

Purpose: To encourage us to renew our determination to honor our baptismal covenants and trust in the Lord. †1. Bible Dictionary: [Baptism](#)

1. Alma teaches the baptismal covenant and baptizes many people. ([Mosiah 18](#))

- Mos. 17:2-4 Alma hid in the wilderness and wrote “all the words which Abinadi had spoken.”
 - Mos. 18:1-3 Then he “repented of his sins ... and began to teach the words of Abinadi.”
 - Mos. 18:4-6 Those who believed went to hear him teach in a place called Mormon
 - Mos. 18:7-9 What did Alma teach them? What does it mean to “come into the fold of God”?
 - †2. Elder Jeffrey R. Holland †3. Elder Robert D. Hales †4. Sister Bonnie D. Parkin
- How can we “bear one another’s burdens”? Why is it helpful to “mourn with those that mourn”?
How can we appropriately offer comfort to others?
What does it mean “to stand as witnesses of God at all times and in all things, and in all places”?
- Mos. 18:10-11 Alma invites them to be baptized.
 - Mos. 18:19-21 What can we do at home and in our ward to knit our hearts “together in unity and love”?

2. King Noah betrays his people and suffers death by fire. ([Mosiah 19](#))

- Mos. 19:2-6 The people of King Noah begin to rebel against him. Gideon tries to slay him.
- Mos. 19:18-20 Abinadi’s prophecy is fulfilled. (Abinadi’s prophecy: Mosiah 12:3) His slayers see him in a new light.

3. Limhi’s people are chastened and eventually delivered by the Lord. ([Mosiah 20-22](#))

- Mos. 19:25-26 The new king Limhi, son of Noah, promises to pay the Lamanites one-half of all they have.
 - Mos. 20:1-10 The priests of Noah start a war between the Lamanites and Limhi’s people.
 - Mos. 20:17-26 The Lamanites learned they had misjudged Limhi’s people and left them in peace.
 - Mos. 21:2-3 “Lamanites began again to be stirred up in anger against the Nephites,” and enslaved them.
 - Mos. 21:3-5, 14-15 Why were Limhi’s people brought into bondage? (Abinadi’s prophecy: Mosiah 11:20-25)
 - Mos. 20:21 Why is it important to remember that sin brings consequences?
- “After failing three times to defeat the Lamanites in battle,” what did they finally do?
(See Mos. 21:13-14) †5. President Ezra Taft Benson
- Mos. 21:15-16 “Although the Lord did not deliver them immediately, what did He do for them?” (LM)
 - Mos. 22:3-14 Limhi’s people escaped from the Lamanites and were welcomed by the people of Zarahemla.

4. The Lord delivers Alma’s people from bondage. ([Mosiah 23-24](#))

- Mos. 18:33-35 “The Lord warned Alma’s people and strengthened them so they could escape.” (*Lesson Manual*)
- Mos. 19:6 Unlike Alma and his people, Noah and his people received no warning. Why not, do you think?
- Mos. 23:6-15 When asked to be king, Alma declines and teaches his people about religion and politics.

How can we learn and avoid the danger of thinking ourselves above others?

- Mos. 23:15-20 Alma’s people lived righteously and prospered.
- Mos. 23:23-39 The Lord allows them to be in bondage under Amulon. (Abinadi’s prophecy: Mos. 12:2, 4-5)

†6. Elder Marvin J. Ashton

In what ways can our poor choices bring lingering consequences even after forgiveness?

- Mos. 23:21-22; D&C 95:1-2 “The Lord seeth fit to chasten his people”. †7. Elder Orson F. Whitney
- Why does the Lord chasten His people? How should we respond when the Lord chastens us?

• Mos. 24:10-16 Amulon tried to keep the Saints from praying, but fails. †8. Elder Richard G. Scott

Why are our burdens eased when we “submit cheerfully and with patience to all the will of the Lord”?

Why did the Lord bless Alma’s people during bondage more quickly and abundantly than Limhi’s people?

Limhi’s people ([Mosiah 21:5-15](#)) Alma’s people ([Mosiah 23:26-27](#); [24:10-16](#))

How is sin a kind of bondage? What can we learn from their examples about receiving God’s deliverance?

