

## **BM#16 "Ye Shall Be Called The Children of Christ" Mosiah 4-6**

- I. Introduction
- II. Mosiah 4
- III. Mosiah 5
- IV. Mosiah 6
- V. Conclusions

### **I. Introduction**

During our last lesson, we identified King Benjamin as the king of the people of Zarahemla. He began to grow old and decided to confer his kingdom to his son, Mosiah II. He instructed his son to have his people gather at the temple where he would announce Mosiah II as their new king, and give his final speech.

Following the coronation of his son, Mosiah II to be their new king, King Benjamin had begun his speech to the people. He had taught them regarding their indebtedness to God and the consequences of their obedience or disobedience to the commandments of God.

He concluded by sharing the message he had received from an angel of God. In the angel's message, he taught them about the ministry of Jesus Christ and the miracles that he would perform. He also taught them of Christ's suffering and death as He brought to pass the atonement. He had concluded the initial part of his speech by teaching his people that sanctification comes by putting off the natural man and becoming a spiritual man. Each of us will one day be judged by God according to the works which we have performed during our lifetime "whether they be good or whether they be evil" (Mosiah 3:24). If our works are good, then we will experience joy and happiness. If they are evil, we will realize great regret and experience personal torment. We will now proceed with the continuation of King Benjamin's speech to his people.

#### **Concluding Outline of King Benjamin's Speech:**

"4. Sanctification by the atonement of Christ  
(Mosiah 3:11-27).

Third break (Mosiah 3:27-4:4)

Thus has the Lord commanded, Amen.

The people fell to the ground and confess  
Atoning blood is applied; joy and remission  
Benjamin begins to speak again.

"5. Benjamin's testimony of God's goodness  
(Mosiah 4:4-12).

God is good, patient, long-suffering  
Believe in God  
God is powerful, loving, and glorious  
Call upon the name of the Lord daily

"6. Righteous behavior of the redeemed (Mosiah 4:13  
-30).

Living in peace and social order  
Prohibition of contention (Mosiah 4:14)  
Because God imparts, all must give to those in  
need  
Avoid guilt and sin

Fourth break (Mosiah 4:30-5:6)

Remember and perish not  
Covenant response of the people  
Benjamin accepts their covenant

"7. The sons and daughters of God (Mosiah 5:6-15)

God has spiritually begotten you this day  
The only head to make you free from debt  
Excommunication upon breach of obligation  
Covenant people know God by serving him  
The hope of exaltation after death

Final acts (Mosiah 6:1-3)

Names recorded of all who accepted the name  
Mosiah II consecrated  
Priests appointed  
People dismissed"

Reference: John W. Welch. "Parallelism and Chiasmus,"  
in *King Benjamin's Speech*. Edited by John W. Welch and  
Stephen D. Ricks. Provo, Utah: Foundation for Ancient  
Research and Mormon Studies, 1998, 326-327).

## II. Mosiah 4

At the conclusion of the third break of King Benjamin's remarks, the people fell to the ground, "for the fear of the Lord had come upon them" (Mosiah 4:1).

Mosiah 4:2-3

**2 And they had viewed themselves in their own carnal state, even less than the dust of the earth. And 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.**

**3 And 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.**

The people of Zarahemla had recognized, through the Spirit, their own nothingness, along with an awareness of their unworthiness before God. They sought to receive a remission of their sins and peace of conscience which could only come through the atonement Jesus Christ would bring to pass. The desire of their hearts was fulfilled. At this moment, "the Spirit of the Lord came upon them" and as a result they "received a remission of their sins and...peace of conscience" because of their "faith...in Jesus Christ" (Mosiah 4:3). King Benjamin began again to speak to them.

