

Mosiah 1–3: King Benjamin

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ENOS—Part of the last lesson was about Enos. Some people suggest that Enos was a sinner with a guilty conscience whose soul hungered for forgiveness. He prayed into the night before he received a remission of his sins.

For others (*Beloved Enos*), Enos was a righteous son of Jacob, a temple high priest (Melchizedek), who saw Christ like Isaiah and Nephi (Jac 1:17–18; 2 Ne 11:2–3). Jacob had taught Enos about temple rituals and how to enter the presence of God symbolically as a high priest who entered the Holy of Holies on the Day of Atonement and literally as Jacob had done when he saw Christ.

Enos went to “hunt beasts in the forests.” The Law of Moses limited hunting to clean animals like the cow, ox, goat, wild goat, and other wild animals that lived in the forests (1 Ne 18:25). After catching or wounding the animal, he would have to drain the blood like a priest sacrificing an animal (Lev 17:13; Deut 12:16). Perhaps Enos went out into his sacred grove to offer sacrifice at an altar of stones. Enos “hungered” for “eternal life, and the joy of the saints.” He knelt down to pray perhaps at an altar with uplifted hands like Solomon (2 Chr 6:12–13; see my OT lesson #5). Since Solomon and Jews prayed while kneeling and standing, Enos may well have stood later and continued praying.

Enos refers to “the wrestle” he “had before God.” The word wrestle is found in two more related scriptures. “Alma labored much in the spirit, wrestling with God in mighty prayer, that he would pour out his Spirit upon the people” (Alma 8:10). Perhaps Enos used the word “wrestle” to remind those familiar with the scriptures of a similar experience.

²⁴ Jacob was left alone, and ... wrestled a man. ... ²⁵ When ... [the man] prevailed not against him. ... [Jacob] said, I will not let thee go, except thou bless me. ... ²⁸ He said, Thy name shall be called no more Jacob, but Israel [*God prevails* or *man seeing God*]: for as a prince hast thou power with God and with men, and hast prevailed. ... ³⁰ Jacob called the name of the place Peniel [IE The face of God]: for I have seen God face to face, and my life is preserved. (Gen 32:24–30)

⁹ God appeared unto Jacob again ... and blessed him. ¹⁰ And God said unto him, ... thy name shall not be called any more Jacob, but Israel. ... ¹¹ *I am* God Almighty: be fruitful and multiply; a nation ... shall be of thee, and kings shall come out of thy loins; ¹² And the land which I gave Abraham and Isaac, to thee ... and to thy seed ... will I give the land. (Gen 35:9–12)

Hugh Nibley: “The word ... translated by ‘wrestled’ ... can ... mean ‘embrace,’ and ... it was in this ritual embrace that Jacob received a new name and the bestowal of priestly and kingly power at sunrise.” (Message, 430–434; see my OT lesson #12)

After Enos had wrestled with God in mighty prayer, he heard a voice saying “thy sins are forgiven thee, and thou shalt be blessed.” When Isaiah saw God, he was told “thine iniquity is taken away” (2 Ne 16:7; Isa 6:7; see BoM lesson #9). In early accounts of Joseph’s First Vision, he was told “thy sins are forgiven thee.” One must be clean to enter the presence or *rest* of the Lord. Some suggest Enos was blessed with a new name and other blessings like Jacob who became Israel. Perhaps he was promised what he hungered for: “eternal life, and the joy of the saints.” Like Lehi after eating the fruit of the tree of life, he wants others to follow the same path and to partake. Perhaps Enos shares his Second Comforter experience in words that reveal and conceal.

1. What does “mysteries of God” mean?

Open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view. (Mos 2:9)

GR secret. From μυσ (to shut the mouth) [Strongs]

A mystery is a truth that cannot be known except through divine revelation—a sacred secret. Neal A. Maxwell: “As we see from the content of Benjamin’s sermon, the so-called mysteries referred to by King Benjamin are actually the plain but precious things required for salvation and for exaltation.” (KBS, 6) An angel revealed the words King Benjamin shared (3:2).

