

Mosiah 27

Elder Quentin L. Cook taught: “We will need to be the best examples we can possibly be. Collectively our example will be more important than what any single member or leader proposes. Research has shown that those who know faithful Latter-day Saints appreciate our honesty, integrity, morality, and desire to serve our fellowmen. . . . “We need to be civil in our discourse and respectful in our interactions. We live in a world where there is much turmoil. Many people are both angry and afraid. The Savior taught us to love even our enemies (see [Matthew 5:44](#)). This is especially true when we disagree. The moral basis of civility is the Golden Rule. It is taught in most religions and particularly by the Savior. ‘And as ye would that men should do to you, do ye also to them likewise’ ([Luke 6:31](#)). Our faith requires that we treat our neighbors with respect. “In a general conference address I pointed out that ‘there are some who feel that venting their personal anger or deeply held opinions is more important than conducting themselves as Jesus Christ lived and taught. . . . How we disagree is a real measure of who we are and whether we truly follow the Savior. It is appropriate to disagree, but it is not appropriate to be disagreeable.’ “This is a time when those who feel accountable to God for their conduct feel under siege by a secular world. You understand the moral principles that are under attack and the need to defend morality. Religious freedom all over the world is also under attack. It is important for us to become well educated on this issue and assume responsibility for ensuring that the religious freedom we have inherited is passed on to future generations. We must work together to both protect religious freedom and restore morality. “Presidents of the Church . . . have made it clear that all religions hold truths and that we should work together for the common good. [President Thomas S. Monson] stated, ‘We have a responsibility to be active in the communities where we live . . . and to work cooperatively with other churches. . . . It’s important that we eliminate the weakness of one standing alone and substitute for it the strength of people working together.’ “Our joint effort should be to protect important civic values like honesty, morality, self-restraint, respect for law, and basic human rights. An important study established, ‘The associations between religious freedoms and other civil liberties, press freedoms, and political freedoms are especially striking.’ If we fail to diligently protect religious freedom, we risk diminishing other important freedoms that are important both to society and to us” (“[Restoring Morality and Religious Freedom](#),” 36–37).

Vs 1-33 – The Ministering of Angels

One of the Apostles said to me years ago, "Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered." I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. I said to him that those were my views. The Lord had sent angels to men from the creation of the world, at different times, but always with a message or with something to perform that could not be performed without. I rehearsed to him different times when angels appeared to men. Of course, I referred to the angel visiting Joseph Smith. The Revelator John said that in the last days an angel would fly in the midst of heaven, having the everlasting Gospel to preach to them that dwelt on the earth. The reason it required an angel to do this work was, the Gospel was not on the earth. The Gospel and the Priesthood had been taken from among men. Hence God had to restore it again.

Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have that gift than he should have the ministration of an angel, unless it is necessary for an angel to teach him something that he has not been taught.

(Book of Mormon Institute Student Manual, Wilford Woodruff, *Collected Discourses*, vol. 5.)

Vs 14-16 – The Prayers of the Righteous

“Leaders of the Church are targets for attack by those who stir contention. This is true even though not a single leader has called himself or herself to a position of responsibility. Each General Authority, for instance, chose another path to pursue as his life’s occupation. But the reality is, as with Peter or Paul, each was surely ‘called of God, by prophecy, and by the laying on of hands by those who are in authority’ ([A of F 1:5](#)). With that call comes the commitment to emulate the patterns of the Prince of Peace. “That goal is shared by worthy servants of the Master, who would not speak ill of the Lord’s anointed nor provoke contention over teachings declared by ancient or living prophets. “Certainly no faithful follower of God would promote any cause even remotely related to religion if rooted in controversy, because contention is not of the Lord. “Surely a stalwart would not lend his or her good name to periodicals, programs, or forums that feature offenders who do sow ‘discord among brethren’ ([Prov. 6:19](#); see also [Prov. 6:14](#)). “Such agitators unfortunately fulfill long-foretold prophecy: they ‘take counsel together, against the Lord, and against his anointed’ ([Ps. 2:2](#)). “Yet, mercifully, the anointed pray for those who attack them, knowing the sad fate prophesied for their attackers (see [D&C 121:16–22](#))” (Russel M. Nelson, Ensign April 1989 “[Canker of Contention](#),” 69–70).

