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## Book of Mormon Gems of Truth: Lesson 19

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**Abstract:** Monthly Book of Mormon lessons for adult women (Relief Society). Each month a verse of Book of Mormon scripture is presented with accompanying quotes from General Authorities and writers of the Church.

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Benjamin then took the names of all who had entered into the covenant with God, and consecrated his son Mosiah to be their ruler.

### Questions for Discussion

1. How can we best serve our God?

2. Why did King Benjamin tell about his service to the people?

3. How did King Benjamin serve his people?

4. What words did Mormon use to describe King Benjamin?

## Visiting Teacher Messages

### Book of Mormon Gems of Truth

Lesson 19—"Behold, He Sendeth an Invitation Unto All Men, for the Arms of Mercy Are Extended Towards Them, and He Saith: Repent, and I Will Receive You" (Alma 5:33).

Leone O. Jacobs

For Tuesday, December 1, 1953

Objective: To point out the necessity to repent and overcome one's faults.

THIS statement from Alma is expressive of the boundless love of God to all those who repent. "Come unto me and ye . . . shall eat and drink of the bread and the waters of life freely" (Alma 5:34). All are bidden—not a preferred list or a selected few, but all mankind may come unto God by way of repentance.

The message of all the prophets throughout the ages has been that of repentance. Over and over they have extended the invitation of our Lord "Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand" (Alma 5:50) is typical of their cry.

"Repentance is a means of pardon and is therefore one of God's great gifts to man" (*Articles of Faith*, page 114). Its importance cannot be overemphasized. No man is without sin, therefore, no man is exempt from the need to repent.

Knowing that men would make mistakes, a way was prepared by

which they might make reparation and be forgiven. The way was by means of repentance. We may not go back and live our lives over again and avoid the mistakes we have made; but, through the tender mercy of God, we are given the opportunity of sincerely repenting. Repentance is necessary in order that the atonement of Christ may be effective in our individual lives.

Repentance involves several progressive steps and conditions. Recognition of sin is the first step; then follows a deep sorrow for sin; the repentant one will do all in his power to make amends for any wrongs sustained; and lastly he will refrain from committing the sin again, and determine to accomplish good. (See *Articles of Faith*, page 109.) "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them" (D. & C. 58:43).

Though there is always hope for the repentant one, yet we must

not suppose that repentance is always possible. "The gift of repentance is extended to men as they humble themselves before the Lord." And "Repentance becomes more difficult as sin is more wilful." Also, "As the time of repentance is procrastinated, the ability to repent grows weaker" (*Articles of Faith*, page 114).

Amulek taught:

Therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end . . . . Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world (*Alma 34:33, 34*).

If one hopes to obtain forgiveness through repentance, he must also be willing to forgive others. Repentance is not sincere unless one has become tolerant of the shortcomings of others. The Savior said:

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses (*Matt. 6:14-15*).

When repentance is genuine, great changes are wrought in the lives of men. That is the purpose of this great principle—that men may overcome sin and perfect themselves.

"Of all acts, is not repentance most divine?"—Carlyle.

## *Work Meeting*—Family Money Management

(A Course Recommended for Use by Wards and Branches at Work Meeting)

### Lesson 3—Spending the Food Dollar

Rhea H. Gardner

(For Tuesday, December 8, 1953)

**T**HESSE lessons are concerned primarily with buying practices. This lesson is to be treated from that standpoint. Reference to nutrition should be made only as it refers to better buymanship.

Money cannot be invested better than in foods which build health, strength, and general well-being for every member of the family. Life cannot be lived fully unless the body is in a good state of health. Good health is dependent upon good nutrition.

With good management, it is

possible to provide an adequate diet at practically all income levels. Good management of the food dollar means buying diet essentials first, then including luxury and accessory items as the budget permits. It does not mean cutting out health-giving foods or reducing the total quantity below body needs.

The food budget takes a larger portion of the family income than any other single division of family living cost, except in very high income groups, where housing sometimes exceeds the cost of food.