2. How do we learn the mysteries of God?

- Learn language of the scriptures to read, teach, understand and “search them diligently.” (1:1–8)
- “He that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, ... in these times ... in times of old, and ... in times to come. (1 Ne 10:19)
- Be taught and teach (Benjamin taught to sons and to people at temple)
- Taught in temple by words, symbols, spirit

3. Ancient Holy Days (Law of Moses)

Every male was to appear “before the LORD” (at the temple) three times a year: feast of unleavened bread (Passover), feast of weeks (Pentecost), and feast of tabernacles. (Dt 16:16–17)

- Spring (Mar/Apr): **Passover** (1/15). New barley sheaves (first fruits). Moses led Israelites out of Egypt.
- Summer (May/June): **Feast of Weeks**. Moses received Ten Commandments. Beginning of new wheat harvest.
- Fall (Sept/Oct): New Year (7/1), Day of Atonement (7/10) and **Feast of Tabernacles** (7/15–29). Fall harvest.

Fall or New Year Festivals

4. New Year (Rosh Hashanah)

The New Year was on the 1st day of the 7th month (early autumn). It began with horns blowing and sacrifices. According to the Talmud, the New Year is when God created the world and is the day of judgment for all mankind as sheep pass for examination before the shepherd. The preceding month and the following ten days before the Day of Atonement was a time of self-examination and repentance. The New Year festivals included the celebration of the creation and the kingship of God.

Themes: admonitions, attributes of God, being sealed to God, covenant making, creation, divine judgment, forsaking sin, God’s involvement in history, guilt before God, judgment, kingship of God, law, long-suffering of God, Lord Omnipotent, man’s nature and nothingness, preaching and prophecy, rebirth and resurrection, remembrance, reverence and fear of God, sacrifice, testimony against the people, warnings against sin, wisdom.

5. Day of Atonement (Yom Kippur)

The Day of Atonement was on the 10th day of the 7th month. Sacrifices, scapegoat, High priest entered Holy of Holies. “Traditionally, Yom Kippur is considered the date on which Moses received the second set of Ten Commandments. It occurred following the completion of the second 40 days of instructions from God. At this same time, the Israelites were granted atonement for the sin of the Golden Calf, hence its designation as the Day of Atonement.” (Yom Kippur, Wikipedia)

Themes: atonement (7 times), balancing order and diligence, being made free from sin, belief in God, belief in Messiah, blessings, blood, blotting out names of transgressors,

commandments of God, confession and repentance, conversion, eternal rewards and punishments, faith, fall of Adam, fallen state of humanity, foundation of the world, giving to the poor, goodness of God, humility, ignorant sin, indebtedness to God, inscribing names of righteous, joy and blessings, knowing the divine name, left hand, means of salvation, name of God, preparations, pride, purification, rebellion against God, repentance, right hand, sacrifice and purifications, scapegoat and driving ass out, service to God and fellowman, submission, sufferings and works of the Messiah, unintentional sin.

6. Feast of Tabernacles (Sukkot)

The Feast of Tabernacles began on the 15th and lasted a week. It included going up to the temple, sitting in tents/booths facing the temple, reading the law, renewing the covenant, the proclaiming or sustaining the king or high priest.

“The people gathered themselves together ... that they might go up to the temple ... And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses; And also that they might give thanks to the Lord. ... They pitched their tents round about, every man according to his family, consisting of his wife,” children, and grandchildren. And “every man having his tent with the door thereof towards the temple.” (2:1-6)

Ecclesiastes ... experiences joy and sorrow, faith and doubt, vanity and humility, hypocrisy and truth. ... [He] arrives at the conclusion that the true joy of life lies not in wealth nor in vain pleasure but in the spiritual riches of fulfilling mitzvot, God’s commandments. Love and reverence for the Almighty help man to accept his fate and to overcome the obstacles and temptation that continually beset him.” (Encyclopedia Judaica Jr.)

