

Mosaiah 4

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Mosiah 4.¹⁻³— atonement

¹*When king Benjamin had made an end of speaking the words which had been delivered unto him by the angel of the Lord, that he cast his eyes round about on the multitude, and behold they had fallen to the earth, for the fear of the Lord had come upon them. And they had viewed themselves in their own carnal state, even less than the dust of the earth. ²And they all cried aloud with one voice, saying:

“O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified; for we believe in Jesus Christ, the Son of God, who created heaven and earth, and all things; who shall come down among the children of men.”

³And it came to pass that after they had spoken these words the Spirit of the Lord came upon them, and they were filled with joy, having received a remission of their sins, and having peace of conscience, because of the exceeding faith which they had in Jesus Christ who should come, according to the words which king Benjamin had spoken unto them.

This reading is one in a series of readings on Atonement that we entitle, “Justification: How We Repent and Change.”*

1. Remember the pattern of rebirth that we have seen in the other readings under the title “How we Repent and Change”:
 - Personal Crisis
 - Personal Prayer
 - The Lord’s Response
 - Reason for the Response

? Can you identify these elements in today’s reading?

? How did it contribute to King Benjamin’s experience of being born again?

? What were the key things that the people of King Benjamin did in order to be born again—that is, to be “filled with joy,” to receive a “remission of their sins,” and to have “peace of conscience.”

? How do you feel about our identification of being “filled with joy,” receiving a “remission of sins,” and having “peace of conscience with being “born again”?”
2. The text records that the people of King Benjamin “viewed themselves in their own carnal state.”

? What does this mean to you?

? Is this a “viewing” or “revelation” with which you can relate?

? Have you experienced a crisis similar to what King Benjamin’s people had when “they... viewed themselves in their own carnal state, even less than the dust of the earth”?

? If so, what did you do about it? How did you resolve it?

? On a scale of 1 to 10—‘10’ being: “I have experienced, and feel today the kind of ‘joy,’ ‘remission of sins,’ and ‘peace of conscience’ that is spoken of in this reading;” and ‘1’ being: “I have not experienced the kind of ‘joy,’ ‘remission of sins,’ and ‘peace of conscience’ that is spoken of in today’s reading, and am not sure that I can”—where are you in following the example of King Benjamin’s people?

? If you are not today where you would like to be, what could you do to imitate King Benjamin’s people and move toward it?

- * The following ten titles are part of our atonement series:
 - “Fall: Our Need of Atonement”
 - “Grace: The Savior’s Generous and Earnest Invitation”
 - “At-one-ment: The Savior’s unity and connectedness with us”
 - “Sacrifice: What Jesus Suffered for Us”
 - “Glorification: The Savior’s Resurrection, Ascension, and Enthronement”
 - “Justification: How We Repent and Change”
 - “Renewal: The Hope, Joy, Peace, and Power of Atonement”
 - “Sanctification: Imitating and living a life of Atonement”
 - “Thanksgiving: In Praise of Atonement”
 - “Song of the Righteous: A Song unto Me”

Mosiah 4.¹¹

And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceedingly great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

1. After speaking of “the knowledge of the glory of God,” King Benjamin continues immediately with “OR if ye have know of his goodness and have tasted of his love.”
 - ? What does that “or” suggest to you?
 - ? How is God’s goodness and love a reflection of his Glory, so that essentially, divine goodness and love are the same as divine glory?

2. King Benjamin admonishes, “I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures,”
 - ? How do you feel about the admonition to “always retain in remembrance... your own nothingness” and the fact that we are “unworthy creatures”?
 - ? How do you feel about the admonition to “always retain in remembrance the greatness of God.. his goodness and long-suffering”?
 - ? What is the relationship between remembering both our own nothingness and God’s greatness, goodness, and long-suffering?
 - ? How do these very opposite characteristics impact each other?
 - ? How good are you following this admonition?

3. King Benjamin says that we must enter “the *depths* of humility” not simply be humble.
 - ? Is there a difference? If so, what is it? Why do you answer as you do?
 - ? We often “domesticate” humility, making it something almost cute and cuddly. How does Benjamin’s “depths of humility” undomesticate humility, reminding us that there is a relationship between “humility and “humiliation”?

