our children and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

Now, I will speak of them. I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, “I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 356)

### **Mosiah 15:25–26**

25 And little children also have eternal life.

26 But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

Elder George Teasdale [Quorum of the Twelve Apostles] said, “Behold the unbounded love and charity that were in the breast of the Savior and His servant Stephen. We should have this same Spirit. It is a most awful thing to die in one's sins.” (Discourse delivered in the Tabernacle, Salt Lake City, January 11, 1885; *Journal of Discourses*, 26:48)

Elder Richard G. Scott [Quorum of the Twelve Apostles] taught, “The joyful news for anyone who desires to be rid of the consequences of past poor choices is that the Lord sees weaknesses differently than He does rebellion. Whereas the Lord warns that unrepented rebellion will bring punishment, when the Lord speaks of weaknesses, it is always with mercy. ...

Each of us has had times in our lives when we have made poor choices. We are all in desperate need of the redemptive power of the Atonement of Jesus Christ. Each of us must repent of any rebellion. “For I the Lord cannot look upon sin with the least degree of allowance.” He cannot because He knows what it takes to become like Him.” (October 2013 General Conference, *Personal Strength through the Atonement of Jesus Christ*)

Elder Craig A. Cardon [First Quorum of the Seventy] said, “While the Lord “cannot look upon sin with the least degree of allowance,” yet He differentiates the relative gravity of some sins. He stipulates there will be no forgiveness for “blasphemy against the Holy Ghost.” He declares the gravity of murder and emphasizes the seriousness of sexual sin such as adultery. With regard to repeated serious sexual sin, He makes known the increased difficulty of receiving His forgiveness. And He has said that “he who sins against the greater light shall receive the greater condemnation.” Yet, in His mercy, He allows for improvement over time rather than demanding immediate perfection. Even with the multitude of sins occasioned by the weakness of mortality, as often as we repent and seek His forgiveness, He forgives again and again.

Because of this, all of us, including those struggling to overcome addictive behaviors such as substance abuse or pornography and those close to them, can know that the Lord will recognize our righteous efforts and will lovingly forgive when repentance is complete, “until seventy times seven.” (April 2013 General Conference, *The Savior Wants to Forgive*)

### **Mosiah 15:27–28**

- 27 Therefore ought ye not to tremble? For salvation cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny justice when it has its claim.
- 28 And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

Elder Russell M. Nelson [Quorum of the Twelve Apostles] taught, “We know that prophets of many dispensations, such as Adam, Noah, Moses, and Abraham, all taught of the divinity of our Heavenly Father and of Jesus Christ. Our present dispensation was introduced by Heavenly Father and Jesus Christ when They appeared to the Prophet Joseph Smith in 1820. The Church was organized in 1830. Now, 182 years later, we remain under covenant to take the gospel to “every nation, kindred, tongue, and people.” (April 2012 General Conference, *Thanks Be to God*)

Elder M. Russell Ballard [Presidency of the First Quorum of the Seventy] said, “You young men must live worthy to become elders so you can carry the light of the gospel of Jesus Christ to every nation, kindred, tongue, and people as the Lord has commanded us to do.

The light of the gospel of Jesus Christ is needed desperately in the far reaches of the earth. You young men who are here tonight need to prepare now for your future service. I would ask, which one of you knows what the Lord has in mind for you to do in the future? May I ask also, which of you may someday sit here in the Tabernacle in these red chairs on the rostrum? As unlikely as it may seem to you young men tonight, all of the General Authorities were boys once, much like you. Even I was your age once. No young man should aspire to a calling, but as surely as you are sitting in this priesthood meeting tonight, many of you will preside over wards, stakes, missions, quorums, and, of course, your own families.” (April 1985 General Conference, *Prepare to Serve*)



President Boyd K. Packer [Acting President of the Quorum of the Twelve Apostles] taught, “The revelations that came through the Prophet Joseph Smith, printed as scripture, laid the permanent foundation of the Church through which the gospel of Jesus Christ could go forth to “every nation.” (October 2005 General Conference, *On Zions Hill*)