Themes: becoming sons and daughters of God, booths/tents, coronation, covenant, deliverance, earthly king, effect of knowing God, family, giving thanks and praise, heavenly king, joy in and keeping the commandments, kingship, knowing God by serving God, law and order, one’s accountability after being warned, pilgrimage, praise, rejoicing and thanksgiving, remembrance, sacrifice, temple assembly, thanksgiving and praise.

Millennium, entering God’s presence, God’s banquet

Coronation: The (re)coronation of a king occurred during the New Year festivals. The coronation of Mosiah followed the pattern of ancient coronation rituals of kings in Israel and other Near Eastern countries. (1 Kgs 1:34, 39; 2 Kgs 11:12, 14, 17; 23:3; 2 Chr 6:13)

- Sanctuary or temple was site of coronation. (1:18; 2:30)
- The king stood on a royal dais or platform. (2:7)

“The king when reading to his people on a solemn occasion from the book of the law and acting as the mediator of the covenant making between Yahweh and the people had his place on a platform or a dais.” (Pressing Forward, p. 101)

- Installed in office with royal insignia. (1:15-16; 28:13)
 - Plates of brass, sword of Laban, Liahona, urim and thummim
- Anointed king. (6:3)
- Presentation of new king to the people. (2:30; 4:2; 5:2-4)
- Received a throne name. (Jac 1:10-11)
- Divine adoption of the king (5:6-12)

7. Sabbatical and Jubilee Years (Lev 25)

Every 7th year was a sabbatical year when the land was not to be tilled, the yield was given to the poor, and debtors and slaves (or servants) were released from their obligations. The fall rituals

came at the end of a sabbatical year when the people could begin to “till the earth” (6:7) again.

Every 7th sabbatical year was a jubilee year. It offered a new economic beginning for the poor and spiritual renewal for all. Parts of Lev. 25 and Mos. 2 and 4 are very similar.

Themes: blessings, debt recognition, forgiveness, freedom, land, love, peaceful living, prosperity, purification and renewal, reading of the law, render to each his due, return things borrowed, riches and generosity, service and servants, slaves released.

8. Overview of King Benjamin’s Speech

Support	Words of Speech
Preparations (1:1-2:8)	A. All are indebted to God (2:9-28)
1-Interruption (2:29-30)	B. Consequences of obedience or disobedience (2:31-41)
2-Interruption (2:41-3:1)	C. Angel testifies of Christ’s deeds (3:2-10) D. Sanctification by atonement (3:11-27)
3-Interruption (3:27-4:4)	C. Benjamin testifies of God’s goodness (4:4-12) B. Righteous behavior of redeemed (4:13-30)
4-Interruption (4:30-5:6)	A. Sons and daughters of God (5:6-15)
Final acts (6:1-3)	

9. Ancient Temple Endowment

“King Benjamin’s people received an endowment of spiritual knowledge and power which took them from being good people to Christlike people—all in a temple setting. ... They experienced through the power of the priesthood ... a revelation of Christ’s nature and the power to be assimilated to his image.” (KBS, 212)

- Angel (heavenly messenger) comes down to answer prayer
- Benjamin invites all to temple to make a covenant, and to “rid my garments of your blood”
- Benjamin (king and priest) represents heavenly king and stands on a tower near the temple/altar. He invites all to open their ears, hearts, and minds to learn the mysteries of God

Mortal messenger who received errand or message from God

- Make covenant
 - Author** (who and why we worship or covenant with) LORD Omnipotent, fall, atonement, indebtedness to God who has created, blessed, prospered, and preserved us.
 - Blessings:** will bless, prosper, preserve; eternal life (enter God’s presence, sealed and “brought into heaven” 5:15, “dwell with God” 2:41)
 - Curses:** consequences of breaking covenant; cut off
 - Duties:** love God and neighbor; “continue in faith” (be obedient, abound in good works) to the end of mortal life
 - Enter covenant:** “they all cried with one voice, saying:” yes ... “we are willing to enter into a covenant with our God ... to be obedient to his commandments” (5:2,5)
 - New name:** “take upon you the name of Christ” (5:8)