See [Mosiah 7:33](#); [21:14](#); [23:23](#); [29:18-20](#); see also [D&C 84:49-51](#).

(*Book of Mormon Manual – LDS Institute (Religion 121-122)*). (You can download a free PDF manual.)

Next Week: Lesson 20: “My Soul Is Pained No More”; Mosiah 25 – 28; Alma 36 † •

†1. **Baptism:** “From a Greek word meaning to dip or immerse. Baptism in water is the introductory ordinance of the gospel, and must be followed by baptism of the Spirit in order to be complete. As one of the ordinances of the gospel, it is associated with faith in the Lord Jesus Christ, repentance, and the laying on hands for the gift of the Holy Ghost. Baptism has always been practiced whenever the gospel of Jesus Christ has been on the earth and has been taught by men holding the holy priesthood who could administer the ordinances. Although there is some obscurity in the Bible as to the antiquity of baptism before the time of Jesus, from latter-day revelation it is clear that Adam was baptized (Moses 6:64–68) and that the patriarchs and prophets since his time have taught the gospel and administered the ordinances that pertain to the gospel. This includes both water baptism and the laying on of hands for the Holy Ghost (Moses 8:23–24). The Book of Mormon shows also that baptism was taught and practiced long before the coming of Jesus Christ (2 Ne. 31; Mosiah 18:8–17). . . .” (*Bible Dictionary*: [Baptism](#))

†2. **Elder Jeffrey R. Holland:** “Alma began baptizing all who wished to make a covenant with Christ. He asked that they ‘serve [God] and keep his commandments, that he may pour out his Spirit more abundantly’ upon them. These new disciples would also demonstrate their faith by:

“Coming into the fold of God.

“Being called his people.

“Bearing one another’s burdens.

“Mourning with those that mourn.

“Comforting those who stand in need of comfort.

“Standing as witnesses of God at all times and in all things and in all places.

“Entering into a covenant to serve God and keep his commandments.

“This declaration by Alma at the Waters of Mormon still stands as the most complete scriptural statement on record as to what the newly baptized commit to do and be” (*Christ and the New Covenant* [1997], 106).

†3. **Elder Robert D. Hales:** “When we understand our baptismal covenant and the gift of the Holy Ghost, it will change our lives and will establish our total allegiance to the kingdom of God... (“[The Covenant of Baptism: To Be in the Kingdom and of the Kingdom](#),” *Ensign*, Nov. 2000, 6-9)

†4. **Sister Bonnie D. Parkin:** “Covenants—or binding promises between us and Heavenly Father—are essential for our eternal progression. Step-by-step, He tutors us to become like Him by enlisting us in His work. At baptism we covenant to love Him with all our hearts and love our sisters and brothers as ourselves. In the temple we further covenant to be obedient, selfless, faithful, honorable, charitable. We covenant to make sacrifices and consecrate all that we have. Forged through priesthood authority, our kept covenants bring blessings

to fill our cups to overflowing. How often do you reflect that your covenants reach beyond mortality and connect you to the Divine? Making covenants is the expression of a willing heart; keeping covenants, the expression of a faithful heart” (“[With Holiness of Heart](#),” *Ensign*, Nov. 2002, 103).

†5. **President Ezra Taft Benson:** “Humility, of course, is not a sign of weakness. Humility does not mean timidity. A person can be humble, powerful, and courageous. The Prophet Joseph is a good example. Humility is an acknowledged recognition of our dependence on a higher power” (*The Teachings of Ezra Taft Benson* [1988], 369).

†6. **Elder Marvin J. Ashton:** “Our freedom to choose our course of conduct does not provide personal freedom from the consequences of our performances. God’s love for us is constant and will not diminish, but he cannot rescue us from the painful results that are caused by wrong choices” (“[A Pattern in All Things](#),” *Ensign*, Nov. 1990, 20).

†7. **Elder Orson F. Whitney:** “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” (cited in Spencer W. Kimball, *Faith precedes the Miracle* [1972], 98).

†8. **Elder Richard G. Scott:** “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]” (“[Finding Joy in Life](#),” *Ensign*, May 1996, 24-25)

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