President Joseph F. Smith [Second Counselor in the First Presidency] taught, “And the Book of Mormon, which Joseph Smith was the instrument in the hands of God of bringing forth to this generation, has been translated into the German, French, Danish, Swedish, Welsh, Hawaiian, Hindostani, Spanish and Dutch languages, and this book will be translated into other languages, for according to the predictions it contains, and according to the promises of the Lord through Joseph Smith, it is to be sent unto every nation and kindred and people under the whole heavens, until all the sons and daughters of Adam shall have the privilege of hearing the Gospel as it has been restored to the earth in the dispensation of the fullness of times.” (Discourse delivered in the Assembly Hall, Salt Lake City, October 29, 1882; *Journal of Discourses*, 24:8)

Elder Charles W. Penrose [No Church leadership at this time, but later a member of the Quorum of the Twelve Apostles and First Counselor in the First Presidency] said, “I would say to my friends who are here this afternoon, that I know this work is true. God Almighty has made it known to me. I bear this testimony to you, and I am willing to meet it before the great judgment seat. God has spoken from the heavens in this our day. He has restored the Gospel of Christ and the authority to preach it. It will go forth to every nation, kindred, tongue and people. The wise and the prudent will not receive it, but “the poor among men shall rejoice in the Holy One of Israel.” This work will go on to this end and purpose. Zion will be built up, Jerusalem will be redeemed, and the time will come when Jesus, our Redeemer, shall descend in power and great glory to reign upon the earth. I bear my testimony that this is the work of God, that he requires our whole heart, and that we should love our neighbors as ourselves. Let us put away our follies and our errors. Let us not drink into the spirit of the world. Let us not pattern after the wickedness that is creeping into our midst. Come out from among them and be ye separate, and touch not the unclean thing! Be ye clean that bear the vessels of the Lord. It is only by the practice of righteousness and personal purity, that we will be made fit to dwell in the presence of the Lord. A doctrine contrary to this is the worst kind of delusion.” (Discourse delivered in the Salt Lake Assembly Hall, April 25, 1880; *Journal of Discourses*, 21:80)

### **Mosiah 15:29–31**

29 Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

## ***How is Jesus Christ both the Father and the Son? (Mosiah 15:1–12)***

### **Mosiah 15:1**

1 And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

Elder Ronald A. Rasband [Quorum of the Twelve Apostles] taught, “We stand for the truth, as did the prophet Abinadi in the Book of Mormon. Arrested, brought before King Noah and his wicked priests, Abinadi taught the Ten Commandments and preached powerfully that Christ would “come down among the children of men, and ... redeem his people.” (April 2019 General Conference, *Build a Fortress of Spirituality and Protection*)

### **Mosiah 15:2–4**

- 2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—  
3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—  
4 And they are one God, yea, the very Eternal Father of heaven and of earth.

Elder Gerrit W. Gong [First Quorum of the Seventy] said, “Scripture describes our Savior as “the Father and the Son.” Having dwelt in flesh and subjected the flesh to the will of the Father, our Savior knows how to succor us, His people, in our pains, afflictions, temptations, sicknesses, even death. Having “descended below all things,” our Savior can bear our griefs and carry our sorrows. “He was wounded for our transgressions, ... bruised for our iniquities ... ; [with our Savior’s] stripes we are healed.” (October 2010 General Conference, *Temple Mirrors of Eternity: A Testimony of Family*)

President Joseph Fielding Smith [President of the Council of the Twelve Apostles] taught, “What’s wrong with that scripture? What is a father? One who begets or gives life. What did our Savior do? He begot us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Savior, Jesus Christ, the spirit and body would never have been united again. Death would have been inevitable and, as Jacob states—I won’t take time to turn to read it—if there had been no redemption from death our spirits would have been taken captive by Satan, and we would have become subject to Satan’s will forever.

What did our Savior do? He begot us in that sense. He became a father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross. I think we have a perfect right to speak of him as Father.” (October 1962 General Conference, *Book of Mormon Critics Refuted*)

### **Mosiah 15:5**

- 5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

President Brigham Young [Prophet, Seer, Revelator, President of the High Priesthood, and President of the Church] taught, “Our spirits are born of our Parents in heaven, divine, heavenly, angelic. ... The body is framed for the tabernacle or house in which the spirit has to dwell. This tabernacle is formed expressly to hold its spirit and shield it. Should we love this tabernacle? Yes, enough to nourish it, cherish it, and treat it kindly, and foster and nourish and cherish it by the power of the spirit, and make this body divine. The spirit must overcome the body in the flesh, and the flesh become subject to the spirit in all things; ...” (Remarks made in the Bowery, Great Salt Lake City, July 28, 1861; *Journal of Discourses*, 9:137)