New name indicates a new person or identity. New names are given by one’s parents, lord, master, or king when one is born (christened), comes of age (bar mitzvah), marries, enters a new covenant (Abram → Abraham), or has a new master (Daniel → Belteshazzar).

- Endowed with power:** spiritually begotten or born again (mighty change of heart, filled with joy and Holy Ghost, knowledge) Ordinances transfer heart, mind, strength
- Remember:** names recorded, priests appointed to teach and “stir them up in remembrance of the oath” (6:3)

10. Unprofitable servant, "less than dust of the earth"

A teenager got angry because she thought it was so degrading to be told that she was less than the dust of the earth when she was trying so hard to do all that the Lord wanted her to do.

We cannot boast that we are "as much as the dust of the earth" because we were "created of the dust" that belongs to God. Dust also obeys God while people often do not. If we chose to obey God, he will raise us from dust to exaltation.

²⁴ Ye are still indebted unto him, and are, and will be, forever ... therefore, of what have ye to boast [claim credit for]? ²⁵ ... Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold, it belongeth to him who created you. (2:24–25)

⁶ They do not desire that the Lord their God, who hath created them, should rule and reign over them; ... they do set at naught his counsels, and they will not that he should be their guide. ⁷ O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. ⁸ For ... the dust of the earth moveth ... at the command of our great and everlasting God. (Hel 12:7–8)

"The ideas associated with becoming a king or a queen also came to serve as religious images symbolizing the ascent of mortal beings from dust to exaltation. ... Just as mortal kings were created out of the dust of the earth and yet could be elevated by God to become a leader in Israel, so all human beings could be raised from their mortal state to resurrected glory." (Ricks, KBS, 194+)

God formed Adam from the dust of the earth and gave him dominion (made him "king" or lord) over the whole earth (Moses 2:26; 3:7)

"I exalted thee [Baasha] out of the dust, and made thee prince over my people Israel" (KJV 1 Kgs 16:2)

"I lifted you up from the dust and made you leader of my people Israel" (NIV 1 Kgs 16:2)

God made man after the animals so he could not say he was better than the gnats.

Abraham Lincoln as part of a resolution in 1863:

"We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in number, wealth, and power as no other Nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us. 'It behooves us, then, to humble ourselves before the offended power, to confess our sins, and to pray for clemency and forgiveness.' "

(John Wesley Hill, *Abraham Lincoln, Man of God*, 391.) (Marion G. Romney, "Gratitude and Thanksgiving," *Ensign*, Nov. 1982, 50)

11. Service to men is no reason to boast

- If we serve men, then we are only in the service of God. (2:17)
- If we serve God with our whole souls, we are yet unprofitable servants (2:21)

Many are eager to serve God on an advisory basis.

An unprofitable servant consumes more than he produces.

- We do not serve God to get ahead with God or man, but to know the master whom we serve. (5:13)

12. Angel: "Glad tidings of great joy" (3:2–22)

"The time cometh, and is not far distant, that with power, the Lord Omnipotent ... shall come down from heaven ... and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles" (3:5)

About 124 BC.