Mosiah 4:5-8

**5 For behold, if the knowledge of the goodness of God at this time has awakened you to a sense of your nothingness, and your worthless and fallen state--**

**6 I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord, and should be**

diligent in keeping his commandments, and continue in the faith even unto the end of his life, I mean the life of the mortal body--

7 I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world.

8 And this is the means whereby salvation cometh. And there is none other salvation save this which hath been spoken of; neither are there any conditions whereby man can be saved except the conditions which I have told you.

Joseph Fielding Smith and Robert L. Millet state,

"Peter testified that Christ was the 'lamb without blemish and without spots, who verily was foreordained before the foundation of the world' (1 Peter 1:19-20). In the words of John the Revelator, Christ was the 'Lamb slain from the foundation of the world' (Revelation 13:8). Such expressions affirm that the plan of salvation was known and taught even before the creation of the earth (see D&C 132:8-11)." (*Doctrinal Commentary on the Book of Mormon*, Vol.2. Salt Lake City: Bookcraft, 1988, [4<sup>th</sup> Printing, 1992], 76).

In these verses, King Benjamin confirms to his people what that have experienced as they have heard his words. They became aware of their own nothingness and unworthiness before God which came about through the fall of Adam. They understood that is only through the atonement of Jesus Christ, yet to occur, that all mankind will have the opportunity to gain salvation. These steps involve our trusting or exercising faith in the saving power of Jesus Christ. Next, we enter into and make sacred covenants of obedience, resolving to keep those covenants throughout our lives.

These steps begin with our "belief in God," next, "repent of...[our] sins and forsake them," then, receiving "a remission of your sins," then "retain in [your] remembrance, the greatness of God, and your own nothingness," followed by humbling "yourselves even in the depths of humility, calling [in prayer] on the name of the Lord daily," concluding with our "standing steadfastly in the faith" (Mosiah 4:9-11).

Mosiah 4:12

**12 And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.**

Neal A. Maxwell states,

"Much emphasis was given by King Benjamin to retaining a remission of our sins (see Mosiah 4:26). We do not ponder that concept very much in the church. We ought to think of it a lot more. Retention clearly depends on the regularity of our repentance. In the church we worry, and should, over the retention of new members but the retention of our remissions is cause for even deeper concern." ("King Benjamin's Sermon: A Manual for Discipleship," in *King Benjamin's Speech*. Edited by John W. Welch and Stephen D. Ricks. Provo, Utah; Foundation of Ancient Research and Mormon Studies, 1998, 16).

Retaining a remission of our sins or becoming a disciple of Christ is more than a simple declaration of our faith, it is more, so much more. It involves faith in Jesus Christ, recognition and repentance of sins, baptism by one holding authority, and receiving the gift of the Holy Ghost by the laying on of hands as a first step. It means continued obedience to the commandments and making and keeping sacred covenants in the House of the Lord. As a result of these initial, but necessary steps, we begin to change in our actions toward others, including our children. King Benjamin notes some of these outward changes in our relationship with our family members as well as others.

Mosiah 4:13-16

**13 And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.**

**14 And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been**

spoken of by our fathers, he being an enemy to all righteousness.

15 But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another.

16 And 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.

It is not enough that we enter into and keep sacred covenants, but these must translate into changes in our actions towards others. These include not only our immediate family members, but those we meet as we walk the path of our life. Is it not the poor, the unfortunate, and the downtrodden who are in greatest need of our care and attention?

Mosiah 4:17-19

17 Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just--

18 But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

19 For 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?

Some may feel that the words of King Benjamin are harsh, especially in his declaration that if we neglect those who are in need, we will perish forever, "and hath no interest in the kingdom of God. Note these words spoken by the Savior.

Matthew 25:42-46

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athrist, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

While it is true that we must use wisdom in our giving to those in need, it is more important that we find occasions to assist than to find exceptions to justify our not being charitable.

King Benjamin asked, "are we not all beggars? How can that be?, you might ask in return.

