

Link to Online Lesson: [“Eternally Indebted to Your Heavenly Father”](#)

Class Member Reading: Mosiah 1 - 3

Mosiah 1

1 And now there was no more contention in all the land of Zarahemla, among all the people who belonged to king Benjamin, so that king Benjamin had **continual peace** all the remainder of his days. Peace is such a gift, and it is good to remember that Benjamin worked and fought for peace most of his life before getting his kingdom to a place where he could enjoy this peace.

2 And it came to pass that he had three sons; and he called their names Mosiah, and Helorum, and Helaman. And he caused that they should be taught in all the language of his fathers, that thereby they might become men of understanding; and that they might know concerning the prophecies which had been spoken by the mouths of their fathers, which were delivered them by the hand of the Lord. I am curious about how the name “Helaman” got from Mosiah’s family to Alma’s. Mosiah 23:19 states that Alma’s people named their land Helam, which could suggest that Helam was the name of Alma’s father, which makes Alma baptizing Helam first particularly poignant (Mosiah 18:13). Mosiah was in Zarahemla while Alma was close to the land of Nephi, which makes a close relationship unlikely.

3 And he also taught them concerning the records which were engraven on the plates of brass, saying: My sons, I would that ye should remember that were it not for these plates, which contain these records and these commandments, we must have **suffered in ignorance**, even at this present time, not knowing the mysteries of God.

4 For it were not possible that our father, Lehi, could have remembered all these things, to have taught them to his children, except it were for the help of these plates; for he having been taught in the language of the Egyptians therefore he could read these engravings, and teach them to his children, that thereby they could teach them to their children, and so fulfilling the commandments of God, even down to this present time.

5 I say unto you, my sons, were it not for these things, which have been kept and preserved by the hand of God, that we might read and understand of his mysteries, and have his commandments always before our eyes, that even our fathers would have dwindled in unbelief, and we should have been like unto our brethren, the Lamanites, who know nothing concerning these things, or even do not believe them when they are taught them, because of the traditions of their fathers, which are not correct. [Importance of education, scriptures, knowing about our heritage.](#)

6 O my sons, I would that ye should remember that these sayings are true, and also that these records are true. And behold, also the plates of Nephi, which contain the **records and the sayings of our fathers** from the time they left Jerusalem until now, and they are true; and we can know of their surety because we have them before our eyes.

7 And now, my sons, I would that ye should remember to **search them diligently**, that ye may profit thereby; and I would that ye should keep the commandments of God, that ye may prosper in the land according to the promises which the Lord made unto our fathers.

8 And many more things did king Benjamin teach his sons, which are not written in this book.

9 And it came to pass that after king Benjamin had made an end of teaching his sons, that he waxed old, and he saw that he must very soon go the way of all the earth; therefore, he thought it expedient that he should confer the kingdom upon one of his sons.

10 Therefore, he had Mosiah brought before him; and these are the words which he spake unto him, saying: My son, I would that ye should make a proclamation throughout all this land among all this people, or the people of Zarahemla, and the people of Mosiah ([Benjamin's dad](#)) who dwell in the land, that thereby they may be gathered together; for on the morrow I shall proclaim unto this my people out of mine own mouth that thou art a king and a ruler over this people, whom the Lord our God hath given us.

11 And moreover, I shall give this people a **name**, that thereby they may be **distinguished** above all the people which the Lord God hath brought out of the land of Jerusalem; and this I do because they have been a **diligent** people in keeping the commandments of the Lord. [Diligence is an especially important trait, as it refers to *persistent* effort over time.](#)

12 And I give unto them a name that never shall be blotted out, except it be through transgression.

13 Yea, and moreover I say unto you, that if this highly favored people of the Lord should fall into transgression, and become a wicked and an adulterous people, that the Lord will deliver them up, that thereby they become weak like unto their brethren; and he will no more preserve them by his matchless and marvelous power, as he has hitherto preserved our fathers. **With greater blessings comes greater accountability.**

14 For I say unto you, that if he had not extended his arm in the preservation of our fathers they must have fallen into the hands of the Lamanites, and become victims to their hatred.