Jewish year 5769 = 29 Sept 2008 → 7th 1000 years = 2239 AD

Christ healed people of conditions that separated man from the temple and people

"Blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people." (3:7)

This verse and D&C 19:16–19 indicate the Christ would and did bleed from every pore as mentioned in Luke 22:43–44:

"There appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." NIV and RSV Bibless omit or cast doubt on

"After all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him." (3:9)

"What think ye of Christ?" (Mt 22:42)

"He shall rise the third day from the dead; and behold, he standeth to judge the world" (3:10)

Bruce R. McConkie said King Benjamin's speech contained 'what well may be the greatest sermon ever delivered on the atonement of Christ the Lord.' (*The Promised Messiah*, 232)

13. Natural Man is an Enemy to God (3:18–20)

¹⁸ For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except

^A they humble themselves

^B and become as little children,

^C and believe that salvation was, and is, and is to come, in and through the atonement of Christ, the Lord Omnipotent.

¹⁹ ^D For the natural man

^E is an enemy to God,

^F and has been from the fall of Adam,

^F and will be, forever and ever,

^E unless he yields to the enticings of the Holy Spirit,

^D and putteth off the natural man

^C and becometh a saint through the atonement of Christ the Lord,

^B and becometh as a child,

^A submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father. ...

meek (GR gentle, considerate, forgiving, benevolent, kind)

OED Patient, patience: [L. *pati* suffer] 1. Suffering or enduring (pain, trouble, or evil) with calmness and composure ... (b) Long-suffering, forbearing under provocation of any kind; esp. bearing with others, their faults, limitations, ... (c) Quietly awaiting the course or issue of events, etc. (d) Persistent, constant, unwearied in the face of difficulties and hindrances.

²⁰ The time shall come when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people.

14. Natural Man is Carnal, Sensual, Devilish

After the fall of Adam, mankind became “carnal, sensual, and devilish, by nature” (Al 42:10). ““The devil ... did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.” (Mos 16:3)

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor 2:6)

- a. **Carnal:** “lovers of pleasure” (2 Tim 3:1-5)
Desire things of the flesh, pleasure-pain, fame, gain, power
- b. **Sensual:** Knowledge comes via 5 physical senses
I must see/hear/touch/taste/smell it to believe it.
- c. **Devilish:** My will be done.

Disobedient; unkind, angry, unforgiving; proud, boasters; impatient; full of hate, lack of love (see Hel 12:4–6)

⁴O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world! ⁵Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to **remember** the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom’s paths! ⁶Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them, they do set at naught his counsels, and they will not that he should be their guide. (Hel 12:4–6)

15. How are we changed by:

- (a) yielding to the “enticings of the Holy Spirit”?
- (b) obedience, sacrifice, law of gospel, chastity, consecration?

Gospel → love and serve neighbors, church

Bridling passions; keep within bounds

- (c) Accepting and fulfilling church callings?

16. Liahona and Holy Ghost

“Ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom’s paths that ye may be blessed, prospered, and preserved” (2:36)

The Liahona “led our fathers through the wilderness. ... As they were unfaithful they did not prosper nor progress ... and ... they were smitten with famine and sore afflictions, to stir them up in remembrance of their duty.” (1:16–17)

“They that are wise and have received the truth, and have taken the Holy Spirit for their guide, and ... not been deceived ... shall not be ... cast into the fire.” (D&C 45:57)

What are alternate guides to the Holy Ghost?

Past experience, our perception, advice of others, checklists

Conclusion

Leave enough time for conclusion!

Discuss putting off the natural man by yielding to the enticing of the spirit (items 13–16 above).

A major purpose of King Benjamin’s speech is to teach us how to put off the natural man and become saints. He is teaching us about the path that leads to the tree of life and how to stay on the path.

We receive the Holy Ghost and follow the path that leads to eternal life when we look often at our personal Liahona and yield “to the enticings of the Holy Spirit” (3:19) “which inviteth to do good, and to persuade to believe in Christ” (Moro 7:16).

May we each seek to know and do his will each day so the Holy Ghost can lead us back to His presence.

Quotes

NOTE: The yellow shading shows what is NOT on the handout that I use in class. The handout makes it possible to share information while only briefly referring to it in class. The handout and any other supplements for the lesson are at www.sviewp.com.