Elder James J. Hamula [First Quorum of the Seventy] said, “With a small cup of water, we signify that we remember the blood Jesus spilled and the spiritual suffering He endured for all mankind. We remember the agony that caused great drops of blood to fall in Gethsemane. We remember the bruising and scourging He endured at the hands of His captors. We remember the blood He spilled from His hands, feet, and side while at Calvary.” (October 2014 General Conference, *The Sacrament and the Atonement*)

Elder D. Todd Christofferson [Presidency of the Seventy] said, “Jesus rejected temptation. When confronted by the great tempter himself, Jesus “[yielded] not to the temptation.” He countered with scripture: ... Gospel commandments and standards are our protection also, and like the Savior, we may draw strength from the scriptures to resist temptation.” (October 2006 General Conference, *Let Us Be Men*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “Enduring temptation is one of the greatest challenges. Jesus endured temptation but yielded not. Christ withstood because He gave “no heed” to temptations. You and I tend to dally over and dabble in temptations, entertaining them for a while, even if we later evict them. However, to give temptations any heed can set the stage for later succumbing.” (April 1993 General Conference, *Endure It Well*)

Elder Bruce R. McConkie [Quorum of the Twelve Apostles] said, “But above it all he was scourged, scourged with forty stripes save one, scourged with a multithonged whip into whose leather strands sharp bones and cutting metals were woven.

Many died from scourging alone, but he rose from the sufferings of the scourge that he might die an ignominious death upon the cruel cross of Calvary.” (April 1985 General Conference, *The Purifying Power of Gethsemane*)

Elder Orson Pratt [Quorum of the Twelve Apostles] said, “How often we are told in the Scriptures of truth of this one great and important fact—the oneness of the Father and the Son, and it is as often repeated in the Book of Mormon. ...

Now Jesus, in his prayer, had no reference to the oneness of their substances, but to the attributes, showing to us, in a most explicit manner, that the attributes that dwell in the Father dwell also in the Son.

Now, let me ask you, if the same knowledge be in two or more persons—if they understand a truth, and any other persons understand it, does that make it more than one truth? Or, if I understand a truth, and some other person in this congregation understands the same, does that make two truths of it? No; it does not. And if this body of people before me were in possession of the same truth as I am, does that make as many truths as there are persons who understand it? No; certainly not: it is all one truth, dwelling in various tabernacles; it is one truth wherever it is found, or whoever may possess it—it is still the one unchangeable truth.

Jesus could with all propriety say, when speaking of the knowledge he had, “The Father is in me, and I in him.” (Discourse delivered in the open air, on the Temple Block, Great Salt Lake City, February 18, 1855; *Journal of Discourses*, 2:334)

### **Mosiah 15:6–7**

6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

Reyna I. Aburto [Second Counselor in the Relief Society General Presidency] said, “Jesus Christ is the ultimate example of unity with His Father. They are one in purpose, in love, and in works, with “the will of the Son being swallowed up in the will of the Father.” (April 2018 General Conference, *With One Accord*)

Elder Neil L. Andersen [Quorum of the Twelve Apostles] taught, “Don’t be surprised if at times your personal views are not initially in harmony with the teachings of the Lord’s prophet. These are moments of learning, of humility, when we go to our knees in prayer. We walk forward in faith, trusting in God, knowing that with time we will receive more spiritual clarity from our Heavenly Father. One prophet described the incomparable gift of the Savior as “the will of the Son being swallowed up in the will of the Father.” The surrender of our will to God’s will is, in fact, not surrender at all but the beginning of a glorious victory.

Some will try to overly dissect the prophet’s words, struggling to determine what is his prophetic voice and what is his personal opinion.

