

Mosiah 24

Show the video presentation titled [“Lifting Burdens”](#) (3:35), in which members of the First Presidency and Quorum of the Twelve Apostles testify of the Savior’s power to lift, heal, and strengthen us.

Alma’s people and Limhi’s people had once been the subjects of King Noah. Abinadi warned them in Mosiah 11:23–25 what would happen if they didn’t repent. When the people did not heed this warning, Abinadi returned. Abinadi then warned them in Mosiah 12:1, 5 what would happen if they didn’t repent this time. Alma’s people repented, but they still suffered the consequences of their earlier refusal to repent. (Book of Mormon Institute Teacher Manual)

Vs 4 I want to emphasize several principles of wisdom. First, in our age of information and knowledge, we must seek after wisdom. Wisdom is multidimensional and comes in different sizes and colors. Wisdom gained early brings enormous blessings. Wisdom in one area may not be transferable to another. And finally, the wisdom of the world, while in many cases very valuable, is most valuable when it humbly bows to the wisdom of God. The scriptures describe two types of wisdom: the wisdom of the world and the wisdom of God. The wisdom of the world has both a positive and a negative component. In the darkest description, it could be described as a partial truth, mixed with intelligence and manipulation, to achieve selfish or evil purposes. There is another kind of wisdom of the world that is not nearly so sinister. In fact it is very positive. This wisdom is consciously acquired through study, reflection, observation, and hard work. It is very valuable and helpful in the things we do. To good and decent people, it comes as we experience our mortality. You will remember American author Mark Twain’s comment: “When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. But when I got to be 21, I was astonished at how much he had learned in 7 years.” If we are observant, if we are thoughtful, time can teach us much. We can pole-vault over many of the sad experiences that come to some in life by obtaining wisdom early—wisdom beyond our age. Seek after this wisdom—be reflective, observe carefully, think about what you experience in life. (Neal L. Andersen, “Reverence for God Is the Beginning of Wisdom,” commencement address delivered on April 10, 2009, at Brigham Young University–Idaho).

Vs 11 “How bitter is the irony that so many dissipate their energies in fighting a God whose existence they refuse to admit! Had Amulon not feared the God of Alma and his people, he would not have feared their prayers. The death ban on prayer is assuredly an admission on his part of the efficacy of prayer and the reality of Israel’s God” (McConkie and Millet, [Doctrinal Commentary](#), 2:287).

Vs 14-15 – Burdens Eased

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles: “There can and will be plenty of difficulties in life. Nevertheless, the soul that comes unto Christ, who knows His voice and strives to do as He did, finds a strength, as the hymn says, ‘beyond [his] own.’ [“Lord, I Would Follow Thee,” *Hymns*, no. 220.] ... “Brothers and sisters, whatever your distress, *please* don’t give up and *please* don’t yield to fear. ... “If you are lonely, please know you can find comfort. If you are discouraged, please know you can find hope. If you are poor in spirit, please know you can be strengthened. If you feel you are broken, please know you can be mended” (Book of Mormon Institute Student Manual in Conference Report, Apr. 2006, 71–72; or *Ensign*, May 2006, 71).

Elder Richard G. Scott of the Quorum of the Twelve Apostles encouraged us to cheerfully rely on the Lord when we face the challenges of mortality: “Problems or trials in our lives need to be viewed in the perspective of scriptural doctrine. Otherwise they can easily overtake our vision, absorb our energy, and deprive us of the joy and beauty the Lord intends us to receive here on earth. Some people are like rocks thrown into a sea of problems. They are drowned by them. Be a cork. When submerged in a problem, fight to be free to bob up to serve again with happiness. ... “The Lord is intent on your personal growth and development. That progress is accelerated when you willingly allow Him to lead you through every growth experience you encounter, whether initially it be to your individual liking or not. When you trust in the Lord, when you are willing to let your heart and your mind be centered in His will, when you ask to be led by the Spirit to do His will, you are assured of the greatest happiness along the way and the most fulfilling

attainment from this mortal experience. If you question everything you are asked to do, or dig in your heels at every unpleasant challenge, you make it harder for the Lord to bless you [see [1 Nephi 3:7](#)]" (Book of Mormon Institute Student Manual in Conference Report, Apr. 1996, 32–33; or *Ensign*, May 1996, 24–25).