Mosiah 4:20-21

20 And 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 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.

21 And 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.

While we may not all be dependent for our physical nourishment, we are all dependent upon God for our eternal lives. No one has the power to save themselves and, therefore, without the atonement of Jesus Christ, we would have all become "angels to a devil, to be shut out from the presence of our God" (2 Nephi 9:9).

Benjamin now speaks to those who are rich as to the wealth of this world, as well as to those who are poor in worldly goods.

Mosiah 4:22-25

**22 And if ye judge the man who putteth up his petition to you for your substance that he perish not, and condemn him, how much more just will be your condemnation for withholding your substance, which doth not belong to you but to God, to whom also your life belongeth; and yet ye put up no petition, nor repent of the thing which thou hast done.**

**23 I say unto you, wo be unto that man, for his substance shall perish with him; and now, I say these things unto those who are rich as pertaining to the things of this world.**

**24 And again, I say unto the poor, ye who have not and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar, because ye have not; I would that ye say in your hearts that: I give not because I have not, but if I had I would give.**

**25 And now, if ye say this in your hearts ye remain guiltless, otherwise ye are condemned; and your condemnation is just for ye covet that which ye have not received.**

Both the rich and the poor come under condemnation from the Lord if they do not share their substance when they have sufficient means. The exception is the extremely poor who do not have sufficient for their daily needs, who say in their hearts, if they had, they would share.

The Book of Mormon Student Manual [1981] states,

"Notice how King Benjamin speaks to both the poor and the rich. He says that the rich should give and the poor should not covet. Sometimes we think of coveting as being directed only at something someone else has that we want, but coveting is an attitude. It is setting one's heart on the things of the world more than the things of God. Thus Benjamin says we can be guilty of coveting (or holding back) what we haven't even received." (*Book of Mormon Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [Second Edition Revised, 1981], 165).

King Benjamin notes that receiving a remission of our sins is dependent upon our imparting "of your substance to the poor" (Mosiah 4:26). It is important that if we do not have sufficient means, we visit the sick and administer to them spiritually. In some instances, the giving of our time and personal attention to an individual can be of greater worth than would be if we gave away our money. Benjamin also reminds all that "these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength" (Mosiah 4:27).

King Benjamin reminds each of us that when we borrow from our neighbor, it is important that we return the item. If we are negligent and do not return as promised, then we have committed sin and we may cause our neighbor to sin also. (see Mosiah 4:28.

King Benjamin concludes this portion of his words by rendering the following counsel.

Mosiah 4:29-30

**29 And finally, I cannot tell you all the things whereby ye may commit sin;...**  
**30 But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deeds, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not.**

Errol R. Fish states,

"Sin is anything that offends the Spirit, and there are many ways and means to commit sin, so many they cannot be numbered. However, we have no need to feel overwhelmed; there is no subject the Spirit would rather discuss with us than our sins. If we want a near guarantee that a prayer will be answered, all we need to do is--with real intent--ask: 'Father, tell me the ways and means my thoughts, my words, or my deeds have offended thee. I would like to change any and everything in my life that would keep me from having the Spirit to be with me.' That is a prayer we can be sure will be answered.

"If we then proceed to correct our sins, we place ourselves in a position to receive more blessings from heaven. The Prophet Joseph said: 'Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins.' (*History of the Church, Vol.4, 588*)."  
(*Promptings of the Spirit*. Mesa, Arizona: Cogent Publishing, 1990, 132).

### III. Mosiah 5

King Benjamin now takes a fourth break. During this time, he sent word regarding "to know of his people if they believed the words which he had spoken unto them"  
(Mosiah 5:1).

