



*“A Mighty Change”*

## Show Notes & Transcripts

### Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Wednesday.

### Podcast Episode Descriptions:

#### Part 1:

Has one talk inspired you to change your life? Dr. Aaron Schade explores the vital importance of recording God's words, their power to transform a people, and how the Atonement of Jesus Christ cleanses and prepares a people.

#### Part 2:

Dr. Schade elaborates on King Benjamin's address, discussing how becoming a saint through Jesus Christ involves helping the poor and how covenants can change personal and collective attitudes.

# Timecodes:

## Part 1

- 00:00 Part 1–Dr. Aaron Schade
- 00:42 What to expect in this episode
- 02:07 Introduction of Dr. Aaron Schade
- 03:00 Has one talk inspired you to change your life?
- 04:16 Mosiah 4:1 - What did the angel say?
- 06:36 Background to Mosiah 4
- 07:04 Omni 1:23-24 - War and bloodshed
- 09:20 Words of Mormon 1:13-18 - No more contention
- 09:43 Mosiah 1:1 - How to find peace
- 10:42 Omni 1:25-26 - Mosiah 4 - Inclusivity and record importance
- 15:02 Mormon 1:7 - Faith and “wise purpose”
- 18:16 Words of Mormon 1:12,16 Benjamin fights, contention causing apostasy
- 22:13 Mosiah 1-2 - Why Mosiah legitimizes his son Benjamin
- 23:32 Mosiah 1:3 - John shares personal story of son losing journal
- 26:38 Mosiah 1:3-4, 7 Authenticity and Joseph Smith’s poverty
- 31:35 Mosiah 2 Treatise on leadership
- 32:47 Mosiah 2:3-4 Burnt offerings, the sacrament, and love
- 36:39 Mosiah 3:5-11 Purpose of sacrifices
- 39:13 Tabernacle of clay and Jehovah is Jesus
- 43:33 Mosiah 3:8-11 - Names of Jesus and sinning in ignorance
- 50:20 Mosiah 4:2 - What is King Benjamin’s desired outcome?
- 55:18 Dr. Schade shares personal story of prayer, revelation, and humility
- 57:13 Mosiah 4:2 - “To cover” and a new creature in Christ
- 59:12 Elder Bednar and President Oaks teach about having clean hands and a pure heart
- 01:00:14 Mosiah 4:6 - God’s wisdom and long-suffering
- 01:04:19 Mosiah 4:19 - Beggars, caring for the needy, and familial contention
- 01:07:40 End of Part 1 - Dr. Aaron Schade

## Part 2

- 00:00 Part II–Dr. Dr. Aaron Schade
- 00:07 Mosiah 4-5 - Becoming a Saint through remission of sins
- 06:20 Mosiah 5:7 - A new name
- 10:07 Mosiah 5:10 - spiritual orthodontics
- 13:19 Mosiah 5:7 - Children of Christ
- 15:31 Dr. Schade’s *The Book of Moses from Ancient of Days to Latter Days*
- 17:23 4 Nephi: 1:17 No -ites, divine identities, and Mosaic laws regarding strangers
- 20:01 Mosiah 6:3 - King Benjamin appoints priests(and gives assignments)
- 22:14 Mosiah 4:19-28 - Covenant requires service to the poor
- 25:28 John shares personal experience with prayer and welfare
- 27:54 President Jeffrey Holland’s “Are We Not All Beggars?”

- 30:45 John shares a personal story of buying a guitarrón
- 32:46 Brad and Roger Wilcox's *Blessed Are Ye*
- 34:22 Elder Kearon's "Refuge from the Storm"
- 36:44 Drawing from an empty well
- 38:44 Mosiah 5:2 - A mighty change and fear vs. faith
- 43:52 Mosiah 3:7 Comforting others
- 46:36 Mosiah 5:2 - How to withstand evil
- 49:08 Dr. Schade shares his testimony of Jesus Christ, the Book of Mormon containing the words of Christ, and the power of personal prayer and revelation
- 54:16 End of Part II– Dr. Aaron Schade

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## Biographical Information:



Aaron P. Schade is a professor of ancient scripture at Brigham Young University and teaches courses on religion and ancient Near Eastern languages, history, and archaeology. Aaron is the codirector of the Khirbat Ataruz Excavation in Ataruz, Jordan. He completed his graduate studies at the University of Toronto in Near and Middle Eastern civilizations and is a faculty member at the BYU Jerusalem Center for Near Eastern Studies. His research interests and publications include ancient Northwest Semitic inscriptions, archaeology, and the Old Testament. He is married to former Karla Bertram, and they are the parents of Adam, Elizabeth, and David.

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- Hank Smith: 00:00:03 Hello, my friends. Welcome to another episode of followHIM. My name's Hank Smith. I'm your host. I'm here with my mighty co-host, John Bytheway, and our guest, Dr. Aaron Schade. John, we started King Benjamin last week. When we talk King Benjamin, what comes to mind?
- John Bytheway: 00:00:21 I love how King Benjamin doesn't act like what most of us would think of as a king. He gets up, and he says, "I'm no better than you, yourselves are, and I've done my best." He treats it like a calling. And let me report my time with you, and let me talk to you about the most important thing. How are you doing with God? Are you viewing yourselves the way you really are? I love it, and it's interesting that we've divided King Benjamin's speech and aftermath into two lessons. I'm looking forward to this second half.
- Hank Smith: 00:00:50 Yeah. I'm happy about that. John, I think you're right. I don't think you'd see King Benjamin taking the parking spot, the chariot spot closest to the tower. I think he'd be like, "No, you park there. I'll go park in the back."
- John Bytheway: 00:01:01 Yeah.
- Hank Smith: 00:01:03 John, like I mentioned, we're with Dr. Aaron Schade today. Such a great guy. Aaron, what are we looking forward to with these chapters in Mosiah?
- Dr. Aaron Schade: 00:01:11 These are some of the greatest chapters because they challenge us to become something. As we look at this second part of a sermon that was given, the overall experience was so powerful that it resulted in three years of peace. Can't even imagine the power of that type of sermon that changed so many lives. Took a people that had experienced some really difficult times and brought them into a full communion with God. And for me, that's one of the gems of these chapters, is the ability to overcome difficult circumstances and situations, and really feel in the presence of God.



