

Mosiah 28

Vs. 1 “‘All these things’ that the sons of Mosiah have been doing were attempts to rectify the effects of their preaching against the church in the land of Zarahemla. Because of their privileged position as the sons of the king, they had probably been instrumental in attracting many away from the church in Zarahemla. Therefore, they took their first mission to those whom they had most directly hurt” (Gardner, Second Witness, 3:461).

Vs 3 - They could not bear that any human soul should perish

President Howard W. Hunter (1907–95) described how desire to share the gospel is a natural result of personal conversion “There is the example of the four sons of Mosiah—Ammon, Aaron, Omner, and Himni—who received a forgiveness of sins through the Atonement and then labored for years among the Lamanites to bring them to Christ. The record states that they could not bear the thought that any soul should perish (see *Mosiah 28:3*). . . .“A great indicator of one’s personal conversion is the desire to share the gospel with others. For this reason the Lord gave an obligation to every member of the Church to be missionaries” (Book of Mormon Institute Student Manual, *The Teachings of Howard W. Hunter*, ed. Clyde J. Williams [1997], 249).

Elder M. Russell Ballard of the Quorum of the Twelve Apostles suggested one effective way Church members could share the gospel today: “The key to successful member missionary work is the exercise of faith. One way to show your faith in the Lord and His promises is to prayerfully set a date to have someone prepared to meet with the missionaries. I have received hundreds of letters from members who have exercised their faith in this simple way. Even though families had no one in mind with whom they could share the gospel, they set a date, prayed, and then talked to many more people. The Lord is the Good Shepherd, and He knows His sheep who have been prepared to hear His voice. He will guide us as we seek His divine help in sharing His gospel” (Book of Mormon Institute Student Manual in Conference Report, Apr. 2006, 89; or *Ensign*, May 2006, 86).

“The intensity of our desire to share the gospel is a great indicator of the extent of our personal conversion” (Book of Mormon Seminary Manual Dallin H. Oaks, “*Sharing the Gospel*,” *Ensign*, Nov. 2001, 7).

Those who have learned to share the gospel with others “are the grateful disciples of the resurrected Jesus Christ. They know for themselves that the Atonement is real and necessary for all. They have felt cleansed through baptism by those in authority and the receipt of the Holy Ghost for themselves. And because of the peace they have experienced, they are like the sons of Mosiah, ‘desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish’” (Eyring, “*A Child and a Disciple*,” 30–31).

“The feeling that came upon me was that of pure peace, of love and of light. I felt in my soul that if I had sinned-and surely I was not without sin-that it had been forgiven me; that I was indeed cleansed from sin; my heart was touched, and I felt that I would not injure the smallest insect beneath my feet. I felt as if I wanted to do good everywhere to everybody and to everything. I felt a newness of life, a newness of desire to do that which was right. There was not one particle of desire for evil left in my soul.” (*Gospel Doctrine*, p. 96.)

Noblest calling in life

The noblest calling in life, then, must be one in which the attribute of love will manifest itself not for self, but for others. . . .*The most worthy calling in life, therefore, is that in which man can serve best his fellow man.* The noblest aim in life is to strive to live to make other lives better and happier. Browning sounds the keynote in *Paracelsus*, when he says: “There is an answer to the passionate longings of the heart for fulness, and I knew it. And the answer is this: Live in all things outside yourself by love and you will have joy. (David O. McKay, *Gospel Ideals*, 133)

Desire to serve a mission - The Power which is in Me

I’ve seen courage in the military. I’ve witnessed courage in the classrooms of learning and the factories of industry. Never have I observed its beauty more radiant than reflected from the service of a missionary. As a member of the Missionary Executive Committee of the Church, I often interview prospective missionaries who have physical impairments or other short-comings. In considering the recommendation of one such candidate, the bishop of the ward had written: “Brother——is badly scarred due to an automobile accident. However, if courage will help, he’ll lead the lot.” I made an appointment to visit with the lad. My initial reaction upon meeting him was one of mixed

surprise and pity. His face was badly scarred. He had been trapped in a burning automobile. Gone were his eyebrows, eyelashes, portions of his nose and face. "Son," I responded, "if you were in the mission field, there would be those who would reject your message and you may feel that they were rejecting you. This would be unbearable."

"Brother Monson," he replied, "I have become accustomed to that challenge. It doesn't bother me anymore. I so much want to serve the Lord and to preach the gospel. Please let me be called." The courage of his spirit bore witness to me of his faith. He received a call. After two years of outstanding missionary activity, his president wrote, upon the occasion of his honorable release:

The bearer of this letter has served in this mission for two years. He has been one of the finest missionaries in our mission over the whole time that he has been here. He has been effective as a leader, as a proselyting missionary, as the liaison between the mission office and the several stakes in which he has served, and in all respects his performance has been without flaw.

He has handled his personal problem, his severe scarring, in a way which has discouraged or affronted no one. It has been on a basis that "this is my problem; don't worry about it."

We love him dearly. We are grateful for his services; and if you have any more just like him, send them along. (Thomas S. Monson, *Pathways to Perfection*, 145.)