In 1982, two years before being called as a General Authority, Brother Russell M. Nelson said: “I never ask myself, ‘When does the prophet speak as a prophet and when does he not?’ My interest has been, ‘How can I be more like him?’” And he added, “My [philosophy is to] stop putting question marks behind the prophet’s statements and put exclamation points instead.” (April 2018 General Conference, *The Prophet of God*)

Elder Russell M. Nelson [Quorum of the Twelve Apostles] taught, “Jesus Christ, the Savior of the world—He who ransomed us with His blood—is our Redeemer and our Exemplar. At the close of His mortal mission, He prayed that His will—as the Beloved Son—might be swallowed up in the will of the Father. In that crucial hour the Savior cried, “Father, ... not as I will, but as thou wilt.” So we should pray to God, “Thy will be done.” (April 2009 General Conference, *Lessons from the Lord’s Prayers*)

Elder D. Todd Christofferson [Presidency of the Seventy] said, “The Savior was obedient. He forsook completely the “natural man” and yielded His will to the Father.” (October 2006 General Conference, *Let Us Be Men*)

Elder D. Todd Christofferson [First Quorum of the Seventy] said, “Jesus achieved perfect unity with the Father by submitting Himself, both flesh and spirit, to the will of the Father. His ministry was always clearly focused because there was no debilitating or distracting double-mindedness in Him. Referring to His Father, Jesus said, “I do always those things that please him.”

Because it was the Father’s will, Jesus submitted even to death, “the will of the Son being swallowed up in the will of the Father.”

This was certainly no small thing.” (October 2002 General Conference, *That They May Be One in Us*)

Elder Lance B. Wickman [First Quorum of the Seventy] said, “Next, do not ever doubt the goodness of God, even if you do not know “why.” The overarching question asked by the bereaved and the burdened is simply this: Why? Why did our daughter die, when we prayed so hard that she would live and when she received priesthood blessings? Why are we struggling with this misfortune, when others relate miraculous healing experiences for their loved ones? These are natural questions, understandable questions. But they are also questions that usually go begging in mortality. The Lord has said simply, “My ways [are] higher than your ways, and my thoughts than your thoughts.” As the Son’s will was “swallowed up in the will of the Father,” so must ours be.” (October 2002 General Conference, *But If Not*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] taught, “But, brothers and sisters, what keeps us from knowing and loving Him more? Our reluctance to give away all our sins—thinking, instead, a down payment will do. Likewise, our reluctance to let our wills be swallowed up in His will—thinking, instead, that merely acknowledging His will is sufficient!” (October 2002 General Conference, *Encircled in the Arms of His Love*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] taught, “Spiritual submissiveness is not accomplished in an instant, but by the incremental improvements and by the successive use of stepping-stones. Stepping-stones are meant to be taken one at a time anyway. Eventually our wills can be “swallowed up in the will of the Father” as we are “willing to submit ... even as a child doth submit to his father.” (April 2002 General Conference, *Consecrate Thy Performance*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] taught, “In the agonizing atoning process, Jesus let His will be “swallowed up in the will of the Father.” As sovereigns, choosing to yield to the Highest Sovereign is our highest act of choice. It is the only surrender which is also a victory! The putting off of the natural man makes possible the putting on of the whole armor of God, which would not fully fit before!” (April 2001 General Conference, *Plow in Hope*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “Instead of having “a willing mind” which seeks to emulate the “mind of Christ,” a “mind hardened in pride” is impervious to counsel and often seeks ascendancy. Jesus, who was and is “more intelligent than they all,” is also more meek than they all.

Jesus put everything on the altar without fanfare or bargaining. Both before and after His astonishing atonement, He declared, “Glory be to the Father.” Jesus, stunningly brilliant, nevertheless allowed His will to be “swallowed up in the will of the Father.” Those with pride-hardened minds are simply unable to do this.” (October 1990 General Conference, *Put Off the Natural Man, and Come Off Conqueror*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “So many of us are kept from eventual consecration because we mistakenly think that, somehow, by letting our will be swallowed up in the will of God, we lose our individuality. What we are really worried about, of course, is not giving up self, but selfish things—like our roles, our time, our preeminence, and our possessions. No wonder we are instructed by the Savior to lose ourselves. He is only asking us to lose the old self in order to find the new self. It is not a question of one’s losing identity but of finding his true identity! Ironically, so many people already lose themselves anyway in their consuming hobbies and preoccupations but with far, far lesser things.

Ever observant, in both the first and second estates, consecrated Jesus always knew in which direction He faced: He consistently emulated His Father: “The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise,” for “I have suffered the will of the Father in all things from the beginning.”

