

Chapter 4

{Original 1830 Chapter II}

*King Benjamin Outlines the Steps of Salvation
Acceptance of Christ Requires Surrendering Carnality*

- 1 And **now** **it came to pass**
that **when** [he] **king Benjamin** had **made an end** 01
of **speaking** the **words**
which **[words]** had been **delivered**
unto **him**
by the **angel of the Lord**
[see the note at the end of the chapter]
- that he **[king Benjamin]** cast his eyes **round about** 02
on **the multitude** aa
- and behold** they **[the multitude]** had **fallen** to the earth 03
for the fear of **the Lord** had **come** upon **them** ["fell" – P] {AG}
- 2 **And** they **[the multitude]** had viewed themselves
in their own carnal state
even less than the dust of the earth
- And** they **[the multitude]** ALL **cried** aloud with one voice
saying
- O** **[Lord]** have **mercy** 03
and **[O Lord]** apply **the atoning blood**
of Christ
- that** **we** _____ may **receive forgiveness** of our **sins**
and **[that]** **our** hearts may **be purified**
for **we** **believe** in **Jesus Christ the Son of God**
Who Created Heaven
and Earth
and All Things
[and] Who Shall Come Down Among the Children of Men

[Heb. 01 – Use of “made an end”]

[Heb. 03 – A wish or a prayer]

[Heb. 02 – Compound preposition]

[Par. aa – Circular repetition “the multitude”]

Spiritual Peace and Joy Evidence a Remission of Sins

3 And **it came to pass** that **after** they [the multitude] had **spoken** these **words**
the Spirit of the Lord came upon **them**
and they [the multitude] were filled with **joy**
having received a remission of their **sins**
and **having** peace of conscience
because of the exceeding **faith**

which they [the multitude] had in **Jesus Christ**
Who Should Come
according to the **words**

which [he] king Benjamin had **spoken** unto **them**

*Understanding the Covenant Way
Awakens a Knowledge of the Glory of God*

4 **And** [he] king Benjamin **again** opened his mouth 04
and [he] king Benjamin **began to** **speak** unto **them** 05
saying

My friends [covenant language] 06
and **my** brethren
[and] **my** kindred
and **my** people

I [king Benjamin] would **again** call **your** attention
that **ye** may hear
and [that **ye** may] **understand** the remainder
of **my** **words**
which **I** [king Benjamin] shall **speak** unto **you**

5 **For** **behold** **if** the **knowledge** of the **goodness of God at this time** 07
has awakened **you**
to a sense of **your** NOthingness [changed in 1830]
and **your** **worthlessness** worthless
and [**your**] fallen state

[Heb. 04 – Idiom]

[Heb. 07 – Diminishing]

[Heb. 05 – Use of “began to”]

[Heb. 06 – Repetition of a possessive]

6 I [king Benjamin] say unto you
 if ye have come to a knowledge of the goodness of God bb
 and His matchless power 08
 and His wisdom
 and His patience
 and His long suffering towards the children of men

and also [if ye have come to a knowledge of] the atonement [of God]
 which atonement
 has been prepared from the foundation of the world
 that thereby salvation might come to him
 that should put his trust in the Lord cc
 and [that] should be diligent in keeping His commandments
 and [that should] continue in the faith
 even unto the end of his life
 >I [king Benjamin] mean the life of the mortal body dd

7 [then] I [king Benjamin] say [unto you]

that this is the man who receiveth salvation through the atonement
 which was prepared from the foundation of the world
 for ALL mankind
 which [mankind] ever were since the fall of Adam
 or who [ever] are
 or who ever shall be
 even unto the end of the world

8 And this atonement is the means
 whereby salvation cometh
 [A] And there is NONE OTHER salvation ee
 [B] SAVE this salvation
 which hath been spoken of [see 2 Ne. 31:21]

[A] NEITHER are there ANY conditions
 whereby man can be saved
 [B] EXCEPT the conditions
 which I [king Benjamin] have told you

[Par. bb – Enumeration]

[Heb. 08 – Repetition of the possessive]