Mosiah 5:2

**2 And they all cried with one voice saying: Yea, we believe all the words which thou hast spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to do good continually.**

Bryan Richards states,

"The mighty change spoken of is the same transformation from carnal to spiritual that occurs when we are born again...The usual explanation of this doctrine is that one must be baptized and receive the gift of the Holy Ghost by the laying on of hands in order to enter the kingdom of God...it is possible to receive the gift of the Holy Ghost without being born of the Spirit. The former is an ordinance; the latter is a spiritual transformation. The two can occur at the same time, but they usually don't...The people of Benjamin...presumably were already baptized...[yet their] spiritual rebirth did not transform them from the carnal to spiritual at the time of their baptism. This event occurred later, and it is the same for many members today...The process whether it takes a day, a year, or a decade, is characterized by a spiritual transformation-- 'changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters. And thus they become new creatures' (Mosiah 27:25-26). ([www.gospeldoctrine.com/content/Mosiah5](http://www.gospeldoctrine.com/content/Mosiah5)).

One of the measurable changes that occurs is that the individual no longer has the "disposition to do evil, but to do good continually" (Mosiah 5:2). They also feel close enough to the spirit that "were it expedient, we could prophesy of all things" (Mosiah 5:3).

Mosiah 5:4-5

**4 And it is the faith which we have had on the things which our king has spoken unto us that has brought us to this great knowledge, whereby we do rejoice with such exceedingly great joy.**

**5 And we are willing to enter into a covenant with our God to do his will, and to be obedient to his commandments in all things that he shall command us, all the remainder of our days, that we may not bring upon ourselves a never-ending torment as has been spoken by the angel, that we may not drink out of the cup of the wrath of God.**

As a result of the words of King Benjamin and the spirit that had rested upon them, the people of Benjamin received an out-pouring of the Holy Ghost. As a result of the spirit, a mighty transformation had come upon them. This resulted in bringing with it a change in their disposition in that they no longer had a desire to do evil, but a firm desire to do good to all men; to become worthy, to an even greater degree; to be in tune to the spiritual promptings of the Holy Ghost, which includes the gift of prophecy (see 2 Peter 1:21); and, a firm desire to enter into a covenant with God with the resolve to be obedient to his commandments for the remainder of their days. (see Mosiah 5:2-5.)

King Benjamin rejoices over the spiritual change that has come upon his people and the covenant they have now made. (see Mosiah 6:6).

Mosiah 5:7-9, 11

**7 And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters.**

8 And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives.

9 And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

11 And I would that ye should remember also, that this is the name that I said I should give unto you that never should be blotted out, except it be through transgression; therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts.

Byran Richards states,

"All the inhabitants of the earth are the spiritual offspring of their spiritual Father and Mother. When born into mortality, each of us receives a set of mortal parents. But the world, through the fall of Adam, has separated us from God. We have become, thereby, carnal, sensual, and devilish (Mosiah 16:3). Through our separation from God, we have, in effect, died a spiritual death (the first spiritual death). In order to come alive to things of the Spirit, we must be born again, not according to the flesh as Nicodemus thought, but according to the Spirit.

"This spiritual rebirth is not without parentage. The Lord, Jesus Christ, becomes the Father of our Spirits. [Christ told the Brother of Jared], 'I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and daughters' (Ether 3:14). When we receive Him as our Redeemer, He will receive us as a son or daughter of Christ, as many as received him, to them gave he power to become the sons of God (John 1:12). The people of Benjamin had, indeed, receive the Lord Jesus Christ as their Savior and Redeemer. Therefore, his atonement, which had not yet been accomplished, frees them from the captivity of sin--as Benjamin says, under this head ye are made free (v.8).

[www.gospeldoctrine.com/contents/Mosiah-5](http://www.gospeldoctrine.com/contents/Mosiah-5)).

Joseph Fielding McConkie and Robert L. Millet state,

"Spiritual rebirth is an absolute necessity for one who aspires to the celestial kingdom. As one may enter mortality only through birth, so may one enter life in the exalted realm--eternal life--only after spiritual birth. To be born again is to be born 'from above,'" to be regenerated, renewed, and made alive as to the things of righteousness." (*Doctrinal Commentary on the Book of Mormon, Vol. 2*. Salt Lake City: Bookcraft, 1988, [4<sup>th</sup> Printing, 1992], 227).