Hank Smith:	00:01:53	There's something about hearing a message like this that heals the soul, that Jacob called the word that heals the wounded soul. John, Dr. Schade hasn't been here in a bit. So can you give us a brief bio before we get started?
John Bytheway:	00:02:07	Yes, absolutely. Dr. Aaron Schade is a professor of Ancient Scripture at BYU. He teaches courses on religion and Ancient Near Eastern Languages, History and Archeology. In fact, he is the co-director of the Khirbat Ataruz Excavation in Ataruz, Jordan. Did I even get close to that, Aaron?
Dr. Aaron Schade:	00:02:26	That was fantastic. Yeah.
John Bytheway:	00:02:28	Oh, good. He completed his graduate studies at the University of Toronto, Near and Middle Eastern Civilizations. He has been a faculty member at the BYU Jerusalem Center. And his research interests and publications include Ancient, Northwest, Semitic Inscriptions Archeology and the Old Testament. So I love reading these bios and seeing how we find these wonderful people, Hank, to come on. And thank you for coming, being with us. Aaron.
Dr. Aaron Schade:	00:02:57	My pleasure. Happy to be here. Thanks for having me on.
Hank Smith:	00:03:00	John, Aaron and I have worked in the same building for quite a few years now, and he is absolutely wonderful. Light radiates from Aaron as he walks down the hall. If the lights were off, you could still see if Aaron was around. Let's jump into this week's lesson, Aaron. I'm going to read the opening paragraph from the Come, Follow Me manual. The lesson is entitled A Mighty Change, and this is the opening paragraph.
	00:03:25	Have you ever heard someone speak and felt inspired to change your life? That happens every six months for Latter-day Saints. Perhaps you decided because of what you heard to live a little differently or even a lot differently. King Benjamin's sermon was that kind of sermon. And the truths he taught had that kind of effect on the people who heard them.
	00:03:44	King Benjamin shared with his people what an angel had taught him; that wonderful blessings were possible through the atoning blood of Christ. Because of his message, they changed their view of themselves. The spirit changed their desires, and they covenanted with God that they would always do his will.
	00:04:03	This is how King Benjamin's words affected his people. How will they affect you? What a great guiding question for us, Aaron.

How should we start in Mosiah 4, 5 and 6? Do we need to go backwards a little bit?

- Dr. Aaron Schade: 00:04:16 I think so, because by the time we start this chapter, the first thing we hear is in chapter 4 verse 1, we have a message that's been delivered unto King Benjamin by an angel of the Lord, and it says 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."
- 00:04:37 At that point, you're starting to ask questions, "What just happened here? What was the cause that resulted? What did the angel say?" We do need to go back, and take a look at a couple of things. And first of all, an approach to what were the circumstances leading up to the book of Mosiah and King Benjamin and then as well as what happened in chapters 1 through 3 that got us to this point to where, all of a sudden, we've got people on the ground with the fear of the Lord because of a message of an angel. We do need to go back and take a look at the backstories. Neal A. Maxwell said, "What a powerful experience it must have been to hear King Benjamin preach personally."
- 00:05:21 And then he said, "Especially while sitting in one's family circle in a tent facing the temple." Just to think about what's happening and I think to go back and sort of put that into perspective of what it is that's happening, the sacrifices that are being offered, what that all represented, that changed these people's lives forever because Elder Maxwell said, "We can hear him now. We can hear this sermon now."
- 00:05:46 And if we read him reverently, the intervening centuries soon melt away, and his earnestness emerges as his example combines with the powerful words about discipleship. I wonder if you've heard the song of redeeming love and rejoiced over it, can you hear so now? Then I think that's part of the message of these chapters, is will our lives be changed in similar fashion?
- Hank Smith: 00:06:08 Wow. I can think of conference talks that changed my life. I can remember where I was when I heard this or that specific conference talk. I can't say I've ever fallen down to the earth, but it's been a little like that where I thought I'm going to live differently from here on out because of what I just heard. So I'm guessing both of you could think of a time listening to a sermon, listening to a talk where your world shifted. All right. So Aaron, for a background to chapter 4, how far back do you want to go?

Dr. Aaron Schade:	00:06:41	Let's go back to Omni because it's there that we're introduced to King Benjamin, and we learned some crucial pieces of information about his life. We learned that in the context of passing the plates down, this is something that becomes really crucial in these chapters, is how significant the records that contained the word of God were and the efforts that were taken to make sure that those were preserved.
	00:07:04	We encountered King Benjamin back in Omni chapter 1 in verse 23, and it's talking about Amaleki that he had seen and lived to see the death of Benjamin's father. And he said that Benjamin reigned in his stead.
	00:07:18	And then we get to verse 24, we start to hear something that is really crucial for us to read the book of Mosiah, these chapters 1 through 6 because it says, "And behold I have seen," this is verse 24, "in the days of King Benjamin, a serious war and much bloodshed between the Nephites and the Lamanites. But behold, the Nephites did obtain much advantage over them insomuch that King Benjamin did drive them out of the land of Zarahemla."
	00:07:47	I just want to stop for a second and pose that question. How does this change the way we read King Benjamin's sermon knowing that they're just on the heels of coming out of a terrible conflict and war? How might that affect the way that we approach the chapters?
John Bytheway:	00:08:04	I can't imagine anything more unsettling than a war like that. Sometimes, in those unsettled times, we ask some of the best questions of ourselves, "What's this all about? Why am I here? What's going on?" That's a great setting for King Benjamin to come out and explain what he does perhaps. When life is going easy, maybe we don't ask the best questions, and maybe this helps them ask and be open to some really good teaching.
Hank Smith:	00:08:35	I like what you said. I've never noticed that verse before, Aaron, that, man, they've just had this serious war. I don't know how else to describe war, but a serious war between the Nephites and Lamanites. And Benjamin did drive them out of the land. So oftentimes, when I read Benjamin, I think, "What a gentle guy, he wouldn't hurt a fly." And yet you see that there is a side of him that protects his people, protects his borders, his boundaries.
Dr. Aaron Schade:	00:09:02	Yeah. Appreciate both of your comments because we're thinking about a people that are in an emotional state of pain. They probably suffered loss. They're probably trying to cope

with the aftermath of what this was like. In fact, I know you've talked about inclusions and inclusions in some of your past episodes.