“At this point let us confine ourselves primarily to the question why Alma the Younger and the sons of Mosiah were accorded a call to repentance by an angel, when so many others who have left the Church and warred against it do not appear to have been granted a like privilege. Some considerations would include the following: First, it ought to be observed that if all rebellious souls were accorded a personal visit from an angel assuring the reality of the world to come with its rewards and punishments, there would be little need for faith on anyone’s part. “Second, such appearances of angels would create the temptation to obtain a testimony by negative behavior rather than through righteousness. Given that few among the faithful are privileged to enjoy the ministering of angels, it would seem a strange system of theology that freely granted such a privilege to the wicked. “Third, it could be that some appreciable number of people have had such an experience and have rejected the divine counsel and chosen not to repent, and thus we have no record of the experience. We know, for example, that Laman and Lemuel were rebuked by an angel and that they disregarded it (1 Nephi 3:29). And there is no evidence that they ever recorded such things. “Fourth, the Savior explained that those who reject the testimony of scripture and living prophets would also reject the testimony of angels were they to appear to them (see Luke 16:31). “Fifth, we have the testimony of scripture that ‘some have entertained angels unawares’ (Hebrews 13:2), and we might suppose that in many instances angels have sought to entice transgressors from their course in unobserved or less dramatic ways than this appearance to Alma and the sons of Mosiah. “Sixth, the prayers of the righteous cannot go unheard. Alma the Elder and Mosiah were both men of great faith who no doubt implored the heavens night and day with a plea of help to save their wayward sons. Nor did they pray alone, for their pleadings were joined by those of all the faithful of the Church in and around Zarahemla. “Seventh, it need be remembered that the Lord, who can manifest his power in a great variety of ways, is hardly limited to angelic ministrations or open visions. Many have had conversion experiences of spiritual impact and consequence equal to Alma’s, experiences which are the result of a coalescence of circumstances divinely contrived: life-changing experiences involving such things as a confrontation with death, an inspired sermon, a caring parent or relative, or a sensitive priesthood leader” (McConkie and Millet, *Doctrinal Commentary*, 2:304–5).

One early morning, January 6, 1942, I had to stand guard duty with a buddy, Hans Plank. We were standing beside a little shack, the straw roof covered with snow. A Russian mach gun started to shoot at us. I could see the tracers hitting the ground before my feet, then skipping off to the sky...I was very afraid and since I was forbidden to leave the post, I wanted to pray. I could feel the power of the destroyer. But I could not utter one word of prayer; my tongue felt paralyzed. To think that the first words in my life were prayers on my mother’s lap. All I was able to say was that if my mother could pray for me right now, the Lord might hear the prayer of a righteous woman. With that thought, I looked to the east, and felt prompted to look north. When I did that and turned, a bullet passed, and in passing, hit the coat at my stomach. Had I not turned it would have struck my stomach. After that incident the shooting stopped.

Some days later I received a letter from my mother. In the letter, she wrote that in the night of January 6 she woke up hearing me calling her “Mama.” She also heard the sound of shooting. She got up quickly, woke up my four sisters and said that they needed to pray fast, that I was in mortal danger, and needed their prayer. The five women knelt down, and my mother pleaded with the Lord to keep His protecting hand over me. After the prayer my mother told my sisters to go back to sleep and be of good cheer. I had been in danger, but the Lord helped me. (Horst K. Hilbert, *Saints at War*, 135-36)