15 And it came to pass that after king Benjamin had made an end of these sayings to his son, that he gave him charge concerning all the **affairs of the kingdom**. **Benjamin is passing on all his responsibilities to his son before this final speech to his people.**

16 And moreover, he also gave him charge concerning the **records which were engraven on the plates of brass**; and also the **plates of Nephi**; and also, the **sword of Laban**, and the **ball or director**, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him. **Interestingly, this is the last time the sword of Laban is mentioned in the Book of Mormon. D&C 17 promises that the three witnesses will view “the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors”, but not how or where they are. Joseph only mentions the “Urim and Thummim and breastplate” being in the stone box along with the plates. Anyway, enough time on that.**

17 Therefore, as they were unfaithful they did not prosper nor progress in their journey, but were driven back, and incurred the displeasure of God upon them; and therefore they were smitten with famine and sore afflictions, to stir them up in **remembrance of their duty**.

18 And now, it came to pass that Mosiah went and did as his father had commanded him, and proclaimed unto all the people who were in the land

of Zarahemla that thereby they might gather themselves together, to go up to the temple to hear the words which his father should speak unto them.

Mosiah 2

1 And it came to pass that after Mosiah had done as his father had commanded him, and had made a proclamation throughout all the land, that the people gathered themselves together throughout all the land, that they might go up to the temple to hear the words which king Benjamin should speak unto them. **Repetition emphasizes Mosiah’s obedience.**

2 And there were a great number, even so many that they did not number them; for they had multiplied exceedingly and waxed great in the land.

3 And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses;

4 And also that they might **give thanks** to the Lord their God, who had brought them out of the land of Jerusalem, and who had delivered them out of the hands of their enemies, and had appointed just men to be their teachers, and also a just man to be their king, who had established peace in the land of Zarahemla, and who had taught them to keep the commandments of God, that they might rejoice and be filled with love towards God and all men. **Note the grateful focus on the blessings of the past, all those events and blessings that allow these people to be where they are.**

5 And it came to pass that when they came up to the temple, they pitched their tents round about, every man according to his family, consisting of his wife, and his sons, and his daughters, and their sons, and their daughters, from the eldest down to the youngest, every family being separate one from another. **Organized into extended families of three generations.**

6 And they pitched their tents round about the temple, every man having his tent with the **door thereof towards the temple**, that thereby they might remain in their tents and hear the words which king Benjamin should speak unto them; **The “way we are facing” matters.**

7 For the multitude being so great that king Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto

them.

8 And it came to pass that he began to speak to his people from the tower; and they could not all hear his words because of the greatness of the multitude; therefore he caused that the words which he spake should be written and sent forth among those that were not under the sound of his voice, that they might also receive his words.

9 And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should **hearken** unto me, and **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**. [King Benjamin carefully prepares his audience for his message.](#)

10 I have not commanded you to come up hither that ye should fear me, or that ye should think that I of myself am more than a mortal man.

11 But **I am like as yourselves**, subject to all manner of infirmities in body and mind; yet I have been chosen by this people, and consecrated by my father, and was suffered by the hand of the Lord that I should be a ruler and a king over this people; and have been kept and preserved by his matchless power, to **serve you with all the might, mind and strength which the Lord hath granted unto me**. [Such humility! This would have been especially exceptional for a king, since most kings claimed exalted status and close relationship with the gods. I appreciate how his humility is grounded in an understanding of human fallibility and limitations—taking these seriously has certainly helped me be humble! Also more compassionate toward other limited humans.](#)

12 I say unto you that as I have been suffered to spend my days in your service, even up to this time, and have not sought gold nor silver nor any manner of riches of you; [An amazing leader—not getting wealthy of the people he led.](#)

13 **Neither have I suffered** that ye should be confined in dungeons, nor that ye should make slaves one of another, nor that ye should murder, or plunder, or steal, or commit adultery; nor even have I suffered that ye should commit any manner of wickedness, and have taught you that ye

should keep the commandments of the Lord, in all things which he hath commanded you— Interesting wording. When leaders do not provide adequate structure/regulation to avoid transgression, in a sense they are permitting or facilitating it.