00:09:20 If you notice that in between some of these, a lot of the inclusions include that there was contention in the land followed by there was no more contention in the land. We see that in Omni. We see it in words of Mormon when we look at verses 13 through 18. It talks about, and there was contention, and then there was no more contention in the land but peace.

00:09:43 When we look at the first verse of Mosiah chapter 1, it talks about it King Benjamin had continual peace in the land. There was no more contention. And in fact, chapter 6 ends the very same way. There was no more contention, and they had peace in the land. There's something about these that this book is trying to get us to understand how to find peace in adversity and this masterful sermon, these experiences at the temple are going to be what become life-changing for these individuals and the experiences that they have.

Hank Smith: 00:10:13 And how relevant then, Aaron, to those of us who read this, I'm guessing there might be a handful, John, of our listeners who are going through difficult times. Maybe, I don't know, six or seven that are going through... Everyone is going through difficult times. So this becomes even more relevant as you realize what Aaron's just shown us, is that they're maybe coming out of, or maybe this sermon brings them out of treacherous waters.

Dr. Aaron Schade: 00:10:42 Yeah. As the book of Omni continues, it brings in something else that's really significant in this equation. And again, that's the value of the plates. I find this absolutely fascinating in Omni 1:25, we learn that King Benjamin obtains the plates. We learn that he's going to receive them, and it says, "These plates deliver up these plates unto him, exhorting all men to come unto God, the holy one of Israel, and to believe in prophesying, in revelations and in the ministering of angels."

00:11:16 So all this stuff that Benjamin is going to experience, all of these sermons that he's going to deliver to people that change their lives that we pick up with in chapter 4, words of an angel, it's an invitation to believe in the divine, to believe in the power of revelation. And it's for everyone.

00:11:34 There's no exclusions here, and we see that I think as an important component of the Book of Mormon. This book is inclusive, and I know that sometimes we can get into a reading

where we look at certain passages and say, "Well, this is excluding certain groups of people based on skin color, or it's excluding certain people based on things other than behavior. And I don't think that was the original intent of the authors here. And I believe the book when it says that all are alike unto God, that that's a crucial message of all of this because the whole power of the Book of Mormon are story after story after story of inclusion of bringing people into a covenant that was designed to bring all people peace and happiness.

00:12:16 Again, I think that sometimes we can get caught in this malaise of trying to impose something on the text that wasn't there originally. And I hope that we get to a point where we start looking at this for the way it was originally written and that was to bind communities together, to bring people together, to offer relief to the suffering. If we keep sort of imposing a reading on it that says that there's parts of the Book of Mormon about discrimination, it's not the original intent.

00:12:43 I've actually never met anybody personally that studies the ancient context of the Cain story or the Ham story or these stories where we claim sometimes that there's a discrimination factor here or a misogyny. That wasn't the intent. You can't come to that conclusion when you've approached it from the ancient perspective. I truly embrace the church when it says that we disavow any interpretations that have arisen over the years that are based on scripture that resulted in discrimination.

00:13:14 And yes, there's no question that that's been a part of both within and without the church, but I hope there comes a day when all are alike unto God, that all are alike unto us and we allow the scriptures to sort of speak that message for itself and take it at its word because, again, this is an invitation now for everyone to come and embrace this and partake of the salvation and the power of redemption, and offer your whole souls to God. And this is an important part of, I think, this bridge that's starting to be created between King Benjamin's earlier days of war and contention where he then has to go back and try and heal a wounded community through the word of God.

Hank Smith:

00:13:55 Fantastic. John, isn't this why we have our guests on here, especially someone like Aaron this week who says, "Look, we've got to look at this in its ancient context," because way too often we come in, Aaron, isn't the word eisegetically and we start to put our lens on the text and our world on the text? It's not a healthy way to read scripture. You're going to see things that really aren't there.

Dr. Aaron Schade:	00:14:21	In verse 26, it talks about continuing fasting and prayer and endure to the end. We're going to learn in Words of Mormon that this again is a bridge. Part of what I am hoping that we'll accomplish here in the next few minutes is that we see the importance of these plates. We look at the correlation between the plates and how they interact over time, and they're taking great care to make sure that those are conveyed from generation to generation.
	00:14:50	So we start looking at the bigger picture. We see that this was always a preoccupation even into the present day. You look at Mosiah 8, and it talks about the 24 plates that were brought back to Mosiah and that they need to translate this. So they're trying to figure out these ancient scriptures, and we learn about this through some significant exchanges, and Words of Mormon are going to be this bridge where Mormon is going to come along with all of these. He's going to take these books from Nephi all the way up to Omni.
	00:15:21	And he's going to add this addendum that is a bridge connecting the historical narratives that are found with the early books of the Book of Mormon. Why so much effort to do this, to tie in these stories to make sure that these plates are offering us something that is beneficial to us? You start looking a little deeper at Words of Mormon. There's a verse in here that really catches my eye. And maybe we could read this Words of Mormon 1:7.
Hank Smith:	00:15:51	And Words of Mormon, Aaron, is a jump ahead in time, which we were in Omni, if you're in Omni, you're in 130 BC, Mosiah 130 BC. But Words of Mormon 500 years into the future. Verse 7, "And I do this for a wise purpose. For thus, it whispereth me according to the workings of the Spirit of the Lord which is in me. And now, I do not know all things, but the Lord knoweth all things which are to come, wherefore he worketh in me to do according to his will."
Dr. Aaron Schade:	00:16:18	Thank you. Hank, I know you just had this conversation with Gerrit. So maybe you could give us a little background of why that verse becomes so significant in the future.
Hank Smith:	00:16:28	Absolutely. John, you can help me. As you were in that interview with Dr. Dirkmaat.
John Bytheway:	00:16:32	Right.

