

Link to Online Lesson: [“Ye Shall Be Called the Children of Christ”](#)

Class Member Reading: Mosiah 4 - 6

Mosiah 4

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. [Benjamin gives everything he has, and then checks in with his audience.](#)

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. [Less than the dust of the earth because the dust is obedient \(Hel. 12:7-8; “7 O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth. For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.”\)](#). [Let’s look at the steps involved in their conversion: 1\) They listened carefully to Benjamin’s words; 2\) they “awoke” to the fallibility limitations of their human nature and saw themselves in perspective; 3\) they were unified; 4\) cried out for mercy and forgiveness; 5\) they understood the goal was purification; and 6\) they framed all this by their belief in Jesus the condescending Creator.](#)

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. [Forgiveness yields Joy and Peace. The Spirit is the giver. Faith is the means.](#)

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. Note that Benjamin allowed his people the time to let things sink in, to act, to respond, to be changed. Another example of how he is an amazing teacher.

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— We need to understand the ideas of “nothingness” and “worthlessness” in contrast to the “goodness” of God. A sense of our perspective is something we need to “awaken” to. Human nature is both glorious and miserable, angelic and demonic. Unfortunately we also tend to overestimate our awesomeness (though this tendency can be conditioned out of us)

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— Just meditating on key words can be powerful. We need knowledge. Knowledge of what? The nature of God. What is the nature of God? God is powerful, wise, patient, long-suffering, and atones. The goal is salvation. Our part is to manifest trust, diligence, and faith. Translating scripture into these types of “what does this mean and why does it matter?” framings can be very helpful.

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. We should ask about even common words. What does “salvation” mean for example? Sure, the type of life God lives, but what IS that? As I have shared, my answer is a fullness of Love, Joy, Peace, Freedom, Growth. My favorite thing about that articulation is it describes both God and the type of life we should strive for here.

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. Benjamin is so clear! And substantive. Two of my favorite things.

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. Benjamin realizes that when you say "I believe in God" you actually haven't said anything until you define God. In Greek God says to Moses "I am the one who is" (Ex. 3:14) My base definition of God is "one who saves". We also need to understand the relationship between God and humans.

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. What a rich verse! Belief leads to faith. We act on faith when our beliefs motivate us to action. We need to be humble (accurate about ourselves and others, have a non zero-sum attitude (in a zero-sum game for you to have worth others need to be lesser), remain open to correction). Sincere, and most of all, we need to **act** on our beliefs or they do us no good.

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. Benjamin uses such evocative language. How can we "taste love"? How can we love so fully and sincerely it is palpable? Note the logical flow Benjamin returns to again and again. Remission of sins causes joy. Remembering is a key theme of the scriptures. Benjamin clarifies that remembering and **retaining** in remembrance are two different levels. Look at the intensifiers: we have remembering and retaining remembrance, humbling and humbling to the depths of humility, standing in faith, standing steadfastly in faith. I like the

word steadfast.

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**.

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**. What marvelous promises! Look at them one by one: We will be filled with joy and love, retain a remission of our sins (though worrying about forgiveness is self-centered... forgiveness allows for sanctification and makes us others-centered). Or best, self- and others- centered at the same time, like Enos. This is a key formula of the transformed soul: Filled with joy and love, be sanctified, have no desire to hurt others, seek to live in peace, and seek to give to everyone what they deserve. This is truly godlike.

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. Note the similar language to what Benjamin says he has done with his kingdom in Mosiah 2:13.

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. Clarity and substance. Just highlighting key words teaches so much.

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. **THIS**. Here we go. The money moment, literally. Benjamin's arguments about indebtedness all lead here: when someone asks us for help, we must answer. Attachment theory comes down to this: our lives are powerfully shaped by whether we were cared for when we cried as babies and little children.

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. Benjamin anticipates excuses to not give to those in need, and then brings in his “indebtedness” argument from earlier in the sermon.

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? God gives us everything, therefore we should share and care for each other.

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**. Benjamin shows how God responds to our “begging” both spiritually and physically (though we must take into account all the times people beg to God in vain. But Benjamin’s argument works there too, since he clearly states that we must be God’s hands. *We* must respond to others when they beg for some of the substance that God has given us).