[Par. cc – Wording out]

[Par. dd – Clarification]

[Par. ee – Simple alternating]

[Mosiah 4]

9 **Believe** in **God** ff
believe that **He** is
and **[believe]** that **He** created ALL things
both in heaven gg
and in earth

Believe that **He** has ALL **wisdom**
and **[believe]** that **He** has] ALL **power**
both in heaven
and in earth

Believe that man doth NOT comprehend
ALL the things
which the **Lord** CAN comprehend

10 And **again** **believe** that **ye** MUST **repent** of **your** sins hh
and **[ye** MUST] **forsake** _____ **them**
and **[ye** MUST] **humble** **your**selves before **God**
and **[ye** MUST] **ask** in sincerity of heart
that **He** would **forgive** **you**

And **now** **
if **you** **believe**
_____ ALL these things
[then] see **that ye** **DO** them

Retaining a Remission of Sins

11 And **again** **I** **[king Benjamin]** **say** unto **you** ii
as **I** **[king Benjamin]** **have** **said** **before**
that as **ye** **have** **come** to the **knowledge** of the glory of **God**
or **if** **ye** **have** **known** of **His** goodness

[Par. ff – Like sentence beginnings]
[Par. gg – Distribution]
[Par. hh – Circular repetition “ye MUST”]

[Par. ** – Repeated Upward gradation – verses 9-10, 11-13]
[Par. ii – Simple synonymous]

and [if ye] have tasted of His love
 and [if ye] have received a REMISSION
 of your sins
 which causeth such exceedingly GREAT joy [1981]
 in your souls

even so I [king Benjamin] would
 that ye should REMEMBER 09
 and [that ye should] always retain
 in REMEMBRANCE
 the GREATness
 of God
 and your own nothingness 10

and His goodness
 and [His] long suffering
 towards you unworthy creatures

And [I king Benjamin] would
 that ye should 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 11
 of the angel 12

Fruits of the Spirit

12 And behold

I [king Benjamin] say unto you
 that if ye DO this
 [then] ye shall always rejoice jj
 and [ye shall always] be filled with the love of God
 and [ye shall always] retain a remission
 of your sins

[Heb. 09 – Verb and noun with the same root]

[Heb. 10 – Diminishing]

Heb. ** – Verb and noun with same root “hum”]

[Heb. 11 – Metaphor “mouth”]

[Heb. 12 – Separated prepositions]

[Par. jj – Like beginnings “ye shall/will”]

[Mosiah 4]

and **ye shall** grow in the **knowledge** of **the glory**
of **Him That Created** **You**
>or [**ye shall** grow] in the **knowledge** of **That Which Is Just and True** kk

13 **And ye will** NOT **have a mind** to injure one another
But ye will **have a mind** to live peaceably
and to render to EVERY man
according to that which is his **due**

14 [A] **And ye will** NOT **suffer** **your** children LL
[B] **that** they go **hungry**
or [**that** they go] **naked**

NEITHER

[A] **ye will** **suffer** [**your** children]
[B] **that** they **transgress** the **laws** of **God**
and [**that** they] **fight**
and [**that** they] **quarrel** one with another
and [**that** they] **serve** **The Devil**
Who is _____ **The Master of Sin**
or **Who** is _____ **The Evil Spirit**
Which-Who hath been spoken of
by **our** **Fathers**
He being _____ **An Enemy to**
All Righteousness

15 **But ye will** **teach** them [**your** children]
to walk in the **ways** of **truth**
and [of] **soberness** {AL}

[Note: According to Bible Study Tools, the word "soberness" means "of sound mind." The word originally had both a metaphorical and a physical meaning, as opposed to the word "drunkenness," and is thus used in 1 Thessalonians 5:5-9, as the foundation of the deeper meaning:

- 5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
- 7. For they that sleep sleep in the night; and they that be drunken are drunken in the night.
- 8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.
- 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.]