Hank Smith:	00:16:34	Joseph Smith and Martin Harris translate a large chunk of the Book of Mormon, the Book of Lehi, written by Mormon. Those pages are stolen from them. And Joseph, I think, and Martin are both absolutely distraught thinking they've ended the project. It's over, and everything changes. John, you want to take it from there?
John Bytheway:	00:16:54	What I love about this is I don't know what the wise purpose is. I just know I'm just going to do it because the Lord has a reason for this. It appears the Lord with his foresight can tell that record would be lost or stolen as Gerrit put it, they stole it, that he would have kind of a backup plan. And as is often the case, the backup plan turns out to be even better or throw greater views on certain things. There's a lot of plates, it appears, they're working from not just one continuous narrative but a lot of different plates.
Hank Smith:	00:17:31	And then Mormon finds this First, Second Nephi, Jacob, Enos, Jarom, Omni says, "I love it. I'm going to put it into my record." Mormon himself is thinking, "You're probably wondering why I'm putting this in." But the reader, the modern-day reader, has never even heard of Mormon up to this point, but Mormon says, "The Spirit's telling me to act, so I'm going to act." And then let's continue our story.
Dr. Aaron Schade:	00:17:54	Isn't that amazing, because even all the way this far back in time, God is aware of how significant his word is going to be, and he's already influencing individuals in the past to take precautions to make sure that when the time comes, these words are preserved for another generation.
	00:18:16	With the bridge now that Words of Mormon are providing for us, we see now that all is not lost in this equation, that there has been a provision made. To me, that's just an amazing part of the story as we're going through because, again, Words of Mormon explain all of these contentions in verse 12. We learn that King Benjamin is fighting with his own strength with the sword of Laban. These are tough times that they're coming out of. I guess to exacerbate that problem, the next few verses talk about on the heels of war that there's also false Christs, false teachers, false preachers.
	00:18:53	This is a society that's getting beaten up. They're experiencing things that are really hard to describe. Verse 16 then talks about after there having been much contention and many dissensions away to the Lamanites, people are leaving. These are family members. These are aunts. These are uncles. These are children. These are fathers, mothers. People are leaving. You

get the impression that this is a destitute time, and it talks about how Benjamin was a holy man. There were many holy men, and they spoke with power and authority. And with the help of these King Benjamin by laboring with all his might and his body and the faculty of his whole soul, this was everything he had to give, that they did once again establish peace in the land.

00:19:43 This was no easy task to get us to where we start in the book of Mosiah. Section 10 in the Doctrine and Covenants talks about this process of making sure that provisions are taken to preserve the plates and the word that's on them that are going to be lost.

00:20:00 It's interesting, if you go to the Joseph Smith Papers and look up some of their footnotes talks about the Book of Mormon Nephite dissenters periodically break away and join the Lamanites. And again, we're seeing it here. And the purpose of the book, one of the funnest things, if you ever want a good read, go back and look at the initial dedicatory prayer for the Mesa Arizona Temple and how significant the Lamanites are in that equation and how it's going to be a part of bringing them into the covenant.

00:20:25 There's this preoccupation. This is about everybody. It's not about one group. It's not about another. It's about anyone. And I actually see the Gentile chapters of Isaiah that that's how the Lord is using those chapters in the Book of Mormon. Those are some of the earliest chapters we get is when they first land in a new place.

00:20:43 We've got individuals in the Nephite party that are like, what do we do now? How do we interact with these other populations, and how do we maintain our identity? but also bring them into a covenant that has brought us much joy through our adversity. We see this now, this story opening up. And, of course, if we spring forward, I guess forward in chronology of the Book of Mormon, but also in time with Moroni, when we start looking at the book of Ether, it also specifically says there in Ether 3 and chapter 4 verse 1, it talks about for this cause did King Benjamin keep them, that they should not come to the world until after Christ should show himself unto the people.

00:21:23 It looks at the forethought that God is having about how we have to preserve this word on these plates, that becomes a significant part of the equation leading us into these commissions that Benjamin receives from his predecessor and owner of the plates that just says, "You need to come unto



Christ and believe in the revelations and receive that peace that comes through that process."

- Hank Smith: 00:21:48 Wow. That sets up a beautiful background. I can't say I've really seen this before, the wars, the false Christ, false prophets, the dissensions to the Lamanites, and I can see why King Benjamin would say, "Wow, a change in King might really be a difficult time now because of all that's going on." I want everybody to come together, so I can address them.
- Dr. Aaron Schade: 00:22:13 And that really is significant because we remember our biblical history with the coronation of Solomon instead of Adonijah. That was a rough, bumpy process, and it almost split the kingdom. This is a coronation scene as we get now to Mosiah chapter 1 and 2, that Mosiah is going to declare his son, Benjamin, as the legitimate king. He's trying to avoid any contentions that could arise, and it becomes a sacred setting because they're trying to portray Benjamin as not only a leader that you can trust because of his faithfulness of his desire, not to put burdens on them, the practical things of life that you look for in relief as a citizen of a group of people or a country or a kingdom, but also that he is an upstanding man of God, that is going to again include that trust to build that trust that they can have in him.
- 00:23:09 And that's how Mosiah chapter 1 and 2 sort of start. If we could, let's go look at that again as sort of a review and a backstory of all of this. Again, I haven't seen what you discussed in Mosiah 1 through 3, but maybe you could, the two of you, give us a little backstory here of some things that really impressed you about the first three chapters of Mosiah that will lead us to eventually we get into our discussion of chapter 4.
- John Bytheway: 00:23:32 Right at the beginning, he talks about the importance of the records of having these records in Mosiah 1 verse 3, I would that you should remember were it not for these plates which contain these records and these commandments, we must have suffered in ignorance even at the present time not knowing the mysteries of God.
- 00:23:49 And when we think about coming to finding Zarahemla and the Mulekites that didn't have records with them and how they couldn't even speak to each other, there's a reminder of how important it is to have these records. And my son had a wrestling tournament down at UVU, and he took his backpack with him and he had his journal in the backpack, which he had been keeping since he was a little kid. We were writing his entries about him.