Sources:

- *KBS = King Benjamin's Speech Made Simple*, edited by John W. Welch and Stephen D. Ricks.
- *Message = Hugh Nibley, Message of the Joseph Smith Papyri*, 2nd edition
- *Beloved Enos = Denver C. Snuffer, Jr., Beloved Enos*.
- OT = My Old Testament lessons 5 and 12 (www.sviewp.com)
- BoM = My Book of Mormon lesson 9 (www.sviewp.com)

GENERAL

- BMRC = Dennis L. Largey, *Book of Mormon Reference Companion*.
- TBM = Hugh Nibley, *Teachings of the Book of Mormon*, 4 vols.
- OM = Original Manuscript
- PM = Printer's Manuscript
- *LDS View* = This computer program with the scriptures in 11 languages was previously sold in the Church Distribution Center as *Scriptures on CDM*. It can now be downloaded with the scriptures in up to 30 languages (<http://ldsview.byu.edu>). At <http://WordCruncher.com>, you can download WordCruncher and Webster's 1844 Dictionary (2nd Edition). If LDS View was downloaded first, WordCruncher will let you see the English scriptures and when you click on an English word, you can see Webster's 1844 definition.
- Other Bible Translations are at <http://www.blueletterbible.org/>

BAJA model

- Baja = www.achoiceland.com

MESOAMERICAN model

- Sorenson = John L. Sorenson, *An Ancient American Setting for the Book of Mormon*.
- *Reexploring* = John W. Welch, ed., *Reexploring the Book of Mormon*, <http://mi.byu.edu>
- Poulsen = homegeography.poulsenll.org/bomdirections.html

Hebraisms

- Par-Heb = Donald W. Parry, "Hebraisms and Other Ancient Peculiarities," <http://mi.byu.edu>
- Tved-Heb = John Tvedtnes, "The Hebrew Background of the Book of Mormon," chapter 8 in *Rediscovering the Book of Mormon*; <http://mi.byu.edu>

Other sources

- BD = *Bible Dictionary* (in English LDS Scriptures).
- GS = *Guide to the Scriptures* (in electronic LDS Scriptures)
- I-BofM = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- *TPJS = Teachings of the Prophet Joseph Smith*
- *SOED = Shorter Oxford English Dictionary*
- *OED = Oxford English Dictionary*
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*

- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- MM = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml;
- www.gospeldoctrine.com

Extra Notes

Outline of Mosiah 2–3

1: Mosiah 2:9–28

- ^A Purpose of the assembly
- ^B What is man?
- ^C Laws in Benjamin's kingdom
- ^D Man cannot boast of service to fellowmen
- ^E Serve on another and thank God
- ^D Man cannot boast of service to God
- ^C Laws in God's kingdom
- ^B What is man?

^A Purpose of the assembly

2: Mosiah 2:31–41

- ^A Temporal blessings of obedience
- ^B Willful rebellion against God condemned
- ^C Accountability of the people
- ^B Willful rebellion against God condemned
- ^A Eternal blessings of obedience

3: Mosiah 3:2–10

- ^A Lord has judged thy righteousness
- ^B Lord will descend
- ^C Lord's works among men
- ^D Christ's power over evil spirits
- ^E Christ will be divine and bring salvation
- ^D Christ will be accused of having an evil spirit
- ^C Men's treatment of Jesus
- ^B Lord will ascend
- ^A Lord will judge the world righteously

4: Mosiah 3:11–27

- ^A Atonement covers the sins of the innocent
- ^B Repentance is necessary for the rebellious
- ^C We may rejoice now as if Christ had already come
- ^B Atonement is necessary for the law of Moses
- ^A Atonement covers the sins of the innocent
- ^D Salvation is exclusively in Jesus Christ
- ^E Putting off the natural man and becoming a saint
- ^E Salvation is universal in Jesus Christ
- ^F Angel's words are witnessed by God
- ^G Final warning of God's judgment
- ^F Angel's words are witnessed by God