14 And even I, myself, **have labored with mine own hands** that I might **serve you**, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne—and of all these things which I have spoken, ye yourselves are witnesses this day. I really wish we knew more about this system of government. 😊

15 Yet, my brethren, I have not done these things that I might boast, neither do I tell these things that thereby I might accuse you; but I tell you these things that ye may know that **I can answer a clear conscience before God this day**. This whole speech is impressive, one of the great treasures of the Book of Mormon, but Benjamin’s set up alone is insightful. He explains how he can have a clear conscience (having worked hard and done his part), but also makes very clear that he isn’t stating these things to boast or make his audience feel guilty. He is a master of clear communication.

16 Behold, I say unto you that because I said unto you that I had spent my days in your service, I do not desire to boast, for I have only been in the service of God.

17 And behold, I tell you these things that ye may learn wisdom; that ye may learn that **when ye are in the service of your fellow beings ye are only in the service of your God**. This is one of my favorite verses in all scripture. It answers key theological questions (how we serve God, how we worship God, what God needs from us) and it brings together the two great commandments to Love God and Love our neighbor. We love and serve God by loving and caring for those around us.

18 Behold, ye have called me your king; and if I, whom ye call your king, do labor to serve you, then ought not ye to labor to serve one another? Parallel to Jesus’ words in John 13:12-15 (see also Mark 10:42-45)

John 13:12-15: After he had washed their feet, had put on his robe, and had returned to the table, he said to them, “Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have set you an example, that you also should do as I have done to you.

Mark 10:42-45: So Jesus called them and said to them, “You know that among the Gentiles those

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whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all. For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

19 And behold also, if I, whom ye call your king, who has spent his days in your service, and yet has been in the service of God, do merit any thanks from you, O how you ought to thank your heavenly King! This is called an “a fortiori” argument, “argument from yet a stronger reason”

20 I say unto you, my brethren, that if you should **render all the thanks** and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

21 I say unto you that if ye should **serve him** who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls yet **ye would be unprofitable servants**. Benjamin is building a careful argument (that will result in his appeal to care for each other, as we will see next lesson!). Benjamin isn’t saying we are worthless or even bad servants... he is simply saying that nothing we can do can repay God for the investment they have made in us. Thus the only thing we can do is pay it forward and help others! I love this argument. Everything we have comes from God, so we can’t repay God. We can only use those gifts for purposes that glorify God—and again, those purposes are to care for each other and build the Kingdom here on earth.

22 And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments ye should prosper in the land; and he never doth vary from that which he hath said; therefore, if ye do keep his commandments he doth bless you and prosper you.

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore **he hath paid you**. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast? This is an anti-

entitlement argument, and specifically counters the idea that what we are and have is “ours” to do whatever we want.

25 And now I ask, can ye say aught of yourselves? I answer you, Nay. 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.

26 And I, even I, whom ye call your king, am no better than ye yourselves are; for I am also of the dust. And ye behold that I am old, and am about to yield up this mortal frame to its mother earth. King Benjamin’s humility is exceptional, especially considering the status of kings in the ancient world. They were often considered gods or descendants of gods. They were law.

27 Therefore, as I said unto you that I had served you, walking with a **clear conscience** before God, even so I at this time have caused that ye should assemble yourselves together, that I might be found blameless, and that your blood should not come upon me, when I shall stand to be judged of God of the things whereof he hath commanded me concerning you. One of the most beautiful ideas in the gospel is that we are not just ourselves. We are all connected to each other, even responsible for each other to a degree. This is the meaning of the Atonement... Christ made us not only His, but he has become us, lived our lives vicariously. The goal of the Atonement (as the word itself suggests) is to make One. Benjamin and other Book of Mormon prophets clearly reflect this understanding.