As one’s will is increasingly submissive to the will of God, he can receive inspiration and revelation so much needed to help meet the trials of life.” (October 1995 General Conference, *Swallowed Up in the Will of the Father*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “But is being consecrated and “swallowed up” a threat to our individuality? No! Heavenly Father is only asking us to lose the old self in order to find the new and the real self. It is not a question of losing our identity but of finding our true identity!” (October 1992 General Conference, *Settle This in Your Hearts*)

Elder Neal A. Maxwell [Quorum of the Twelve Apostles] said, “It was for our sake that perfectly remarkable Jesus was perfectly consecrated. Jesus let His own will be totally “swallowed up in the will of the Father.” If you and I would come unto Jesus, we must likewise yield to God, holding nothing back. Then other soaring promises await!” (October 1991 General Conference, *Repentance*)

Elder Joseph F. Smith [Quorum of the Twelve Apostles] taught, “We should all be willing to labor for the welfare and salvation of the people—to sacrifice our own desires and feelings for the good of the whole, being perfectly willing to do the bidding of the Almighty, with no will of our own but to serve the purposes of the Lord. Is this not consistent with the pattern set us by the Savior? Jesus said, “Father, not my will, but thy will be done.” This was the doctrine he inculcated among his followers, and commanded them to obey; that their will should be swallowed up in the will and pleasure of the Almighty, that they should feel in their hearts that they are willing to serve God even to the sacrifice of everything, though it should be life itself, “counting all things but dross in comparison to the excellency of the knowledge of Jesus Christ.” When we possess the spirit of the Gospel and faith in God, as we should, we will have no burdens that will be difficult to bear; on the contrary, we will find our “yokes easy, and our burdens light,” and it will be a pleasure to do our duty, whatever that may be.” (Discourse delivered at the General Conference, held in the Tabernacle, Salt Lake City, April 8, 1879; *Journal of Discourses*, 20:341)

President Daniel H. Wells [Second Counselor in the First Presidency] said, “Why, if every man and woman who gathers to Zion were determined to follow their own ways, the state of things that exists in the world would soon be established here, and the object of the Lord, in gathering His people together, would be frustrated. Yet there are many people here who cannot see this; and they feel themselves infringed upon. Why, such persons are greater than the Savior of the world in their own estimation! He came here to do his Father’s will, and in his greatest agony he prayed that the cup might be taken from him, if it were possible, “Nevertheless,” he said, “not my will, but thine be done.” His own will was swallowed up in the will of his Father; and yet we, poor, miserable mortals can stick up our noses and say, “We will do as we please,” if anything is brought forth by the inspiration of the Almighty that seems to cut our corners.” (Remarks delivered in the New Tabernacle, Salt Lake City, April 7, 1869; *Journal of Discourses*, 13:22)

President Brigham Young [Prophet, Seer, Revelator, President of the High Priesthood, and President of the Church] taught, “Whenever we are disposed to give ourselves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion.” (Discourse delivered in the Tabernacle, Great Salt Lake City, January 16, 1853; *Journal of Discourses*, 1:1)

### **Mosiah 15:8**

8 And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men—

Elder Dallin H. Oaks [Quorum of the Twelve Apostles] taught, “The possibility that a mortal who has died will be brought forth and live again in a resurrected body has awakened hope and stirred controversy through much of recorded history. Relying on clear scriptural teachings, Latter-day Saints join in affirming that Christ has “broken the bands of death,” and that “death is swallowed up in victory.” (April 2000 General Conference, *Resurrection*)

Elder George P. Lee [First Quorum of the Seventy] said, “For thousands of years from the time of Adam up to Christ’s crucifixion, millions of people had entered the dark grave and suffered death and the end of life. For thousands of years, no one had ever returned. When our Redeemer arose from the tomb with his resurrected and immortal body, he robbed death of its sting and the grave of its victory. Man was freed from sin’s dark prison. Death was conquered; Christ won the victory. He had opened heaven’s gate.” (October 1982 General Conference, *Behold My Beloved Son, in Whom I Am Well Pleased*)

Elder Joseph F. Smith [Quorum of the Twelve Apostles] taught, “The Savior did not finish his work when he expired on the cross, when he cried out, “It is finished.” He, in using those words, had no reference to his great mission to the earth, but merely to the agonies which he suffered. The Christian world I know say he alluded to the great work of redemption. This, however, is a great mistake, and is indicative of the extent of their knowledge of the plan of life and salvation. I say he referred merely to the agonies of death, and the sufferings He felt for the wickedness of men who would go so far as to crucify their Redeemer. It was this feeling, and this alone, that prompted him to cry out in the agony of His soul, “It is finished,” and then He expired.