Forget yourself and go to work – Gordon B. Hinckley – Alma 26:27

Elder Hinckley found some of that discouragement common to missionaries facing new circumstances in a new land. He was not well physically, and as he went to his first street meeting in that impoverished mill town in the north of England, he recalls: "I was terrified. I stepped up on that little stand and looked at that crowd of people that had gathered. They were dreadfully poor at that time in the bottom of the Depression. They looked rather menacing and mean, but I somehow stumbled through whatever I had to say." Down in spirit and facing no success in missionary endeavors, Gordon wrote a letter to his father, saying: "I am wasting my time and your money. I don't see any point in my staying here." In due course a gentle but terse reply came from his father. That letter read: "Dear Gordon. I have your letter [of such and such a date]. I have only one suggestion. Forget yourself and go to work, With love, Your Father." President Hinckley says of that moment, "I pondered his response and then the next morning in our scripture class we read that great statement of the Lord: 'For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it' (Mark 8:35). "That simple statement, that promise, touched me. I got on my knees and made a covenant with the Lord that I would try to forget myself and go to work. I count that as the day of decision in my life. Everything good that has happened to me since then I can trace back to the decision I made at that time." (Jeffrey R. Holland, *Ensign*, June 1995, 8)

Several of Elder Scott's professors at George Washington University warned him that leaving at such a crucial point in his career would greatly limit his chances for success. But the rightness of his decision was underscored when, just five weeks after he started his first job since his return from Uruguay, he was asked to join the highly prestigious staff of Admiral Hyman G. Rickover in the development of nuclear power for the Atomic Energy Commission. Several weeks later Elder Scott noticed that one "professor who had said I wouldn't be able to get a good job if I went on a mission...was working three levels below me in the program. That was a testimony to me of how the Lord blessed me as I put my priorities straight.

(Prophets and Apostles of the Last Dispensation, 548)

Need to warn others – They will someday know what you know – Ask why you didn't say anything

Well, the danger may be hard to see, but it is real, both for them and for us. For instance, at some moment in the world to come, everyone you will ever meet will know what you know now. They will know that the only way to live forever in association with our families and in the presence of our Heavenly Father and His Son, Jesus Christ, was to choose to enter into the gate by baptism at the hands of those with authority from God. They will know that the only way families can be together forever is to accept and keep sacred covenants offered in the temples of God on this earth. And they will know that you knew. And they will remember whether you offered them what someone had offered you.

It's easy to say, "The time isn't right." But there is danger in procrastination. Years ago I worked for a man in California. He hired me, he was kind to me, he seemed to regard me highly. I may have been the only Latter-day Saint he ever knew well. I don't know all the reasons I found to wait for a better moment to talk with him about the gospel. I just remember my feeling of sorrow when I learned, after he had retired and I lived far away, that he and his wife had been killed in a late night drive to their home in Carmel, California. He loved his wife. He loved his

children. He had loved his parents. He loved his grandchildren, and he will love their children and will want to be with them forever.

Now, I don't know how the crowds will be handled in the world to come. But I suppose that I will meet him, that he will look into my eyes, and that I will see in them the question: "Hal, you knew. Why didn't you tell me?" (Henry B. Eyring, *Ensign*, Nov. 1998, 33)

Vs 11-20 – The Interpreters

In translating this record Mosiah kept from going forth to the people that particular part forbidden of the Lord to be revealed until after he was lifted up upon the cross. (Ether 4:1.) These sacred revelations given to the brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ. (Alma 63:12.) After the appearing of the Savior to the Nephites, the vision of the brother of Jared was revealed to the Nephites. When Moroni made his abridgment of the record of Ether, he copied on his record the vision of the brother of Jared. (Ether 4:2-7.) At the command of the Lord, however, Moroni also sealed up the greater things in this vision and the "interpreters"—which were the same "two stones" had by the brother of Jared, so that this vision should not be made known even in our day among the Gentiles, in the day of their wickedness; (2 Nephi 27:8.) ". . . until the day that they shall repent of their iniquity, and become clean before the Lord." (Ether 4:6.) So we today do not have the fulness of the account written and sealed up by the brother of Jared and again sealed by Moroni. This part of the record the Prophet Joseph Smith was forbidden to translate. We have, then, received but the "lesser part." (3 Nephi 26:8-11.) Joseph Smith received with the "breastplate" and the plates of the Book of Mormon, the Urim and Thummim, which were hid up by Moroni to come forth in the last days as a means by which the ancient record might be translated, which Urim and Thummim were given to the brother of Jared. (D. & C. 17:1.) (Joseph Fielding Smith, *AGQ*, 1: 162.)

"Urim and Thummim: According to the Hebrew, Ex. 28:30, the literal signification of these two words is lights and perfections, or the shining and the perfect. According to St. Jerome, doctrine and judgment. According to the Septuagint, declaration or manifestation and truth. They were worn in or attached to the breastplate of the high priest when inquiring of God." (Cruden's Concordance of the Bible)