¹⁶And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish....

¹⁹For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind? ²⁰And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy, and has caused that your mouths should be stopped that ye could not find utterance, so exceedingly great was your joy. ²¹And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another....

²⁶And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants.

This reading is one in a series of readings on Atonement that we entitle, “Sanctification: Imitating and living Atonement.” *

1. It is not enough to be born again, understand and experience the truth of God’s oneness and connectedness with us, and strive to live a life of oneness with him.
 - ? What more does today’s reading inform us is needed?
 - ? How is this an extension of the principle of at-one-ment, or connectedness?
 - ? According to today’s reading, in what specific ways and by what actions do we bear witness to and live the divine principle of at-one-ment with our fellowmen?
 - ? What happens to our lively sense of oneness with God when we do not accept and act upon our oneness with others?
2. King Benjamin as this rather challenging question: “Are we not all beggars?”
 - ? How do you feel about being called a “beggar”?
 - ? How do you feel about being seen as a “beggar” in the eyes of God?
 - ? How are we, in the eyes of God, like the lowliest of beggars are sometimes viewed in our eyes?
 - ? How would you like God to treat you, or how has he treated you when you have come begging to him?
 - ? Do you treat “beggars” as God has and does treat you?
 - ? What happens to you and your relationship with God when you do not?
3. King Benjamin mentions the need to administer to both temporal and spiritual needs, but there is a heavy emphasis on temporal assistance
 - ? What is it about “imparting of our substance” that makes it such a good indicator of one’s connectedness with others and the depth to which we understand and experience God’s oneness with us?

4. Luke tells us that John the Baptist warned that those who “bringeth not forth good fruit” would be “hewn down, and cast into the fire.” In response “commoners,” “publicans” (read, government officials), and soldiers who heard John’s warning asked, “What shall we do then?” (Lk. 3.⁹⁻¹⁰). Here is John’s answer to each group respectively.
- “He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.”
 - “Exact no more than that which is appointed you.”
 - “Do violence to no man, neither accuse any falsely; and be content with your wages” (Lk. 3.¹¹⁻¹⁴).
- ? How do John’s instructions relate to and compliment those of Benjamin?
- ? How do you feel and what do you think when you consider that John’s answer to avoiding the fire focused solely on economic matters?
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Mosiah 4.²⁶⁻²⁷— lent

²⁶And now, for the sake of these things which I have spoken unto you—that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God—I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants. ²⁷And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength. And again, it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order.

This is the 11th reading for Lent 2025.

1. In addition to being a season of self-reflection, confession, and repentance, Lent is a season of alms giving. Today's passage talks a bit about that.
 - ? What is the relationship between Lent, Easter, and the hope of forgiveness that is central to the Season and the attitudes and actions that lie behind our giving of alms, especially to the ill and poor?
2. King Benjamin draws a direct link between our imparting “of [our] substance to the poor,” and our “retaining a remission of [our] sins.”
 - ? What is the nature of that link?
 - ? Why would our own ability to be and retain a remission of sins be dependent and contingent upon our care for the poor?
 - ? How do you feel about this interdependence?
 - ? How are you doing at retaining a remission of sin based upon this criterion?
 - ? How is society doing? What does society's actions toward its poor say about the state of its “forgiveness,” and thus its relationship with God?
3. We noted in another reading (DC 84.¹¹²), that not only did disciples of Jesus have responsibility to assist the poor with “basic needs,” but with “wants” as well.
 - ? Does today's reading give you any additional insight into this requirement? If so, what?
4. King Benjamin admonishes that assistance to the ill and poor be “done in wisdom and order; for it is not requisite that a man should run faster than he has strength.”
 - ? How does one determine how fast they can run in the endeavor of caring for the ill and poor?
 - ? Given that Lent is also to be a time of intensified prayer, how can you enlist your personal prayers in establishing what and how much you can do, not looking for the charitable minimum but the most orderly and wise maximum?
 - ? How can you enlist your family prayers in this endeavor?