[An account of Zion’s Camp] The scourge came as had been foretold, and the Camp of Zion felt its terrible effects. Moanings and lamentations filled the air....Joseph and Hyrum administered assiduously to the sick, and soon they were in the grasp of the cholera. They were together when it seized them; and together they knelt down and prayed for deliverance. Three times they bowed in supplication, the third time with a vow that they would not rise until deliverance from the destroyer was vouchsafed. While they were thus upon their knees a vision of comfort came to Hyrum. He saw their mother afar off in Kirtland praying for her absent sons, and he felt that the Lord was answering her cry. Hyrum told Joseph of the comforting vision and together they arose, made whole every whit. (George Q. Cannon, *The Life of Joseph Smith, the Prophet*, 189 - 190.)

Vs 22-23 –

Elder Theodore M. Burton (1907–89) shared his feelings about this sacred work: “I have been asked the question, ‘Isn’t it depressing to have to review the sins and transgressions of people involved in such difficulties?’ It would be if I were looking for sins and transgressions. But I am working with people who are repenting. These are sons and daughters of God who have made mistakes—some of them very serious. But they are *not* sinners. They *were* sinners in the past but have learned through bitter experience the heartbreak that results from disobedience to God’s laws. *Now* they are no longer sinners. They are God’s repentant children who want to come back to Him and are striving to do so. They have made their mistakes and have paid for them. Now they seek understanding, love, and acceptance” (Book of Mormon Institute Student Manual, in Conference Report, Oct. 1985, 80–81; or *Ensign*, Nov. 1985, 64).

Vs 25 – Born Again

“Being born again, comes by the Spirit of God through ordinances” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 95).

“When the spirit conquers the flesh, the flesh becomes a servant instead of the master. When we have cleaned out the corners of worldliness and are ready to be obedient to the Lord, then we are able to receive His word and keep His commandments. “A dramatic change occurs in the lives of individuals when they dedicate themselves to becoming disciples of the Lord. One of the most vivid examples I can think of from the scriptures is the conversion of young Alma and the change that occurred in his very countenance as he became a disciple of the Lord. Remember, Alma and the sons of Mosiah were numbered among the unbelievers. (L. Tom Perry, Ensign Oct 2000, Discipleship)

Elder David A. Bednar of the Quorum of the Twelve Apostles described the process of being born again: “We begin the process of being born again through exercising faith in Christ, repenting of our sins, and being baptized by immersion for the remission of sins by one having priesthood authority. After we come out of the waters of baptism, our souls need to be continuously immersed in and saturated with the truth and the light of the Savior’s gospel. Sporadic and shallow dipping in the doctrine of Christ and partial participation in His restored Church cannot produce the spiritual transformation that enables us to walk in a newness of life. Rather, fidelity to covenants, constancy of commitment, and offering our whole soul unto God are required if we are to receive the blessings of eternity. . . . “Total immersion in and saturation with the Savior’s gospel are essential steps in the process of being born again” (Book of Mormon Seminary Teacher Manual, David A. Bednar, “Ye Must Be Born Again,” *Ensign* or *Liahona*, May 2007, 21).

Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles explained: “We are born again when we die as pertaining to unrighteousness and when we live as pertaining to the things of the Spirit. But that doesn’t happen in an instant, suddenly. That . . . is a process. Being born again is a gradual thing, except in a few isolated instances that are so miraculous they get written up in the scriptures. As far as the generality of the members of the Church are concerned, we are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments. . . . “As members of the Church, if we chart a course leading to eternal life; if we begin the processes of spiritual rebirth, and are going in the right direction; if we chart a course of sanctifying our souls, and degree by degree are going in that direction; and if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed—there is no question whatever about it—we shall gain eternal life. Even though we have spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life we’ll continue in exactly that same course” (Book of Mormon Seminary Student Manual, Bruce R. McConkie, “Jesus Christ and Him Crucified” [Brigham Young University fireside, Sept. 5, 1976], 5, 6, speeches.byu.edu).