- 00:24:16 He was so young when we started this. He came home and the backpack and the journal was gone. And I haven't had that kind of angst for a long time. I was thinking about what was on that journal that would never be able to be recovered thinking, "Why didn't I stop and take pictures of each page?" Thankfully, some good soul turned it in lost and found, and we got it.
- 00:24:39 But how interesting, because it was irreplaceable. I didn't care about the backpack, the wrestling shoes, anything else that was in there, but that journal, those words on those pages. And it's the journal itself was a dollar, but the words and we get that same sense, the plates thereof are of no worth because the Lord won't allow them to be sold, but the record that's on the plates, world changing.
- 00:25:04 Anyway, I like the King Benjamin starts out with that in the speech and the idea of keeping them before our eyes because we can put things on the shelf or in the back of our minds and keeping it in front of us is part of discipleship I think to King Benjamin. But I think every time they added another plate to this story, can you imagine how valuable this became?
- 00:25:29 It stabilized their society. It put the commandments in front of their eyes. And so I love how he starts out with talking about how important it was that we have these records. In fact, he uses that phrase, Mosiah 1:6, because we have them before our eyes. And that's one thing. And then verse 7, now search them diligently that you may profit thereby in.
- 00:25:55 And I don't know if the Mulekites that are in the audience now that have been taught the language or, again, one of the reasons they rejoiced is that the King Mosiah the first had brought the records with them. I don't know. That's one of the things that impresses me at the beginning is that he's talking about how important it is to have these records.
- Dr. Aaron Schade: 00:26:13 Appreciate the way that you've articulated that because do we understand what we have in front of us right now and what it's taken? Again, we saw this in Revelation in section 10. We see this in Ether. We see these in these chapters that are trying to get us to understand how important the word of God really is, the difference that it can make, the change of heart that they can produce.
- 00:26:38 They start talking in verses 3 and 4 in chapter 1 about the plates, about the language of the Egyptians and how they've taken great care to make sure that they can continue to read those and interpret these. We fast-forward now into modern

times. And what's the big crux when Joseph actually gets the plates? Get them translated. Nobody knows what they say. It's a form of authenticity. It's a genuine authenticity of these stories that help us to understand.

00:27:13 I love the battle that Joseph has when he's trying to obtain the plates because, obviously, you see they're of great value. They're made of metal, something that could be cashed in, melted down. And yet the whole point of this is I think what you said there in verse 7, search them diligently that you may profit thereby. That's the profit that you get from the plates, and it's not their value.

00:27:39 And, of course, we know that Joseph, this was a big part of his struggle when Moroni finally is trying to deliver him the plates. In his 1832 account, Joseph describes his own struggle with this. He says, "For now, I had been tempted of the adversary and sought the plates to obtain riches and kept not the commandment that I should have an eye single to the glory of God. Therefore, I was chastened, and sought diligently to obtain the plates."

00:28:04 We know that he was struggling because his family was in indigent circumstances. This could have really put a fix on the Smith family and particularly when Alvin dies and they lose the farm, his dad is impoverished, and they can't pay the bills. And Oliver Cowdery said God needed to raise him above a level of the common earthly fortunes. Joseph needed to come to comprehend. This was the value of the plates, was what was written on them, the word of God.

00:28:33 Of course, we know from one of the Whitmer accounts that that fourth year that the whole Smith family is back at the house waiting to see if Joseph has actually obtained them because he was told if he does not obtain them this time, he'll never get them and just the anxiety and the waiting when Joseph finally comes and lets them know, it's a huge relief.

00:28:55 You think about how difficult this was. Sorry, we're going off on a big side story here, but it's just the value of the plates. Joseph's concern is, "Well, nobody's going to believe me with all of this stuff." And I love Lucy Mack Smith in her history. She says that Joseph was afraid that his father would not believe him, all that Moroni was telling him that there were these buried plates and to go do this. And, of course, it's in the 1835 account where Joseph describes after the four visits from Moroni and he just zapped of energy falls to the ground.

	00:29:29	He says, "The angel came to me and commanded me to go and tell my father what I had seen and heard." He said, "I did so," and he wept and told me that the vision was of God. And we learned from other accounts that Joseph Senior had had some visions that were very similar to a buried box that contained something significant.
	00:29:50	So I think of how relevant this story is not just for their present but for the future, they were learning the language of the Egyptians. And this was all a big part of the whole Charles Anthon experience. And again, they had to learn to know, and Gerrit and Mike MacKay have done so much work on showing we've got to get this translated.
	00:30:10	Joseph wasn't quite sure who was going to translate these. The language of the Egyptians Champollion was just beginning to decipher Egyptian from the Rosetta Stone. The point was, is there was no one on the planet who could decipher those and who could translate this book. And Joseph had to learn that it truly was going to be by the gift and power of God, and there was no other way.
	00:30:32	To me, I look at this stuff and I think, "Wow, God has taken great care to make sure we get into our hands the same teachings that changed a group of people the way that it did with King Benjamin and his people."
Hank Smith:	00:30:49	I think of the Reformation and the people who would do anything to have the scriptures in their own language. They would do anything. You could even be killed if you had the scriptures in your own language. And yet here we are with all of the scriptures in our pocket. I can pull out almost any scripture I want.
Dr. Aaron Schade:	00:31:07	It's remarkable because when Joseph finally translates these by his 1832 history, he's stating that the coming forth of these plates in such a remarkable way and their translation thereof was a fulfillment of the prophecies of Isaiah. And we're seeing this story within a story within a story that really underscores and accentuates how valuable the word of God is in this equation.
Hank Smith:	00:31:35	And then Aaron, as we move into chapter 2, I would call at least the beginning of chapter 2, a treatise on leadership. If you really want to have influence as a leader, chapter 2, at least the beginning is for you. And then towards the end it's all these warnings from King Benjamin. He says, "Beware lest contentions come among you or arise among you." He says,

"You are withdrawing yourselves from the spirit when that happens." And you become as Dr. Platt told us in Mosiah 2:38, you become an enemy to God, which is the very phrase that the angel will use in chapter 3.