Sacrament (put with Sacrament prayer)

Renew baptismal covenant to serve God and take upon us the name of Christ (D&C 20:37); **willing** to take upon us the name of Christ → willing to serve in kingdom;

Willingness to take upon us the name of Jesus Christ can therefore be understood as willingness to take upon us the authority of Jesus Christ. According to this meaning, by partaking of the sacrament we witness our willingness to participate in the sacred ordinances of the temple and to receive the highest blessings available through the name and by the authority of the Savior when he chooses to confer them upon us. When we witness our *willingness* to take upon us the name of Jesus Christ, we are signifying our commitment to do all that we can to achieve eternal life in the kingdom of our Father. We are expressing our candidacy—our determination to strive for—exaltation in the celestial kingdom. (Elder Dallin H. Oaks, "Taking upon Us the Name of Jesus Christ," *Ensign*, May 1985, 80)

In Joseph's 1832 and 1835 accounts of the First Vision, Joseph is told: "thy sins are forgiven thee." Since the Lord "cannot look upon sin with the least degree of allowance," he removes it by forgiveness through the Atonement of Christ.

²⁸ But no man is possessor of all things except he be purified and cleansed from all sin. ²⁹ And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. ³⁰ But know this, it shall be given you what you shall ask; (D&C 50:28–30)

OED *hunt*, *v*

1a. *intr.* To go in pursuit of wild animals or game; to engage in the chase. Also of animals: To pursue their prey.

2. *trans.* To pursue (wild animals or game) for the purpose of catching or killing; to chase for food or sport; often *spec.* to pursue with hounds or other tracking beasts. Also said of animals chasing their prey.

¹³ And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. (Lev 17:13)

¹⁶ Only ye shall not eat the blood; ye shall pour it upon the earth as water. (Deut 12:16)

<http://www.jewishencyclopedia.com/articles/11548-nimrod>

Nimrod was not wicked in his youth. On the contrary, when a young man he used to **sacrifice to Yhwh the animals which he caught while hunting** ("Sefer ha-Yashar," section "Noah," pp. 9a *et seq.*, Leghorn, 1870). His great success in hunting (comp. Gen. x. 9) was due to the fact that he wore the coats of skin which God made for Adam and Eve (Gen. iii. 21). These coats were handed down from father to son, and thus came into the possession of Noah, who took them with him into the ark, whence they were stolen by Ham. The latter gave them to his son Cush, who in turn gave them to Nimrod, and when the animals saw the latter clad in them, they crouched before him so that he had no difficulty in catching them. The people, however, thought that these feats were due to his extraordinary strength, so that they made him their king (Pirke R. El. xxiv.; "Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxx. 12).

http://en.wikipedia.org/wiki/Ritual_slaughter

Shechita (Hebrew: שחיטה) is the Jewish ritual slaughter for poultry and cattle for food according to [Halakha](#).^[2] Talmud – Tractate *Hulin* Shulkhan Arukh *Yore De'ah*. The method of slaughter of animals for food is the same as was used for Temple sacrifices, but since the destruction of the Jewish Temple in Jerusalem, sacrifices are prohibited. The biblical verse explains that animals not sacrificed must be slaughtered by the same method, and today *Shechita*, kosher slaughtering does not include any religious ceremony, although the slaughtering method may not be deviated from, if the meat is to be consumed by Jews. The act is performed by drawing a very sharp knife back and forth rapidly across the animal's throat making a single incision incising the main structures of the neck and allowing the blood to drain out.

http://en.wikipedia.org/wiki/Hunting#Christianity.2C_Judaism.2C_and_Islam

Jewish [hunting law](#), based on the [Torah](#), is similar, permitting hunting of non-preying animals that are considered kosher for food, although hunting preying animals for food is strictly prohibited under [Rabbinic law](#). Hence birds of prey are specifically prohibited and non-kosher. Hunting for sport, and not for food, is also forbidden in Rabbinical Law.