Elder Dallin H. Oaks discussed the meaning of being born again: “The question of whether a person has been saved is sometimes phrased in terms of whether that person has been ‘born again.’ Being ‘born again’ is a familiar reference in the Bible and the Book of Mormon. As noted earlier, Jesus taught that except a man was ‘born again’ (John 3:3) of water and of the Spirit, he could not enter into the kingdom of God (see John 3:5). The Book of Mormon has many teachings about the necessity of being ‘born again’ or ‘born of God’ (Mosiah 27:25; see verses 24–26; Alma 36:24, 26; Moses 6:59). As we understand these scriptures, our answer to whether we have been born again is clearly ‘yes.’ We were born again when we entered into a covenant relationship with our Savior by being born of water and of the Spirit and by taking upon us the name of Jesus Christ. We can renew that rebirth each Sabbath when we partake of the sacrament. “Latter-day Saints affirm that those who have been born again in this way are spiritually begotten sons and daughters of Jesus Christ (see Mosiah 5:7; 15:9–13; 27:25). Nevertheless, in order to realize the intended blessings of this born-again status, we must still keep our covenants and endure to the end. In the meantime, through the grace of God, we have been born again as new creatures with new spiritual parentage and the prospects of a glorious inheritance” (Book of Mormon Institute Student Manual, in Conference Report, Apr. 1998, 77; or *Ensign*, May 1998, 56).

And that change is one in which people become alive to the things of righteousness: they die as pertaining to carnality and things that are vulgar, as to things that lead contrary to, and away from, the Lord, our Heavenly Father. (Bruce R. McConkie, Households of Faith, BYU Speeches of the Year, Dec. 1, 1970, p. 4)

As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing. The Church must be cleansed, and I proclaim against all iniquity. A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God. (Joseph Smith, *Teachings*, 217.)

President Ezra Taft Benson (1899–1994) gave us an important reminder as we seek to be born again and become like our Savior Jesus Christ: “We must be careful, as we seek to become more and more godlike, that we do not become discouraged and lose hope. Becoming Christlike is a lifetime pursuit and very often involves growth and change that is slow, almost imperceptible. The scriptures record remarkable accounts of men whose lives changed dramatically, in an instant, as it were: Alma the Younger, Paul on the road to Damascus, Enos praying far into the night, King Lamoni. Such astonishing examples of the power to change even those steeped in sin give confidence that the Atonement can reach even those deepest in despair. “But we must be cautious as we discuss these remarkable examples. Though they are real and powerful, they are the exception more than the rule. For every Paul, for every Enos, and for every King Lamoni, there are hundreds and thousands of people who find the process of repentance much more subtle, much more imperceptible. Day by day they move closer to the Lord, little realizing they are building a godlike life. They live quiet lives of goodness, service, and commitment. They are like the Lamanites, who the Lord said ‘were baptized with fire and with the Holy Ghost, *and they knew it not.*’ (3 Ne. 9:20; italics added.)” (Book of Mormon Institute Student Manual, “A Mighty Change of Heart,” *Ensign*, Oct. 1989, 5).