But his work was not completed; it was in fact only begun. If he had stopped here instead of his being the Savior of the world, he, as well as all mankind, would have perished irredeemably, never to have come forth out of the grave; for it was designed from the beginning that he should be the firstfruits of them that slept; it was part of the great plan that he should burst the bands of death and gain the victory over the grave. If therefore his mission had ceased when he gave up the ghost, the world would have slumbered in the dust in interminable death, never to have risen to live again. It was but a small part of the mission of the Savior that was performed when he suffered death; it was indeed the lesser part; the greater had yet to be done. It was in his resurrection from the tomb, in his coming forth from death unto life, in uniting again the spirit and the body that we might become a living soul; and when this was done, then he was prepared to return to the Father. And all this was in strict accordance with the great plan of salvation.” (Discourse delivered in the 17th Ward Meetinghouse, Salt Lake City, Dec. 7, 1879; *Journal of Discourses*, 21:9)

The Prophet Joseph Smith taught, “... our Mediator, whose intercessions in our behalf are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 42)

### **Mosiah 15:9**

9 Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

Elder Quentin L. Cook [Quorum of the Twelve Apostles] taught, “The Savior literally “gained the victory over death.” With mercy and compassion He took upon Himself our iniquity and transgressions, thus redeeming us and satisfying the demands of justice for all who would repent and believe on His name.

His magnificent atoning sacrifice is of transcendent significance beyond mortal comprehension. This act of grace provides the peace that surpasses understanding.” (April 2015 General Conference, *The Lord Is My Light*)

Elder D. Todd Christofferson [Quorum of the Twelve Apostles] taught, “Having satisfied the demands of justice, Christ now steps into the place of justice; or we might say He is justice, just as He is love. Likewise, besides being a “perfect, just God,” He is a perfect, merciful God. Thus, the Savior makes all things right. No injustice in mortality is permanent, even death, for He restores life again. No injury, disability, betrayal, or abuse goes uncompensated in the end because of His ultimate justice and mercy.

By the same token, we are all accountable to Him for our lives, our choices, and our actions, even our thoughts. Because He redeemed us from the Fall, our lives are in reality His.” (April 2014 General Conference, *The Resurrection of Jesus Christ*)

The Prophet Joseph Smith taught, “So that after the testimony of the Scriptures on this point, the assurance is given by the Holy Ghost, bearing witness to those who obey Him, that Christ Himself has assuredly risen from the dead; and if He has risen from the dead, He will by His power, bring all men to stand before Him; for if He has risen from the dead the bands of the temporal death are broken that the grave has no victory. If then, the grave has no victory, those who keep the sayings of Jesus and obey His teachings have not only a promise of a resurrection from the dead, but an assurance of being admitted into His glorious kingdom; for, He Himself says, “Where I am, there shall also my servant be.” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 62)

### **Mosiah 15:10–12**

10 And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

11 Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed, or they are the heirs of the kingdom of God.

12 For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

Elder Merrill J. Bateman [Presidency of the Seventy] said, “Abinadi then identifies the Savior’s seed as the prophets and those who follow them. For many years I thought of the Savior’s experience in the garden and on the cross as places where a large mass of sin was heaped upon Him. Through the words of Alma, Abinadi, Isaiah, and other prophets, however, my view has changed. Instead of an impersonal mass of sin, there was a long line of people, as Jesus felt “our infirmities,” “[bore] our griefs, ... carried our sorrows ... [and] was bruised for our iniquities.”

The Atonement was an intimate, personal experience in which Jesus came to know how to help each of us.” (October 2005 General Conference, *A Pattern for All*)

Bishop Merrill J. Bateman [Presiding Bishop of the Church] said, “The Savior, as a member of the Godhead, knows each of us personally. Isaiah and the prophet Abinadi said that when Christ would

“make his soul an offering for sin, he shall see his seed.” Abinadi explains that “his seed” are the righteous, those who follow the prophets. In the garden and on the cross, Jesus saw each of us and not only bore our sins, but also experienced our deepest feelings so that he would know how to comfort and strengthen us.” (April 1995 General Conference, *The Power to Heal from Within*)

Elder Dallin H. Oaks [Quorum of the Twelve Apostles] said, “The Book of Mormon explains the significance of being called by the name of Jesus Christ. When the Savior showed his spirit body to the brother of Jared, he introduced himself as the Father and the Son, declaring that through his redeeming sacrifice all mankind who believed on his name should have life eternal through him, “and they shall become my sons and my daughters.” Abinadi said of those who believed in the Lord and looked to him for a remission of their sins “that these are his seed, or they are heirs of the kingdom of God.” ...