[Par. kk – Clarification and Rhyming]

[Par. LL – Repeated alternating]

[and] **ye will** teach them [your children]
to love one another
and to serve one another

Sharing with Those in Need

16 **And also** [A] **ye** mm
yourself
will **succor** those 13
[B] that stand in need
of **your succor**

[A] **ye will** administer of **your** substance
unto him
[B] that standeth in need

and ye will NOT **suffer** that the beggar putteth up his petition [allow] {AL}
to **you** in vain
and [ye will NOT] turn him out
to perish

17 **Perhaps** **thou shalt say**

The man has brought upon himself his misery
therefore **I will** stay **my** hand
and [I] will NOT give unto him of **my** food
NOR impart unto him
of **my** substance
that he may NOT **suffer** *[endure distress] [use of same word with different meanings]*

for his punishments are **just**

18 **But** I [king Benjamin] 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 [he] hath NO interest in the **kingdom of God**

[Par. mm – Simple alternating]
[Heb. 13 – Verb and noun with the same root]

All Are Dependent on the Generosity of God

19 For **behold** are we NOT ALL beggars ?

[Poetic Language PL nn

Do we NOT ALL depend upon the same **Being**

even [depend upon] **God**

for ALL the substance which we have

for both food and [for] raiment

and for [both] gold and for silver

oo

and for ALL the riches which we have of EVERY kind ?

20 And **behold**

even at **this time**

ye have been **calling** on **His Name**

and [**ye** have been] 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 [**He**] has **caused that** your **hearts** should be filled

14

with **joy**

and [**He**] has **caused that** your **mouths** should be stopped

15

that **ye** could NOT find utterance

so exceeding**ly** GREAT

[1981]

was **your** **joy**

21 And **now**

if **God**

Who has created _____ **you**

[**and**] on **Whom** **you** are dependent for **your** lives

and [on **Whom** **you** are dependent] for ALL

that **ye** have

pp

and [that **ye**] are

doth grant unto **you**

[Par. nn – Questions to make a point]

[Heb. 15 – Metaphor “hearts” “mouth”]

[Par. oo – Word Pair “gold / silver”]

[Par. pp – Circular repetition “ye”]

[Heb. 14 – Use of “caused that”]

whatsoever **ye** ask that is **right** **in faith**
believing
 that **ye** shall **receive**

O then how **ye** ought to impart of the substance qq
that ye have one to another

22 **And if** **ye** judge the man who putteth up his petition
 to **you**
 for **your** substance that he **perish** NOT
and [if ye] condemn him

[**O then**] how much MORE **just** will be your condemnation
 for withholding your substance
 which [substance]
 doth NOT belong to **you**
 but to **God**
 to **Whom** also
your life belongeth

And yet **ye** put up NO petition
 NOR [do **ye**] **repent** of the thing
 which **thou** hast **done**

23 I [king Benjamin] say unto you

Wo be unto **that man** for his substance shall **perish** with him

And now I [king Benjamin] say these things
 unto those who are rich
 as pertaining to the things of this world

24 **And again** I [king Benjamin] say
 unto _____ the poor

ye who have NOT
and yet have sufficient
that ye remain from day
 to day

_____ [Par. qq – Circular repetition “substance”]

>I [king Benjamin] mean ALL you who deny the beggar rr
because ye have NOT

I [king Benjamin] would
that ye say in your hearts
that I give NOT ss
because I have NOT

but if I had
[then] I would give

25 And now if ye say this in your hearts
[then] ye remain guiltless

otherwise ye are condemned and your condemnation is just

for ye covet that
which ye have NOT received

26 And now for the sake of these things
which I [king Benjamin] have spoken unto you

>that is for the sake of retaining a remission
of your sins
from day
to day tt

that ye may walk guiltless before God

I [king Benjamin] would
that ye should impart of your substance to the poor
EVERY man according to that which he hath

such as feeding the hungry uu

clothing the naked

visiting the sick

and administering to their relief

both spiritually

and temporally

according to their wants

[Par. rr – Clarification]

[Par. uu – Working out]

[Par. ss – Contrast of opposites]

[Par. tt – Clarification]