“The spiritual birth comes after the natural birth. It is to die as pertaining to worldliness and carnality and to become a new creature by the power of the Spirit. It is to begin a new life, a life in which we bridle our passions and control our appetites, a life of righteousness, a spiritual life. Whereas we were in a deep abyss of darkness, now we are alive in Christ and bask in the shining rays of his everlasting light. Such is the new birth, the second birth, the birth into the household of Christ” (Bruce R. McConkie, *New Witness*, 282). “Those who are born again not only live a new life, but they also have a new father. Their new life is one of righteousness, and their new father is God. They become the sons of God; or, more particularly, they become the sons and daughters of Jesus Christ. They bear, ever thereafter, the name of their new parent; that is, they take upon themselves the name of Christ and become Christians, not only in word but in very deed. They become by adoption the seed or offspring of Christ, the children in his family, the members of his household which is the perfect household of perfect faith. And further: Having become the sons of God (Christ), they also become joint-heirs with him of the fulness of the glory of the Father, thus becoming by adoption the sons of God the Father” (Bruce R. McConkie, *New Witness*, 284). “Sins are remitted not in the waters of baptism, as we say in speaking figuratively, but when we receive the Holy Ghost. It is the Holy Spirit of God that erases carnality and brings us into a state of righteousness. We become clean when we actually receive the fellowship and companionship of the Holy Ghost. It is then that sin and dross and evil are burned out of our souls as though by fire. The baptism of the Holy Ghost is the baptism of fire. . . . And the Spirit will not dwell in an unclean tabernacle” (Bruce R. McConkie, *New Witness*, 290).

Repentance process

Vs. 28 - Elder Jeffrey R. Holland explained we must realize that the price of sin is high and that though repentance can be difficult, the end result is always worth much more than the cost: “We learn that repentance is a very painful process. By his own admission Alma said he wandered ‘through much tribulation, repenting nigh unto death,’ that he was consumed with an ‘everlasting burning. . . . I was in the darkest abyss,’ he said. ‘My soul was racked with eternal torment’ (*Mosiah 27:28–29*). . . . “For three seemingly endless days and nights he was torn ‘with the pains of a damned soul’ (*Alma 36:16*), pain so real that he was physically incapacitated and spiritually terrorized by what appeared to be his ultimate fate. No one should think that the gift of forgiveness is fully realized without significant effort on the part of the forgiven. No one should be foolish enough to sin willingly or wantonly, thinking forgiveness is easily available. “Repentance of necessity involves suffering and sorrow. Anyone who thinks otherwise has not read the life of the young Alma, nor tried personally to repent. In the process of repentance we are granted just a taste of the suffering we would endure if we failed to turn away from evil. That pain, though only momentary for the repentant, is the most bitter of cups. No man or woman should be foolish enough to think it can be sipped, even briefly, without consequence. . . . “We learn that when repentance is complete, we are born again and leave behind forever the self we once were. To me, none of the many approaches to teaching repentance falls more short than the well-intentioned suggestion that ‘although a nail may be removed from a wooden post, there will forever be a hole in that post.’ We know that repentance (the removal of that nail, if you will) can be a very long and painful and difficult task. Unfortunately, some will never have the incentive to undertake it. We even know that there are a very few sins for which no repentance is possible. But where repentance is possible, and its requirements are faithfully

pursued and completed, there is no 'hole left in the post' for the bold reason that it is no longer the same post. It is a new post. We can start again, utterly clean, with a new will and a new way of life" (Book of Mormon Institute Student Manual, *However Long and Hard the Road* [1985], 83–84).

Vs 29 – Godly Sorrow

Godly sorrow is a gift of the Spirit. It is a deep realization that our actions have offended our Father and our God. It is the sharp and keen awareness that our behavior caused the Savior, He who knew no sin, even the greatest of all, to endure agony and suffering. Our sins caused Him to bleed at every pore. This very real mental and spiritual anguish is what the scriptures refer to as having "a broken heart and a contrite spirit" (D&C 20:37). Such a spirit is the absolute prerequisite for true repentance.

(Ezra Taft Benson, *The Teachings of Ezra Taft Benson*, 72)

Recognition of sin – Alma 36:12-15

The greatest of faults is to be conscious of none. (Thomas Carlyle, in McKay, *Gospel Ideals*, 13)

Recognition of the Savior – First Step – see Alma 36:17

Of all the necessary steps to repentance, I testify that the most critically important is for you to have a conviction that forgiveness comes because of the Redeemer. It is essential to know that only on His terms can you be forgiven. (Richard G. Scott, *Ensign*, May 1995, 76-77)

The Savior takes the rest of the beating

It is related of Lord Byron that when he was a lad attending school, a companion of his fell under the displeasure of an overbearing bully, who unmercifully beat him. He happened to be present, but knowing the uselessness of undertaking a fight with the bully, he stepped up to him and asked him how much longer he intended to beat his friend.