In these great scriptures from the Book of Mormon, we learn that those who are qualified by faith and repentance and compliance with the laws and ordinances of the gospel will have their sins borne by the Lord Jesus Christ. In spiritual and figurative terms they will become the sons and daughters of Christ, heirs to his kingdom. These are they who will be called by his name in the last day.” (April 1985 General Conference, *Taking upon Us the Name of Jesus Christ*)

## **BONUS SECTION!**

***The following are not related to the lesson but were discovered during my study and research***

The Prophet Joseph Smith taught, “I will go back to the beginning before the world was, to show what kind of being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why He interferes with the affairs of man.

*God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.*

In order to understand the subject of the dead, for consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.

These are incomprehensible ideas to some, but they are simple. *It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.* (Teachings of the Prophet Joseph Smith, p. 345 – 346)

Elder Jeffrey R. Holland [Quorum of the Twelve Apostles] taught, “Recently I read an author who said: “Our leisure, even our play, is a matter of serious concern. [That is because] there is no neutral ground in the universe: every square inch, every split second, is claimed by God and counterclaimed by Satan.” I believe that to be absolutely true, and no such claiming and counterclaiming anywhere is more crucial and conspicuous than that being waged for the minds and morals, the personal purity of the young.” (October 2000 General Conference, *Sanctify Yourselves*)



President Thomas S. Monson [Prophet, Seer, Revelator, President of the High Priesthood and President of the Church] taught, "One woman, each time she related experiences she had during a visit to the Holy Land, would exclaim, "I walked where Jesus walked!"

She had been in the vicinity where Jesus lived and taught. Perhaps she stood on a rock on which He had once stood or looked at a mountain range He had once gazed upon. The experiences, in and of themselves, were thrilling to her; but physically walking where Jesus walked is less important than walking as He walked. Emulating His actions and following His example are far more important than trying to retrace the remnants of the trails He traversed in mortality.

When Jesus extended to a certain rich man the invitation, "Come, follow me," He did not intend merely that the rich man follow Him up and down the hills and valleys of the countryside.

We need not walk by the shores of Galilee or among the Judean hills to walk where Jesus walked. All of us can walk the path He walked when, with His words ringing in our ears, His Spirit filling our hearts, and His teachings guiding our lives, we choose to follow Him as we journey through mortality. His example lights the way. Said He, "I am the way, the truth, and the life."

As we examine the path Jesus walked, we will see that it took Him through many of the same challenges we ourselves will face in life.

For example, Jesus walked the path of disappointment. Although He experienced many disappointments, one of the most poignant was depicted in His lament over Jerusalem as He closed His public ministry. The children of Israel had rejected the safety of the protecting wing which He had offered them. As He looked out over the city soon to be abandoned to destruction, He was overcome by emotions of deep sorrow. In anguish He cried out, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

Jesus walked the path of temptation. Lucifer, that evil one, amassing his greatest strength, his most inviting sophistry, tempted Him who had fasted for 40 days and 40 nights. Jesus did not succumb; rather, He resisted each temptation. His parting words: "Get thee hence, Satan."

Jesus walked the path of pain. Consider Gethsemane, where He was "in an agony ... and his sweat was as it were great drops of blood falling down to the ground." And none can forget His suffering on the cruel cross.

Each of us will walk the path of disappointment, perhaps because of an opportunity lost, a power misused, a loved one's choices, or a choice we ourselves make. The path of temptation too will be the path of each. We read in the 29th section of the Doctrine and Covenants: "And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves."

Likewise shall we walk the path of pain. We, as servants, can expect no more than the Master, who left mortality only after great pain and suffering.

While we will find on our path bitter sorrow, we can also find great happiness.