The process referred to in the Church of Jesus Christ of Latter-Day Saints being "born again," is an continuous step in the individual's spiritual development that occurs as the he/she increases in their spirituality beyond the requisite steps of baptism and the receipt of the Holy Ghost. It involves taking upon themselves the name of Christ.

Bruce R. McConkie states,

"We are born again when we die as pertaining to unrighteousness and when we live as pertaining to the things of the Spirit...As far as the generality of the members of the Church are concerned, we are born again by degrees, and we are born again to added light and added knowledge and added desires for righteousness as we keep the commandments...

"As members of the Church, if we chart a course leading to eternal life; if we begin the process of spiritual rebirth, and are going in the right direction...if we chart a course of becoming perfect, and, step by step and phase by phase, are perfecting our souls by overcoming the world, then it is absolutely guaranteed--there is no question whatever about it--we shall gain eternal life. Even though we have spiritual rebirth ahead of us, perfection ahead of us, the full degree of sanctification ahead of us, if we chart a course and follow it to the best of our ability in this life, then when we go out of this life we'll continue in exactly the same course. " ("Jesus Christ and Him Crucified," in *1976 Devotional Speeches of the Year*. Provo, Utah: Brigham Young University Press, 1977, 399-401).

The Book of Mormon Student Manual [1981] states,

"You are now asked to face yourself honestly. Will you pay the price to become a son or daughter of Christ? It does require a price. It is not enough simply to ask the Lord to assist you in becoming his son or daughter. You must seek it with all the fervor and earnestness of your whole soul, covenanting to take upon you the name of Christ, keep the commandments, and always remember him. Such a covenant will require yearning, pleading prayer for help and guidance. Like Benjamin's people, your heart too must be changed. And like Benjamin's people, if you succeed your reward will be to be "filled with joy, having received a remission of [your] sins, and having peace of conscience" (Mosiah 4:3). Is not such a reward worth whatever the price?" (*Book of Mormon Student Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, [Second Edition, Revised, 1981], 170).

Mosiah 5:12-13

**12 I say unto you, I would that ye should remember to retain the name written always in your hearts, that you are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also, the name by which he shall call you.**  
**13 For how knoweth a man the master whom he has not served, and who is a stranger unto him, and is far from the thoughts and intents of his heart.**

David A. Bednar states,

"Scriptures help us understand that the process of taking upon ourselves the name of Jesus Christ that is commenced in the waters of baptism is continued and enlarged in the house of the Lord. As we stand in the waters of baptism, we look to the temple. As we partake of the sacrament, we look to the temple. We pledge to always remember the Savior and to keep His commandments as preparation to participate in the sacred ordinances of the temple...Thus, in the ordinances of the holy temple we more completely and fully take upon us the name of Jesus Christ." ("Honorably Hold a Name and Standing," in *Ensign*, April 2009, 98).

Just as being "born again" is a process, likewise is taking upon ourselves "the name of Jesus Christ." It commences with our baptism covenant and receiving the gift of the

Holy Ghost. It is renewed each week as we worthily partake of the Sacrament, and it continues as we make sacred covenants in the temple. It forms the foundation of all that we do in our daily lives. It includes our thoughts, our speech, our relationships, our actions and the service we render to others. All aspects of our lives are centered on having taken upon ourselves "the name of Jesus Christ," and striving to be like him.

Mosiah 5:15

**15 Therefore, I would that you should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven and in earth, who is God above all. Amen.**

Joseph Fielding McConkie and Robert L. Millet define "steadfast and immovable,

"To be steadfast is to be fixed, firm, or unwavering. *Stead* comes from an Old English word meaning 'place,' as in homestead. It is where we sink our roots and make our home. Thus to be steadfast in the faith is to be constant and consistent in living by faith. No word in the scriptures better described spiritual maturity than does *steadfast*. (See also 2 Nephi 31:20; Helaman 15:8; 3 Nephi 6:14; Ether 12:4; D&C 84:61).