"What's that to you?" gruffly demanded the bully.

"Because," replied young Byron, the tears standing in his eyes, "I will take the rest of the beating if you will let him go."

(B. H. Roberts, *The Gospel and Man's Relationship to Deity*, 23)

Atonement provided us the key to unlocking the cleansing power – we must turn it

Holman Hunt, the artist, felt inspired to capture this stirring scripture on canvas. One day he was showing his picture of "Christ Knocking at the Door" to a friend when the friend suddenly exclaimed: "There is one thing wrong about your picture."

"What is it?" inquired the artist.

"The door on which Jesus knocks has no handle," replied his friend.

"Ah," responded Mr. Hunt, "that is not a mistake. You see, this is the door to the human heart. It can only be opened from the inside."

And thus it is. Jesus may stand and knock, but each of us decides whether to open.

(Spencer W. Kimball, *The Miracle of Forgiveness*, 212)

"How can you become converted? How can you make the gospel of Jesus Christ not just an influence in your life but the controlling influence and, indeed, the very core of what you are? . . . "As a first step, you must lay aside any feeling of pride that is so common in the world today. By this I mean the attitude that rejects the authority of God to rule in our lives. This attitude was described by the Lord to Joseph Smith when He said, 'They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god.' You hear it expressed today in phrases such as 'Do your own thing' or 'Right and wrong depend on what I feel is right for me.' That attitude is a rebellion against God. . . . "Further, for the gospel to be written in your heart, you need to know what it is and grow to understand it more fully. That means you will study it. When I say 'study,' I mean something more than reading. It is a good thing sometimes to read a book of scripture within a set period of time to get an overall sense of its message, but for conversion, you should care more about the amount of time you spend in the scriptures than about the amount you read in that time. I see you sometimes reading a few verses, stopping to ponder them, carefully reading the verses again, and as you think about what they mean, praying for understanding, asking questions in your mind, waiting for spiritual impressions, and writing down the impressions and insights that come so you can remember and learn more. Studying in this way, you may not read a lot of chapters or verses in a half hour, but you will be giving place in your heart for the word of God, and He will be speaking to you. . . . "I mentioned praying as you study to understand the scriptures, but your prayers must not be limited to that. In the Book of Mormon, Amulek tells us we should pray about everything in our lives. He says, 'Pour out your souls [to God] in your closets, and your secret places, and in your wilderness. Your Heavenly Father wants you to pray about your hopes and fears, your friends and family, your school and work, and the needs of those around you. Most of all, you should pray to be filled with the love of Christ. . . . "After Amulek talked about prayer, he spoke about

something else that is an important element of your conversion—serving others. Otherwise, he said, ‘your prayer is vain, and availeth you nothing.’ In other words, to be converted, you must not only open your heart to a knowledge of the gospel and the love of God, you must practice the gospel law. . . . “Let me mention one other thing. In ancient times when people wanted to worship the Lord and seek His blessings, they often brought a gift. For example, when they went to the temple, they brought a sacrifice to place on the altar. After His Atonement and Resurrection, the Savior said He would no longer accept burnt offerings of animals. The gift or sacrifice He will accept now is ‘a broken heart and a contrite spirit.’ As you seek the blessing of conversion, you can offer the Lord the gift of your broken, or repentant, heart and your contrite, or obedient, spirit. In reality, it is the gift of yourself—what you are and what you are becoming. “Is there something in you or in your life that is impure or unworthy? When you get rid of it, that is a gift to the Savior. Is there a good habit or quality that is lacking in your life? When you adopt it and make it part of your character, you are giving a gift to the Lord. Sometimes this is hard to do, but would your gifts of repentance and obedience be worthy gifts if they cost you nothing? Don’t be afraid of the effort required. And remember, you don’t have to do it alone. Jesus Christ will help you make of yourself a worthy gift. His grace will make you clean, even holy. Eventually, you will become like Him, ‘perfect in Christ’ (D. Todd Christofferson, *Ensign* May 2004 “When Thou Art Converted,” 11–12).