“Adversity comes from different sources. You may at times face trials as a consequence of your own pride and disobedience. These trials can be avoided through righteous living. Other trials are simply a natural part of life and may come at times when you are living righteously. For example, you may experience trials in times of sickness or uncertainty or at the deaths of loved ones. Adversity may sometimes come because of others’ poor choices and hurtful words and actions. ...

“Different kinds of adversity require different responses. For example, if you are stricken with illness, you may simply need to be patient and faithful. If you suffer because of others’ words or actions, you should work toward forgiving those who have offended you. If you are a victim of abuse, you should seek help immediately. If trials come because of your own disobedience, you should correct your behavior and humbly seek forgiveness” (*True to the Faith: A Gospel Reference* [2004], [8, 9–10](#)).

I rejoice in affliction, for they are necessary to humble and prove us, that we may comprehend ourselves, become acquainted with our weakness and infirmities; and I rejoice when I triumph over them, because God answers my prayers, therefore I feel to rejoice all the day long.
(John Taylor, *JD*, 1: 17.)

I do not desire trials. I do not desire affliction....I used to think, if I were the Lord, I would not suffer people to be tried as they are. But I have changed my mind on that subject. Now I think I would, if I were the Lord, because it purges out the meanness and corruption that stick around the Saints, like flies around molasses...I have seen men tempted so sorely that finally they would say, ‘I’ll be damned if I’ll stand it any longer.’ Well, you will be damned if you do not....We have learned many things through suffering. We call it suffering. I call it a school of experience. (John Taylor, *The Gospel Kingdom*, 332-34)

Remember that this work is not yours and mine alone. It is the Lord’s work, and when we are on the Lord’s errand, we are entitled to the Lord’s help. Remember that the Lord will shape the back to bear the burden placed upon it. (Thomas S. Monson, *Ensign*, May 1992, p. 48)

[From Liberty Jail, in a time of anguish and deep suffering for the gospel’s sake, the Prophet Joseph Smith wrote the following message to the Saints] Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that He is our friend, and that He will save our souls. We do not care for them that can kill the body; they cannot harm our souls. (Joseph Smith, *Teachings of the Prophet Joseph Smith*, 123.)

Plan of Salvation helps us understand adversity

Trying to comprehend the trials and meaning of this life without understanding Heavenly Father’s marvelously encompassing plan of salvation is like trying to understand a three-act play while seeing only the second act. (Neal A. Maxwell, *Ensign*, Apr. 1997, 7)

How can you and I really expect to glide naively through life as if to say, "Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made Thee what Thou art! Then let me come and dwell with Thee and fully share Thy joy!" (Neal A. Maxwell, *Ensign*, May 1991, p. 88.)

Why does God allow tragedy?

Is there not wisdom in his giving us trials that we might rise above them, responsibilities that we might achieve, work to harden our muscles, sorrows to try our souls? Are we not exposed to temptations to test our strength, sickness that we might learn patience, death that we might be immortalized and glorified?

If all the sick for whom we pray were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the gospel, free agency, would be ended. No man would have to live by faith.

If joy and peace and rewards were instantaneously given the doer of good, there could be no evil—all would do good but not because of the rightness of doing good. There would be no test of strength, no development of character, no growth of powers, no free agency, only satanic controls.

Should all prayers be immediately answered according to our selfish desires and our limited understanding, then there would be little or no suffering, sorrow, disappointment, or even death, and if these were not, there would also be no joy, success, resurrection, nor eternal life and godhood.

No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God . . . and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven. . . . (Orson F. Whitney)

With such uncontrolled power, I surely would have felt to protect Christ from the agony in Gethsemane, the insults, the thorny crown, the indignities in the court, the physical injuries. I would have administered to his wounds and healed them, giving him cooling water instead of vinegar. I might have saved him from suffering and death, and lost to the world his atoning sacrifice.

(Spencer W. Kimball, *Faith Precedes the Miracle*, 97-99.)

A contrast in Man's reliance upon the Lord

We pit our will against God's. When we direct our pride toward God, it is in the spirit of my will and not thine be done...The proud wish God would agree with them. (Ezra Taft Benson, *Ensign*, May 1989, p. 4)

If our spirits are inclined to be stiff and refractory, and we desire continually the gratification of our own will to the extent that this feeling prevails in us, the Spirit of the Lord is held at a distance from us; or, in other words, the Father withholds his Spirit from us in proportion as we desire the gratification of our own will. (Erastus Snow, *JD*, 7: 352.)