"To be immovable in righteousness is to be consistent when it comes to matters of values and faith and courage. To be immovable is to have an allegiance to principles that is independent of circumstances and situation. It is to be firm in one's commitment to the truth, steady in one's loyalty to eternal verities." (*Doctrinal Commentary on the Book of Mormon, Vol.2*. Salt Lake City: Bookcraft, 1988, [4<sup>th</sup> Printing, 1992]. 162, 180).

If each of us could develop and sustain these two qualities throughout our lives, then the very walls of hell would be shaken. The members of Christ's Church would receive power from heaven to subdue Satan and his minions, and Satan would no longer have power over the earth.

Bruce R. McConkie defines the meaning of "being sealed unto eternal salvation,"

"Because it is the power of God that saves men, it includes both what the Lord does for us and what we must do for ourselves to be saved. On his part it is the atonement; on our part it is the obedience that we give to God. Thus the gospel includes every truth, every principle, every law--all that men must believe and know. Thus it includes every ordinances, every rite, every performance--all that man must do to please his Maker. Thus it includes every priesthood, every key, every power--all that men must receive to have their acts bound on earth and sealed eternally in the heavens." (*The Millennial Messiah: The Second Coming of the Son of Man*. Salt Lake City: Deseret Book Co., 1980, 98).

How glorious will be the day when we have the privilege of meeting the Savior and be worthy of being sealed to Him.

This concludes King Benjamin's speech to his people.

#### **IV. Mosiah 6**

Mosiah 6:1-2

**1 And now, king Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God to keep his commandments.**  
**2 And it came to pass that there was not one soul, except it were little children, but who had entered into the covenant and had taken upon them the name of Christ.**

Byran Richards states,

"If Benjamin hadn't taken the names of those who had entered into a covenant, he would never have known how well-accepted his words were. In fact, there was not a single adult, teenager, or older child who did not believe in his words and make the covenant...Benjamin's universal appeal is remarkable. Because they all cried with one voice (Mosiah 5:2), we should not assume that they were all alike. This group was a combination of different people [as well as ages], the Nephites and the Mulekites. The

Mulekites even spoke another language, although they had learned the reformed Hebrew of the Nephites (Omni 1:18).” ([www.gospeldoctrine.com/contents/Mosiah-6](http://www.gospeldoctrine.com/contents/Mosiah-6)).

This is yet further evidence of the presence of the Holy Spirit accompanying King Benjamin’s speech. It also evidenced the preparation of the people as they gathered to attend a spiritual feast. They were truly blessed for their efforts.

Mosiah 6:3

**3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.**

Joseph Fielding McConkie and Robert L. Millet state,

“It is not enough to preach the gospel, even to preach with the power of King Benjamin. Once the word has been delivered, once the witness had been planted, once commitment and conversion are forthcoming, then wise leaders begin an ongoing task through reminders, through encouragement, and through repeated visits they do all in their power to ‘stir the people up in remembrance’ of their solemn promise, that they might retain a remission of their sins. Wise shepherds, those given the responsibility to guide the Lord’s flock, labor ceaselessly to keep the spiritual spark alive, to keep the flame of faith burning in the hearts of the people.” (*Doctrinal Commentary on the Book of Mormon, Vol. 2*. Salt Lake City: Bookcraft, 1988, [4<sup>th</sup> Printing, 1992], 181).

One of the greatest challenges we have is to remember the promises and covenants we have made. We need frequently to be reminded of the sacred commitments we have made. If we do not continue to feed the fire within us, we may find that due to our neglect, the flame that once burned brightly within us, has begun to flicker and its heat is diminished. If we will add some additional fuel, we will be

surprised as to how quickly the heat returns to once again warm our hearts. This is also true with our testimonies.