28 I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and **my immortal spirit may join the choirs above in singing the praises of a just God.** I smile at the specificity of this.

29 And moreover, I say unto you that I have caused that ye should assemble yourselves together, that I might declare unto you that I can no longer be your teacher, nor your king;

30 For even at this time, my whole frame doth tremble exceedingly while attempting to speak unto you; but the Lord God doth support me, and hath suffered me that I should speak unto you, and hath commanded me that I should declare unto you this day, that my son Mosiah is a king and a ruler over you. I am so touched that Benjamin is not only humble, but also

vulnerable. [Embracing the limitations of human nature is a key theme here.](#)

31 And now, my brethren, I would that ye should do as ye have hitherto done. As ye have kept my commandments, and also the commandments of my father, and have prospered, and have been kept from falling into the hands of your enemies, even so if ye shall keep the commandments of my son, or the commandments of God which shall be delivered unto you by him, ye shall prosper in the land, and your enemies shall have no power over you.

32 But, O my people, **beware lest there shall arise contentions** among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah. [Important to understand the difference between contention and disagreement.](#)

33 For behold, there is a wo pronounced upon him who listeth to obey that spirit; for if he listeth to obey him, and remaineth and dieth in his sins, the same **drinketh damnation to his own soul**; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge.

34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are **eternally indebted** to your heavenly Father, to render to him all that you have and are; and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem; [“render” is a fitting word since it means “to give back”](#)

35 And also, all that has been spoken by our fathers until now. And behold, also, they spake that which was commanded them of the Lord; therefore, they are just and true.

36 And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress and go contrary to that which has been spoken, that 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—

37 I say unto you, that the man that doeth this, the same cometh out in **open rebellion** against God; therefore he listeth to obey the evil spirit, and becometh an **enemy** to all righteousness; therefore, the Lord has no

place in him, for he dwelleth not in unholy temples. It is important to note that it is clearly the *person* distancing themselves from God rather than God distancing from us.

38 Therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice do awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever. I appreciate this description of “the pains of hell”. It is clearly symbolic, and the torments of hell result from the guilt stemming from a perfect awareness of our sins, without an easy way to do anything about it. Having a clear vision of your sins and the damage you have done to others without the ability to make restitution...

39 And now I say unto you, that mercy hath no claim on that man; therefore his final doom is to endure a never-ending torment. **Emphasis on agency—the human has put themselves beyond reach of Mercy.**

40 O, all ye old men, and also ye young men, and you little children who can understand my words, for I have spoken plainly unto you that ye might understand, I pray that ye should **awake to a remembrance** of the awful situation of those that have fallen into transgression. “awake to a remembrance”. What useful framing! Also note that Benjamin is speaking with sensitivity to the capacities of his audience members.

41 And moreover, I would desire that ye should **consider on the blessed and happy state of those that keep the commandments of God.** For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of **never-ending happiness.** O remember, remember that these things are true; for the Lord God hath spoken it. We again see Benjamin’s rhetorical ability as he carefully contrasts the misery of regret with the joy of peace of conscience. I know I keep saying it, but this is a well crafted discourse with true principles. Benjamin is providing tools to better ourselves: think of our future selves, our best selves. Imagine possible consequences we want to avoid. Reflect on the benefits and blessings of making good choices. REMEMBER is one of those key words in the scriptures, like “awake”.

Mosiah 3

1 And again my brethren, I would **call your attention**, for I have somewhat more to speak unto you; for behold, I have things to tell you concerning that which is to come. **Mindfulness. And another example of Benjamin preparing his audience for an important message. He is a great teacher.**

2 And the things which I shall tell you are made known unto me by an angel from God. And he said unto me: **Awake**; and I awoke, and behold he stood before me.

3 And he said unto me: **Awake**, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy. **Notice the repetition! I like to think that the angel first tells Benjamin to awaken physically and the second “awake” urges him to awaken mentally and spiritually.**

4 For the Lord hath heard thy prayers, and hath judged of thy righteousness, and hath sent me to declare unto thee that **thou mayest rejoice**; and that thou mayest declare unto thy people, that they may also be filled with joy.

