Appendix 1
Mosiah 4 outline

Verse 1: And now, it came to pass that 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.

A. The words of King Benjamin’s speech had been given to him by an angel. He said so at the beginning of chapter 3; he says so here. Why is that fact so important?

B. What about King Benjamin’s speech in chapter 3 caused the fear of the Lord to come upon the people?

1. The Lord has a message of joy for King Benjamin and his people: Jesus Christ is coming (verses 3–5).
2. He will live and suffer in the flesh (verses 6–7).
3. He will bring salvation (verses 8–9).
4. He will rise from the dead (verse 10).
5. He will do what he does so that a righteous judgment of human beings can be made (verse 10).
6. He will atone for those who have suffered because of Adam’s transgression and died in sin because they didn’t know the commandments (verse 11).
7. The Lord has sent the prophets to preach to those who rebel because the only way to be saved is through Jesus Christ (verses 12–18). (He repeats the latter fact several times.)

8. The natural man is an enemy to God and will be unless he
   a. yields to the Holy Spirit,
   b. puts off the natural man,
   c. becomes a saint through the Atonement, and
   d. becomes like a child: submissive, meek, humble, patient, and full of love (verse 19).

9. The knowledge of the Savior will spread throughout the world, and when it does only little children will be held blameless (verses 20–21).

10. King Benjamin’s people are not blameless (verse 22).

C. What kind of people were King Benjamin’s people? (See Mosiah 1:11—“they have been a diligent people in keeping the commandments of the Lord.”)

1. Two words are used: *pahad* and *yi’râ*.
   a. *pahad* means, literally, “dread.” It is a word used mostly in poetry and may connote awe or reverence.
   b. *yi’râ* means, literally, “fear.” It is often associated with an anticipation of something bad happening.

2. Isaiah uses both words in the phrase “the fear of the Lord.”

**Verse 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.

   A. To what are King Benjamin’s people responding when they cry out?
   
   B. What is meant by “carnal state”? See Mosiah 4:2 and Alma 22:13; 41:11.

1. In the standard works, this phrase occurs only in the Book of Mormon. So what?

2. Webster’s 1828 dictionary: “pertaining to flesh,” “in its natural, unregenerative state,” “lustful.” Which of these seems most likely in this case?
C. The phrase “dust of the earth” is used in two ways: to indicate multiplicity (as in Genesis 13:16—“I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered”) and simply to refer to dirt and ashes (as in Exodus 8:17—“Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast”). It is not used in the Bible to indicate lowliness, as it is in the Book of Mormon.

D. What has happened to King Benjamin’s people? What do they want? What kind of people are they?

**Verse 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.

A. What have they received *before* King Benjamin speaks to them in chapter 4?

**Verse 4:** And king Benjamin again opened his mouth and began to speak unto them, saying: My friends and my brethren, my kindred and my people, I would again call your attention, that ye may hear and understand the remainder of my words which I shall speak unto you.

**Verse 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—
A. What does King Benjamin believe they have learned?
   1. The goodness of God.
   2. Their own nothingness; their worthless and fallen state.

Verse 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—

A. What does King Benjamin say that his people have learned?
   1. The goodness of God.
   2. His power, his wisdom, his patience, and his long-suffering with people.
   3. That an atonement was prepared from the beginning of the world so that those who trust the Lord, keep the commandments, and endure faithfully to the end . . .

B. Why does King Benjamin repeat essentially the same things he says in verse 5?

C. What does he add this time?

Verse 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.

A. To whom does “this is the man” refer?

B. What do verses 6 and 7 together say to us?

C. Why is King Benjamin telling his people these things?

Verse 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.

Verse 9: Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend.

Verse 10: And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

A. How are the requirements that King Benjamin mentions in verses 9 and 10 (believe in God—that he is, that he created everything, that he has all wisdom and power, and that we do not understand all the things that he does) related to the requirements he lists in verses 5–7?

Verse 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.

A. What does King Benjamin say here that he has said before?

1. If you know the glory of God, or
2. If you have
   a. known his goodness,
   b. tasted his love, and
   c. received a remission of your sins,
3. then you should remember
   a. his greatness,
   b. your nothingness, and
   c. his goodness and long-suffering,
4. and you should
   a. humble yourselves while you
      i. pray to the Lord and
      ii. remain faithful.
**Verse 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.

A. What does King Benjamin promise those who do what he has told them (in verse 11) they must do?

1. You will always rejoice.
2. You will be filled with the love of God.
3. You will retain a remission of your sins.
4. You will have great knowledge of the Creator’s glory.

   a. In other words, you will have greater knowledge of what is just and true.

**Verse 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.

A. To what does the first word of this verse (and) connect the verse?

**Verse 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.

A. This continues the promise begun in verse 12. Where does that promise end?
B. What does it mean that this is a promise rather than a commandment?

**Verse 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.

**Verse 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.

A. Why does King Benjamin’s sermon turn to the question of how we deal with beggars?

B. What groups of people does King Benjamin seem concerned with in the last part of this chapter? What might that say to us?

**Verse 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—

**Verse 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.

**Verse 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?
Verse 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 mouths should be stopped that ye could not find utterance, so exceedingly great was your joy.

Verse 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.

Verse 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.

Verse 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.

Verse 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.
**Verse 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.

**Verse 26:** And 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.

**Verse 27:** And 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.

   A. What two things does King Benjamin say we must do in this verse? How are those two things related to each other?

**Verse 28:** And I would that ye should remember, that whosoever among you borroweth of his neighbor should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin; and perhaps thou shalt cause thy neighbor to commit sin also.

   A. Why does King Benjamin turn to a trivial thing like borrowing things from one’s neighbor at the end of such an elevated sermon?
**Verse 29:** And finally, I cannot tell you all the things whereby ye may commit sin; for there are divers ways and means, even so many that I cannot number them.

**Verse 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.

A. Why does King Benjamin give the two warnings in verses 29–30?

B. How do these warnings reflect the situation we have seen the people in and what King Benjamin has preached to them?