Only by aligning our wills with God's is full happiness to be found. Anything less results in a lesser portion (see Alma 12:10-11)...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 (see Mosiah 15:7). 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! 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...Consecration, likewise, is not shoulder-shrugging acceptance, but, instead, shoulder-squaring to better bear the yoke...God seeks to have us become more consecrated by giving everything. Then, when we come home to Him, He will generously give us "all that [He] hath" (D&C 84:38)...the submission of one's will is really the only uniquely personal thing we have to place on God's altar. The many other things we "give,"... are actually the things He has already given or loaned to us. However, when you and I finally submit ourselves, by letting our individual wills be swallowed up in God's will, then we are really giving something to Him! It is the only possession which is truly ours to give! (Neal A. Maxwell, *Ensign*, Nov. 1995, p. 23-24)

Whatever happens in the life of a person, if his attitude is right, the Lord will work that experience for that person's good. (Dennis B. Neuenschwander, Faculty Inservice, Orem Institute of Religion, Dec. 14, 1996)

It takes great faith and courage to pray to our Heavenly Father, "Not as I will, but as thou wilt." The faith to believe in the Lord and endure brings great strength. Some may say if we have enough faith, we can sometimes change the circumstances that are causing our trials and tribulations. Is our faith to change circumstances, or is it to endure them? Faithful prayers may be offered to change or moderate events in our life, but we must always remember that when concluding each prayer, there is an understanding: "Thy will be done" (Matt. 26:42). Faith in the Lord includes trust in the Lord. The faith to endure well is faith based upon accepting the Lord's will and the lessons learned in the events that transpire. (Robert D. Hales, *Ensign*, May 1998, p.77)

[Mosiah 21–24](#). Contrasting the bondage of Limhi’s people with the bondage of Alma’s people

Limhi’s people

They were placed in bondage because of iniquity (see [Mosiah 7:25](#); [20:21](#)).

They were placed in bondage after much bloodshed (see [Mosiah 21:5–13](#)).

The Lord was slow to hear their cries because of their iniquities (see [Mosiah 21:15](#)).

Their burdens were eased because the Lord softened the hearts of the Lamanites (see [Mosiah 21:15](#)).

Gideon conceived a plan of escape (see [Mosiah 21:36](#); [22:1–9](#)).

They got the guards drunk (see [Mosiah 22:10](#)).

Alma’s people

They were placed in bondage as a trial of their faith (see [Mosiah 23:21](#)).

They were placed in bondage with no bloodshed (see [Mosiah 23:35–38](#)).

The Lord answered their prayers quickly (see [Mosiah 24:10–13](#)).

The Lord strengthened them so they could bear their burdens with ease (see [Mosiah 24:14–15](#)).

The Lord told them, “Be of good comfort, for on the morrow I will deliver you out of bondage” ([Mosiah 24:16](#)).

The Lord caused the guards to sleep (see [Mosiah 24:19](#)).

As this chart shows, because Alma and his people had been humbled by the word of God rather than being compelled to be humble by their bondage as Limhi’s group had been, the Lord made the bondage of Alma and his people much easier to endure. The message for us is that it is better to repent sooner than later. The slower we are to hearken to the Lord, the slower he must be in responding to our needs. How reassuring it must have been to Alma’s people to experience the miracle of not feeling the burdens which were placed upon their backs. They could have no question in their minds about whose power it was that delivered them and led them back to the land of Zarahemla.

“The question may be asked why Alma’s group was put into bondage since they had repented, had made covenants, and had served the Lord for some time. The answer seems to go back to Abinadi’s prophecy. When he first came to the Nephites in the land of Nephi, he warned that they would be brought into bondage, if they did not repent (see [Mosiah 11:21](#)). This warning went unheeded until Abinadi returned two years later. His warning then proclaimed that they would be brought into bondage, and if they still refused to repent they would be destroyed (see [Mosiah 12:2, 8](#)). It was at this time that Alma was converted and began to teach the words of Abinadi secretly to those Nephites who would listen. Thus, even though Alma and his people had repented, it was still necessary that Abinadi’s first prophecy be fulfilled” (Williams, “[Deliverance from Bondage](#),” 271)