We, with Jesus, can walk the path of obedience. It will not always be easy, but let our watchword be the heritage bequeathed us by Samuel: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Let us remember that the end result of disobedience is captivity and death, while the reward for obedience is liberty and eternal life.

We, like Jesus, can walk the path of service. As a glowing searchlight of goodness is the life of Jesus as He ministered among men. He brought strength to the limbs of the cripple, sight to the eyes of the blind, hearing to the ears of the deaf.

Jesus walked the path of prayer. He taught us how to pray by giving us the beautiful prayer we know as the Lord's Prayer. And who can forget His prayer in Gethsemane, "Not my will, but thine, be done"?

Other instructions given to us by the Savior are at our fingertips, found in the holy scriptures. In His Sermon on the Mount, He tells us to be merciful, to be humble, to be righteous, to be pure in heart, to be peacemakers. He instructs us to stand up bravely for our beliefs, even when we are ridiculed and persecuted. He asks us to let our lights shine so that others may see them and may desire to glorify our Father in Heaven. He teaches us to be morally clean in both our thoughts and our actions. He tells us it is far more important to lay up treasures in heaven than on earth. (*continued*)

His parables teach with power and authority. With the account of the good Samaritan, He teaches us to love and to serve our neighbors. In His parable of the talents, He teaches us to improve ourselves and to strive for perfection. With the parable of the lost sheep, He instructs us to go to the rescue of those who have left the path and have lost their way.

As we strive to place Christ at the center of our lives by learning His words, by following His teachings, and by walking in His path, He has promised to share with us the eternal life that He died to gain. There is no higher end than this, that we should choose to accept His discipline and become His disciples and do His work throughout our lives. Nothing else, no other choice we make, can make of us what He can.” (October 2014 General Conference, *Ponder the Path of Thy Feet*)

Elaine S. Dalton [Young Women General President] said, “A group of youth in Queen Creek, Arizona, determined to “arise and shine forth” and to lead the youth in their community in living the standards in For the Strength of Youth. They each wrote something that they felt was holding them back or something they wanted to change in their lives in their journals, and then they literally dug a hole. They came together, tore out the journal page, and threw it into the hole in the earth, just like the people of Ammon did in the Book of Mormon with their weapons of war. Then they buried those pages, and that day they each made a commitment to change. They repented. They determined to arise!” (April 2012 General Conference, *Now Is the Time to Arise and Shine!*)

Elder D. Todd Christofferson [Quorum of the Twelve Apostles] taught, “Prophets have revealed that we first existed as intelligences and that we were given form, or spirit bodies, by God, thus becoming His spirit children—sons and daughters of heavenly parents. [The Prophet Joseph Smith provided this detail: “The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits [or intelligences] and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. ... He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself.”] There came a time in this premortal existence of spirits when, in furtherance of His desire that we “could have a privilege to advance like himself,” our Heavenly Father prepared an enabling plan. In the scriptures it is given various names, including “the plan of salvation,” “the great plan of happiness,” and “the plan of redemption.” (April 2015 General Conference, *Why Marriage, Why Family*)

President Gordon B. Hinckley [First Counselor in the First Presidency] taught, “President Harold B. Lee once said from this pulpit, quoting an unknown writer, “Survey large fields and cultivate small ones.”

My interpretation of that statement is that we ought to recognize something of the breadth and depth and height—grand and wonderful, large and all-encompassing—of the program of the Lord, and then work with diligence to meet our responsibility for our assigned portion of that program.

Each of us has a small field to cultivate. While so doing, we must never lose sight of the greater picture, the large composite of the divine destiny of this work. It was given us by God our Eternal Father, and each of us has a part to play in the weaving of its magnificent tapestry. Our individual contribution may be small, but it is not unimportant. When we were children we learned a nursery rhyme:

Little drops of water,  
Little grains of sand  
Make the mighty ocean,  
And the pleasant land.

So it is with us in our service in the kingdom of God. Many small efforts and little acts become the cumulative pattern of a great worldwide organization.” (October 1989 General Conference, *An Ensign to the Nations*)

Elder Russell M. Nelson [Quorum of the Twelve Apostles] taught, “God is the same yesterday, today, and forever, but we are not. Each day, ours is the challenge to access the power of the Atonement so that we can truly change, become more Christlike, and qualify for the gift of exaltation and live eternally with God, Jesus Christ, and our families.” (April 2012 General Conference, *Thanks Be to God*)