- Dr. Aaron Schade: 00:32:13 Yeah, this is a story now of trying to bridge the gap, and we'll use the word atonement. I know I've heard John talk about this in previous episodes of becoming one at-one-ment with God. This is about overcoming that separation, closing that gap through the Atonement that we are no longer strangers. When we finally get to Mosiah 4 through 6, we're going to see about not being strangers to God. Part of what's happening, I think, to bridge that gap is the ritual that's being involved in chapter 2.
- 00:32:47 So when we pick up on chapter 2 verses 3 and 4, we see that they're coming forth. They're bringing forth the firstlings of the flocks that they might offer sacrifice and burnt offerings according to the law of Moses. When we take a step back there and think for a second that if burnt offerings represent a similitude of the sacrifice of the lamb of God and it's doing so in a very ritualistic and personal way, I don't know what form of the law of Moses they're living at this point.
- 00:33:21 Originally, if you go far enough back, part of that ritual included laying your hands upon the offering that you were transferring your identity to the lambs, and it was because of its death that you got to live, that the sinful self could die. So this is a very powerful way. And some of us, we cringe and think, "Oh, that sounds gross of the shedding of the blood of the animal to represent that."
- 00:33:46 We do it every Sunday, to be honest, when we go to the sacrament table to remember the blood that was shed on our behalf. This is sacred, and it's something that's changing them. It's offering a visual. We don't know the exact type of sacrifice. It says burnt offerings. That's one category. The next verse says that they might give thanks to the Lord their God. That is a category of offering, and they're actually called peace offerings. So think of the word peace that occurs throughout here.
- 00:34:15 I love that concept of peace because it refers to an end of conflict, an end to a struggle. Whether it be sin, heartache, discouragement, these are meant to end pain because that's what the Atonement of Jesus Christ does. And as they're sitting together now in this setting, they're offering sacrifices depending on the type of offering, it could also include a communal meal, and they may have been again partaking of some of the offering as families, as individuals. But this is

sacred, and it talks about here that they establish peace in the land. And the way that they're establishing that peace is because their lives are changing as they're approaching God, and it's allowing them that they can rejoice and be filled with love towards God.

00:35:09 This is at the end of verse 4, but also all men. Now, think about that, you came off of wars with people that you are clearly in opposition with. And the teaching now is the first two great commandments, love God and love your neighbor. And these sacrifices that are being portrayed now that represent the slaying of the lamb, the sacrifice that changes us, that takes away the sinful person, this is the hope that they're feeling in this process of the ritual that's allowing them to again close that gap between themselves and God in the way that God is asking them to treat each other and take care of each other, is going to become much more personal.

00:35:58 Basically, if we transition now and we look at chapter 2 verse 9, it says, "Don't trifle with these things that have been spoken and prepare your hearts and your minds to receive the mysteries of God, and that they can be unfolded to your view." As chapter 2 ends, and you pointed this out earlier, don't withdraw yourselves from the Spirit of the Lord that it may have place in you to guide you in wisdom's path that you may be blessed and prospered and preserved.

00:36:28 There's something about this that's the invitation to come to Christ and allow him to speak to us and to hear him. With that as a transition now to chapter 3, there's something going on in verse 5 that I think is really the crux here because as they're sitting together offering these sacrifices, partaking of this joy of being unified in God. When we get to chapter 3:5 through 7, these are like the seminal verses of what the angel is going to teach, and that is all that you're representing here in your sacrifice, in the form of this offering in the life that was shed for you, the blood that was shed for you, he's real. And it's not far distant that he's coming.

00:37:21 This is similar side story that we're going to have with Abinadi and he's going to use Isaiah 53 as his burden of proof to say it's not the law that saves all these things that we're doing, the ritual that we're doing. It's important, but that law is pointing us to the actual sacrifice who is Christ. And Torah, which is the word for law, might have a meaning that means to point. So the law is pointing us to the reality of what it's teaching, and that is how do we gain the presence of God, which again is very powerful in a temple setting where they're there with their

tents facing the setting the backdrop of the temple because they are learning how to commune with God. The angel teaches them in 5 through 7 in chapter 3 of the reality of what this all means. Could we read these verses? I don't think there's anything more powerful than these. And John, would you like to read these?

John Bytheway: 00:38:19 For behold, the time cometh and is not far distant that with power, the Lord omnipotent, who reigneth who was and is from all eternity to all eternity shall come down from heaven among the children of men and shall dwell in a tabernacle of clay and shall go forth amongst men working mighty miracles such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight and the deaf to hear and curing all manner of diseases. And he shall cast out devils or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations and pain of body, hunger, thirst, and fatigue even more than man can suffer except it be unto death. For behold, blood cometh from every pore. So great shall be his anguish for the wickedness and the abominations of his people.

Dr. Aaron Schade: 00:39:13 Thank you. There's not even hardly words to describe what this means. The angel is saying that he'll take upon him a tabernacle of clay. The word tabernacle depending on what word is being used here, that's also a way of describing the temple as a place where God dwells. It's a name that is sometimes given to the temple.