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**. We need to take this argument to heart. Everything we have is because of God, but God is limited in this world. Yes, God intervenes in important ways, but evidence proves God cannot make food appear before the hungry. God cannot heal all those who are sick. God cannot protect those in danger. WE must. We are God's hands.

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. Such a powerful, challenging argument. Our life is God’s. Everything we have belongs to God. And what God wants us to do with that life and substance is to care for each other.

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. Our riches do no good to us when we are dead. They are intended to foster life.

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. Such a poignant description, those who even in need wish they could give. It is a sad irony of human nature that the poor are often more generous than the wealthy.

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. We are judged according to our intentions as well as our actions. If we yearn to do good, we will be blessed though we are limited in our ability to act.

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. According to their wants even, not just their needs. Spiritual well-being comes from providing for others (though we need to make sure we have enough resources as well).

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. Another key, vital verse. Benjamin is such an ideal teacher! He anticipates problems people will have, even that they will take his words too seriously and hurt themselves. Yes, we are supposed to give and care for others. But

we must do so in a sustainable way. It should be a virtuous cycle, a way of life that makes sure that we and ours are cared for, and that we can care for others, and that our children and those in our circle of influence will want to do the same.

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. **Profound verse with theological and interpersonal implications...**

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.

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. **“Watch” “Remember”**. Be awake, aware, mindful, present. These are keys to spiritual life.

Mosiah 5

1 And now, it came to pass that when king Benjamin had thus spoken to his people, **he sent among them**, desiring to know of his people if they believed the words which he had spoken unto them. **Benjamin again pauses to check and see how his audience has received his words.**

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.** Note the emphasis on unity. **THIS** is the goal. This is the goal of the gospel. To change not our behaviors, but our hearts, our desires. To get to the point where we don't even desire to sin, to cheat, to hold back, to change our hearts so they yearn to bless and do good. And not only do good, but do good continually. I am

so grateful to have had a taste of this. To wake up.

3 And we, ourselves, also, through the **infinite goodness of God**, and the **manifestations of his Spirit**, have great views of that which is to come; and **were it expedient**, we could prophesy of all things. I love the practicality of “were it expedient”.

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**. The exuberance makes me smile.

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. This is the change of heart—they want to be obedient, do good. I call the commandments the “principles of reality”, those principles that lead to well-being and salvation.

6 And now, these are the words which king Benjamin desired of them; and therefore he said unto them: **Ye have spoken the words that I desired**; and the **covenant which ye have made is a righteous covenant**. Benjamin validates. He led them to a place where they themselves entered the covenant. He guided them rather than just telling them what to do. This is how a master teacher works.

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. This is an incredibly profound verse. We learn that we “take on ourselves the name of Christ” at baptism. We are children of our Heavenly Parents by heritage, but children of Christ by choice and covenant. Christ becomes our Father when we access his Atonement and are saved, changed by him.

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.

10 And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God.

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.

12 I say unto you, I would that ye should remember to retain the name written always in your hearts, that ye 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? So many gems in these chapters. We come to know God by serving God. We become like God through serving God. Our thoughts and actions demonstrate who we serve, what our values are.

14 And again, doth a man take an ass which belongeth to his neighbor, and keep him? I say unto you, Nay; he will not even suffer that he shall feed among his flocks, but will drive him away, and cast him out. I say unto you, that even so shall it be among you if ye know not the name by which ye are called. This is amusing... we are the asses in question.

15 Therefore, I would that ye 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. This would be Calling and Election made sure, when we have been changed and maintained that change for so long that our trajectory is set. We can become beings who do good by default almost.

Mosiah 6

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.

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.

4 And Mosiah began to reign in his father’s stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.

5 And king Benjamin lived three years and he died. [Touching to imagine his humble life these last three years.](#)

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. [Mosiah follows the example of his extraordinary father.](#)

Engaging Gospel Doctrine: 189

BoM Lesson 16: “Ye Shall Be Called the Children of Christ”

Additional Reading: N/A

Scripture Chain: N/A