“Restitution comes in many forms. It may involve a return of funds, an apology, prayers offered on behalf of the injured party, making up for years of lost service by redoubling our efforts, or making up for negativism with positive deeds and words. The spirit of repentance demands a restoration of all that is possible, within our power” “Such a spirit exuded from Elder Spencer W. Kimball when he was called to the apostleship. What about people he might have offended? Would they resent him? He visited each man with whom he did business to explain the situation. ‘I’ve been called to a high position in my Church. I cannot serve in good conscience unless I know my life has been honorable. . . . If there was any injustice I want to make it right, and I’ve brought my checkbook.’ Most shook hands and refused to hear any more. A couple of men [, however,] fancied that in fairness they should have got a few hundred dollars more on certain sales. [Elder Kimball] wrote the checks. . . . “The people of Anti-Nephi-Lehi understood this principle. Before they heard the gospel, in their unenlightened state, they had committed numerous murders and transgressions against the Nephites. In an honest attempt at restitution, the repentant king of the Lamanites made this offer to Ammon: ‘We will be [the Nephites’] slaves until we repair unto them the many murders and sins which we have committed against them’ (*Alma 27:8*; see also *Helaman 5:17*). This humble king knew that his people could not restore to life those Nephites whom they had killed, but there burned within his heart a desire to do all he could do to make repairs. He and his people would serve those whom they had wronged and, if necessary, even be their slaves. This was the spirit of restitution. This was the spirit that burned in the hearts of the repentant sons of Mosiah, for they went about ‘zealously striving to repair all the injuries which they had done to the church’ (*Mosiah 27:35*)” (Tad R. Callister, *Infinite Atonement*, 187–88).

8 R’s of Repentance

1. Recognize sin
2. Remorseful – (Godly Sorrow)
3. Resolve – Determination to change
4. Recite – Confess
5. Reform – Change
6. Restitution – Repay
7. Release the sin – let it go (forsake it)
8. Received the power of the atonement in your life

(Robert D. Hales, *Ensign*, Nov. 76, 26)

Before	After
“Carnal and fallen,” to be “cast off” (<i>Mosiah 27:25–27</i> ; <i>Alma 36:11</i>)	Redeemed of God, “born of the Spirit” (<i>Mosiah 27:24–25</i> ; <i>Alma 36:23</i>)
“Wading through much tribulation” (<i>Mosiah 27:28</i>)	Snatched “out of an everlasting burning” (<i>Mosiah 27:28</i>)
In “the gall of bitterness and bonds of iniquity” (<i>Mosiah 27:29</i>)	“Redeemed from the gall of bitterness and bonds of iniquity” (<i>Mosiah 27:29</i>)
“In the darkest abyss” (<i>Mosiah 27:29</i>)	Beheld “the marvelous light of God” (<i>Mosiah 27:29</i>)
“Racked with eternal torment” (<i>Mosiah 27:29</i>)	Soul “pained no more” (<i>Mosiah 27:29</i>)
“Harrowed up by the memory” of his many sins (<i>Alma 36:17</i>)	No longer “harrowed up by the memory” of his sins (<i>Alma 36:19</i>)

Before

Felt exquisite and exceeding pain (Alma 36:20–21)
Soul racked with horror at the thought of being in the presence of God (Alma 36:14–15)

Taken from the *Book of Mormon Gospel Doctrine Teacher's Manual* (1999), 92.

After

Felt exquisite and exceeding joy (Alma 36:20–21)
Soul longed to be in the presence of God (Alma 36:22)