00:39:36 Everything that they're seeing, everything they're experiencing is telling them that Immanuel, that God truly is going to be with us this setting of what it's going to accomplish. He's going to raise the dead. He's going to cause the lame to walk. Again, I don't have any idea the shape that some of these soldiers are in after these battles. We know from other accounts in the Book of Mormon that some of these battles were brutal and that there were people that were hurt and harmed and injured to think what this means when an angel is coming and saying there will be healing and peace.

00:40:18 Now, that doesn't mean that everyone's wounds are going to go away. It doesn't mean that we're not going to have memories of hurt. It doesn't mean that all pain stops, but there's something about this that's supposed to inspire hope that says things will get better when the Savior performs these things.

Hank Smith: 00:40:43 Aaron, I don't know if these people, I assume King Benjamin does, but I don't know if everyone in this day has access to what becomes 1 and 2 Nephi. So this might be news to them. I know

for us 2024 Latter-day Saints, the idea that God is going to come to earth and take a body and suffer and bleed and die, be resurrected, that to us is old news. But to these people, couldn't this be brand new information like, "Jehovah, the God we worship is coming here? Gods don't do that in the ancient world, do they? They don't come down and become human so that they can learn what it's like to be one of these people? " Am I getting that right?

- Dr. Aaron Schade: 00:41:23 It's interesting because a lot of what we read about in here revolves around also the creation account, the God who created us. And I think that part of that is deliberately being interjected into these chapters because it's trying to get us to understand the purpose of our creation. When you start thinking of the image and likeness of God, I think part of what this is saying is it's giving us a hope that we can become something so much more than we are.
- 00:41:53 And I think that when we get to chapter four, that's part of which is absolutely overwhelming to the people is they're realizing their potential through their flaws. What they know or don't know, it appears they have access to other plates. They're preserving them. They're bringing them forth, but they're clearly also hearing some stuff very specific from an angel of God.
- 00:42:15 Again, that seems to be something that amplifies their experience of what they're being told because these are very specific about the types of things that Jesus is going to accomplish, the types of pains that he's going to relieve and has the potential to relieve. And we always have to be careful with that because there are some things in life that we don't experience relief from until the next life.
- 00:42:42 But I think these are trying to give us hope. And what it's going to cost is the blood that cometh from every pore, this background of the sacrifices that are being offered at the temple representing the dwelling place of God that we're really being drawn in now to what it means to commune with God and this is going to be overpowering to the people.
- 00:43:04 I'd like to read a quote by Stephen Robinson. Every time I think of the Atonement, this really encapsulates how personal it is to me because as he goes through and expresses this, it really describes so many scenarios that I think are very personal to each of us. And he stated this, "All the negative aspects of human existence brought about by the Fall, Jesus Christ absorbed into himself. He experienced vicariously in



Gethsemane, all the private griefs and heartaches, all the physical pains and handicaps, and all the emotional burdens and oppressions of the human family. He knows loneliness of those who don't fit in or who aren't handsome or pretty. He knows what it's like to choose up teams and be the last one chosen. He knows the anguish of parents whose children go wrong. He knows these things personally and intimately because he lived them in Gethsemane having personally lived a perfect life.

00:44:11 He then chose to experience our imperfect lives and that infinite Gethsemane experience in the meridian of time, the center of eternity. He lived a billion, billion lifetimes of sin, pain, disease and sorrow. God has no magic wand with which to simply wave bad things in a non-existence, the sins that he remits, he remits by making them his own and suffering them. The pain and heartache that he relieves, he relieves by suffering them himself. These things can be transferred, but they cannot be simply wished away or waved away. They must be suffered. And thus we owe him, not only for our spiritual cleansing from sin but from our physical, mental and emotional healing as well, for he has borne these infirmities for us also. All that the Fall put wrong, the Savior and his Atonement puts right. "

00:45:04 There seems to be something about what the angel is teaching now that becomes so life-changing for the audience as King Benjamin will repeat them. There's nothing that's beyond hope in our lives. And whatever it is we're experiencing, that pain is something that can be reached. It doesn't mean that it always will. It doesn't mean that we're always going to have that relief. It doesn't mean that our suffering will always stop, but there's something within us that I think these teachings are trying to give us a power that says, "Despite my circumstances, that through my circumstances, there can be some relief." And I know that that gets difficult because, but sometimes, we don't feel that when we're suffering with anxiety or with depression.

00:45:53 It may be difficult to experience that feeling that we yearn for. But maybe even cognitively, if we can begin to understand that we have a God who loves us and cares us, who says "Greater love hath no man than this, than he who laid down his life for his friends," that maybe that can offer some peace even when we're struggling to feel that peace in our own lives.

John Bytheway: 00:46:16 What's so significant about this is we figure an angel has a really good sense of what needs to be talked about. The angel gave him these words, and he lays out the life of Christ here, and what he's going to go through.

- 00:46:33 As you so beautifully said, Aaron, I'm looking at this page. Now, anciently, we read the scriptures on pages instead of on our phones, but I'm noticing that Mosiah 3, page 152 is, I think, it's tied for first place in the most footnotes for people who look at such things because it is so rich with what it's teaching us. I'm counting 28 lines of footnotes here. This verse 8, all these names, he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the creator of all things from the beginning, and then this and his mother shall be called Mary.
- 00:47:18 This is 124 BC, and they get to hear this. How must that have felt to know stuff that's coming and to know that God knows what's coming? And God knows who you are. I really love what that must have felt like to have this, I don't want to call it inside information, but do you know what I mean? How that must have lifted and blessed them?
- 00:47:41 And then, Aaron, you talked about Stephen Robinson talking about parents and their children who stray and look at verse 11, "For behold, also his blood atonement for the sins of those who have fallen by the transgression of Adam who have died not knowing the will of God concerning them or who have ignorantly sinned." I feel bad when I hear about people leaving, but I also know that only a fullness of knowledge will bring a fullness of accountability. There's hope in that line, those who have ignorantly sinned. I don't know how you guys look at that, but they're not sinning against as high of a knowledge and therefore there's some mercy there. There's some atonement there perhaps. Do you guys see it that way?
- Dr. Aaron Schade: 00:48:27 Yeah. And that's actually a category of a sin offering in the Old Testament. It's a trespass offering. And some of those can be a category of sinning and ignorance, sins of commission, things that are left undone, things that we're unaware of that we do. It's a compassion that is really hard to describe through the Atonement that that compassion extends, that sometimes we do things, we're not aware of it.
- 00:48:53 There's ways to make restitution when that stuff happens, and that's a big part of that trespass offering is that restitution is required. When we finally do get over to chapter four now, that's exactly what the people are feeling, what you just described there, John. They've had the angel of the Lord has delivered this message. They're overwhelmed with what has happened, and they've fallen to the earth and the fear of the Lord has come upon them.