James E. Faust state,

May I suggest five beginning, essential measures which will greatly clear the channel for a daily flow of 'living water' from the very source of the spring, even the Redeemer Himself. First: A daily communion involving prayer;...Second: A daily selfless service to another;...Third: A daily striving for an increased obedience and perfection in our lives;...Fourth: A daily acknowledgment of His divinity;...Fifth: A daily study of the scriptures...

"By sanctifying yourselves, the day will come when 'he will unveil his face unto you.' (D&C 88:68.) 'If your eye be single to [His] glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things.' (D&C 88:67.)" ("A Personal Relationship With the Savior," in *Ensign*, 1976, 82-84).

Mosiah 6:6-7

**6 And it came to pass that king Mosiah did walk in the ways of the Lord, and did observe his judgments and his statutes, and did keep his commandments in all things whatsoever he commanded him.**

**7 And king Mosiah did cause his people that they should till the earth. And he also, himself, did till the earth, that thereby he might not become burdensome to his people, that he might do according to that which his father had done in all things. And there was no contention among all his people for the space of three years.**

King Mosiah II was a righteous king and "did walk in the ways of the Lord." Like his father before him, he sought not to "become burdensome to his people" (Mosiah 6:7). He also labored for his own support. When a king become unrighteous, he generally does three things. (1) He does not walk in the ways of the Lord; (2) He places burdens upon his people that become unbearable for them to bear; and, (3) He does not labor himself, but instead seeks support for his lifestyle from his subjects. King Noah, whom we will later meet, (Mosiah 11-13) epitomizes these undesirable qualities of a king.

## V. Conclusions

As we conclude this lesson, we have been richly blessed by the words King Benjamin spoke to his people. While we were not present to hear his words and feel the spirit, we feel it now. His words reverberate within our souls and give us hope that if we continue to follow the path that leads to eternal life, we too will be numbered among the sons and daughters of Christ.

In Mosiah, Chapter 4, we were reminded again that Jesus Christ is the author of our salvation and there are no other conditions whereby salvation may be obtained. As we continue to be obedient, we will receive a remission of our sins. As we become a true disciple of Christ, we will be filled with a love of God. (see Mosiah 4:12.) We will teach our children in righteousness and be kind to those around us, especially the poor and the needy.

Are we not all beggars? Like those who petition us for assistance, we too cry out to our Heavenly Father to hear our personal concerns. Just as He hears and answers our pleas, we too must respond to those in need along our path. If we ignore the cry of those in need, we may find that we may also find ourselves in pain and torment. (see Mosiah 4:18.)

In Mosiah, Chapter 5, we learn of the "mighty change" (Mosiah 5:2), of heart that came upon all those in attendance. As a immediate result to this change, they no longer had a desire to do evil. Their desire for the carnal and devilish had been changed, and instead they desired to do good. As a result, they entered into a covenant to "be called the children of Christ, his sons and daughters" (Mosiah 5:7). This process of "being born again" was immediate for the people of Benjamin, however, for the majority of individuals it is a gradual process. It is not without desire, combined with continuous effort, but the peace that follows is surely worth the effort. It is important to understand that even having experienced our spiritual rebirth, it will take continued obedience throughout our lives in order to keep the flame burning within us. As we continue to persevere, the day will come when Christ himself will seal us to Him.

In Mosiah, Chapter 6, Mosiah II begins his reign. Like his father and grandfather before him, he served his people in righteousness. He appointed priests and teachers that the people may be reminded of the covenant they had made and the spiritual out-pouring they had experienced. Without our continual diligence, Satan and his minions will continue to tempt us and endeavor to lead us away until we are in his grasp. We have the power to resist if we continue to follow the path and obey the teachings we have received from our prophets.

In our next lesson [BM#17], we will learn of what became of a group of people who ignored counsel and departed from Zarahemla during the reign of Mosiah I. (see Omni 1:27-29.) The suffering the people experienced when their king was unrighteous and its effect upon his subjects, help us to understand the value of our following our inspired leaders.