[Mosiah 4]

for there are divers ways ww
and means
even so MANY ways
and means

that I [king Benjamin] canNOT number them

30 But this much
I [king Benjamin] can tell you [Reasoning] R

that if ye do NOT watch your selves xx
and [if ye do NOT watch] your thoughts yy
and [if ye do NOT watch] your words
and [if ye do NOT watch] your deeds ["to keep" deleted in 1837]
and [if ye do NOT] observe ~~to keep~~ the **commandments**
of God

and [if ye do NOT] continue in the **faith**
of what ye have heard concerning the **coming** of **Our Lord**
even **unto the end** of your lives
[then] ye MUST perish

And now O man **REMEMBER**
and perish NOT

{Original 1830 Chapter Break—end of Chapter II}

[Note: In **Mosiah 4:1**, Benjamin declared that the words about **Christ** that he spoke "had been delivered unto him by the "angel of the Lord." According to John Welch, Jesus was personally known to many Book of Mormon prophets, for he appeared to several, including Lehi (1 Nephi 1:9), Nephi (2 Nephi 11:2), Jacob (2 Nephi 2:4; 11:3), Mormon (Mormon 1:15), the brother of Jared (Ether 3:14), and Moroni (Ether 12:39), as well as to the multitude in 3 Nephi. Others like Benjamin, Alma, Amulek, and Samuel the Lamanite saw "the angel of the Lord" (Mosiah 4:1; 27:11; Alma 10:7; Helaman 13:7), which may be a euphemism for seeing the Lord himself (for example, it is difficult to distinguish between "the angel of the Lord" and Jehovah in Genesis 16:7-11; 22:11-15; Exodus 3:2; and Judges 2:1-4). Thus, their teachings and testimonies about Jesus are based on firsthand knowledge and acquaintance. (John W. Welch, "Ten Testimonies of Jesus Christ from the Book of Mormon," F.A.R.M.S., 1994, p. 1.)]

[Par. ww – Simple synonymous]

[Par. xx – Like beginnings "If ye do NOT"]

[Par. yy – Downward gradation]

[Note: According to H. Clay Gorton, **Mosiah 4:5-11** can be viewed as a conceptual **chiastic parallelism**. A brief outline of the pertinent elements is as follows:

- 5 A 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 B 1 I say unto you, if ye have **come to a knowledge of the goodness of God** . . .
- 2 and also, **the atonement which has been prepared from the foundation of the world,**
- C 1 **that thereby salvation might come to him that should put his trust in the Lord.**
- C 2 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 D 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 E **And this is the means whereby salvation cometh.**
- E **And there is none other salvation save this** . . .
- D **neither are there any conditions whereby man can be saved except the conditions which I have told you**
- 9 C 1 **Believe in God; believe that he is** . . .
- 10 And again, **believe that ye must repent of your sins and forsake them,** . . .
- C 2 and now, if you believe all these things **see that ye do them.**
- 11 B 1 . . . as I have said before, that as ye have **come to the knowledge of the glory of God,**
- B 2 . . . and **have received a remission of your sins,** . . .
- A I would that ye should remember, and always retain in remembrance, the greatness of God, and **your own nothingness** . . .

(H. Clay Gorton, *A New Witness for Christ: Chiastic Structures in the Book of Mormon*, 1997, p. 77.)]

[Mosiah 4]

[Note: According to John Welch (1970:149) and Donald Parry (2007:169-170), **Mosiah 4:18-23** represents a **chiastic parallelism**. The following is a basic outline of the parallel elements:

18 . . .
 A **O man . . . repenteth . . . perisheth**
19 **B** . . . **beggars**
 C . . . **substance**
20 **D** . . . **begging**
 E . . . **Spirit**
 F . . . **joy**
 G . . . **mouths**
 G . . . **utterance**
 F . . . **joy**
21 **E** . . . **God**
 D . . . **ask**
 C . . . **substance**
22 **B** . . . **man who putteth up his petition**
23 **A** **repent . . . Wo . . . man . . . perish**