5 For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. **Powerful description of the condescension of Christ.**

6 And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. **What does this mean? How do we cast out the “evil spirits” that dwell in our hearts?**

7 And lo, he shall suffer temptations, and pain of body, hunger, thirst, and

fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. Note carefully what causes Jesus’ suffering: Empathy. All the pain he experiences comes from perfect, divine empathy. He suffers with us. He suffers over all the ways we harm each other. It also makes me think of the gift of sensitivity, which is a mixed blessing.

8 And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary. Again, juxtaposition underscores condescension.

9 And lo, he cometh unto **his own**, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. Jesus’ sacrifice is based on his love, his goodness, not the response he receives.

10 And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done that a righteous judgment might come upon the children of men.

11 For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned. What a beautiful doctrine of Grace: all those who have ignorantly sinned are saved. If we are doing our best, we are covered.

12 But wo, wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through **repentance** and **faith** on the Lord Jesus Christ. Isn’t ignorance bliss then, the reluctant disciple could ask. No. In ignorance we can be forgiven, but not transformed, which is the true goal of the Plan of Salvation.

13 And the Lord God hath sent his **holy prophets** among all the children of men, to declare these things to every kindred, nation, and tongue, that thereby whosoever should believe that Christ should come, the same might receive **remission of their sins**, and **rejoice** with exceedingly great joy, **even as though he had already come among them**. Remission of sins brings peace of conscience and joy. I love this idea of an “eye of faith”. We can benefit from those things that are not yet fully realized, as if they had

already come.

14 Yet the Lord God saw that his people were a stiffnecked people, and he appointed unto them a law, even the law of Moses.

15 And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; and also holy prophets spake unto them concerning his coming; and yet they hardened their hearts, and understood not that the law of Moses availeth nothing except it were through the atonement of his blood. **Some casual anti-Judaism thrown in here. The idea that Judaism exists only to point toward Christ is deeply problematic.**

16 And even if it were possible that little children could sin they could not be saved; but I say unto you they are blessed; for behold, as in Adam, or by nature, they fall, even so the blood of Christ atoneth for their sins. **I don't understand this wording. Why couldn't little children be saved? The latter sentence suggests this might teach a form of original sin? (that is then cleared up by Christ)**

17 And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. **The unrelenting exclusivity of Christianity (though it is softened by ideas such as that of verse 11, that Jesus, the one and only answer, saves all those who sin ignorantly). So a potentially benign exclusivity.**

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 they humble themselves and **become as little children**, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.

19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, 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. **“enemy” strikes us as hard. I do think there are ways that the natural human is a stranger to God, or at cross-purposes with God, in opposition to God. We as humans want comfort. We don't want to be challenged; we want**

to be right. We are selfish. We want outcomes that benefit us. Yes, it feels good when we help others, but we help others who are like us. We are wary of those different. We are most important. I think it is this version of the “natural human” that is a stranger or even enemy to God’s purposes. Is it significant that the verse does not say “God is an enemy to the natural human”? God is there. But *we* are out of alignment.

20 And moreover, I say unto you, that the time shall come when the **knowledge of a Savior shall spread** throughout every nation, kindred, tongue, and people.

21 And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent.

22 And even at this time, when thou shalt have taught thy people the things which the Lord thy God hath commanded thee, even then are they found no more blameless in the sight of God, only according to the words which I have spoken unto thee.

23 And now I have spoken the words which the Lord God hath commanded me.

24 And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil.

25 And if they be evil they are **consigned to an awful view of their own guilt and abominations**, which doth cause them to shrink from the presence of the Lord into a state of misery and endless torment, from whence they can no more return; therefore they have **drunk damnation to their own souls**. *As always, notice the focus on individual agency.*

26 Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more forever.

27 And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever. Thus hath the Lord commanded me. Amen. *Hell is regret.*

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Additional Reading: N/A; **Scripture Chain:** [N/A](#)