	00:49:18	When we think about falling to the earth, this concept of prostration in the Bible, it occurs over 100 times in the Bible, and it's one of the most sacred gestures, physical gestures in ritual and sacrifice. You're dropping to your knees. It's this, I can only imagine moment, the song I can only imagine, will I fall to my knees and will I be able to speak? How will I act?
	00:49:39	They seem to be having one of those moments, and they simply are in this awe of God, so fear not shaking in my boots, but you have my full allegiance. I love you. I care about you. I am here. Help me, and they're starting to recognize that need. And again, we start getting into this language in the next couple of verses of lower than the dust of the earth, they're nothingness. Their worthless and fallen state and we start thinking, "Okay, let's talk about that for a second." What are we supposed to take away from someone who says, "I'm lower than the dust of the earth."
John Bytheway:	00:50:20	Most of us when we write a talk, if we have a desired outcome, I want people to learn this or feel this. Sometimes, we might even say, "I hope people feel good about themselves." Was that King Benjamin's desired outcome? Is that right because he missed it then.
	00:50:41	I want everybody to feel lower than the dust. No. This is what he wants. Verse 2, they had viewed themselves, he held up a mirror, and they saw their dependence on Christ. That is an awesome desired outcome. They weren't looking around and saying, "Boy, I know who really needs this talk." They were viewing themselves and saying, "I need redemption."
	00:51:08	When I see less than the dust of the earth, maybe it's even footnoted here, I go to Helaman 12 verse 7, Mormon's jumping into the middle of this story. "Oh, how great is the nothingness of the children of men? Yea, even they are less than the dust of the earth." And then perhaps this is a bit of an explanation. Verse eight, "For behold the dust of the earth moveth, hither and thither to the dividing asunder at the command of our great and everlasting God." At his voice to the hills and mountains, tremble, and... It sounds to me, and correct me if I'm wrong guys, that the dust will obey God, but so much of, I think, what sin is rebellion, that we don't want to do what God's asking us to. And in that way we can be less than the dust. Now, am I getting that right guys?
Dr. Aaron Schade:	00:52:01	I think that's a wonderful explanation. And I think it works well with what Hank was saying about creation because this is a major contrast that we're seeing here is this starting point. We're created from the dust of the earth. So we're talking about

something that is unformed, unfinished, incomplete. It's sometimes in scripture used as a humility, frailty, mortality.

00:52:27 It's also used on the flip side, so for example, 1 Samuel 2:8, that God exalts somebody by raising them from the dust. There seems to be something about this acknowledgement that, yes, I'm here, but I know that you can raise me from the dust into something that is fully developed. And the reason I'm saying this fully developed is because if you look in verse 5, when it talks about be awakened to a sense of your nothingness and your worthless and fallen state, the nothingness, I don't know what word is being used here originally.

00:53:07 But there is a word that occurs in scripture, particularly in the creation account, and one of them is *tohu*, meaning that the earth was created, *tohu wa-bohu*, meaning from out of emptiness. The earth was empty and void.

00:53:27 I wonder if there's some connection here. We're saying recognize your nothingness, meaning that right now, we're not in the state that God intends us to be in. We're a little bit empty sometimes. We're a little bit void sometimes of what we can do to reach our full potential, and part of being in a state where you say, "I recognize that. I recognize my complete dependence upon God to help raise me above where I am," because this word is also used not just in the creation account, but it's also later used in Deuteronomy when God is describing bringing Israel out of Egypt and into this empty desert. And it's describing, it says, Deuteronomy 32, he says, "I brought you out to this desert wasteland. I encircled you. I cared for you. I hovered over you, which is also a word *merahefet* is a word that's used also in the creation account.

00:54:26 God is tenderly watching over us and helping to raise us from the dust to help us become not just the base self that we are, but the exalted self that we can become. The people are using this kind of language, not to say I'm navel lint, but that we can have a peace of conscience. Imagine peace that war ends. Imagine being able to have a conscience that just says all of these things that have hurt me, all of these things that I've struggled with, all of these feelings that says, "I'm not good enough. I can't do it," that that's no longer a conflict that we fight, and no longer a war that we wage with ourselves because God is able to bring us a peace that says, "You are good enough."

00:55:18 And if you come to me, I can make weak things strong. As a missionary 18-year-old kid, I was happy to give Ether a try, pray

that weak things could be made strong. And I didn't know what I was expecting from that experience, but I remember going down to my knees one night and saying, "Hey, can you please tell me where I need some work?"

00:55:41 I was totally stunned because I didn't have one thing that I needed to work on. God revealed one after another after another. What shocked me though is that I did not feel like a loser. I felt like God cared enough to say, "Yes, you need some help, but I'm here to help you. I can help you through all of this if you'll let me." And I just think there's this awe that's overcome the people in chapter 4 that is leading them to understand what humility is before God, what it means to understand his glory, what it means to receive a remission of sins. That burden is being lifted from them to where they're in a state now where they understand their complete reliance upon God, and they feel what that feels like, not in a negative way, but in a liberating way.

Hank Smith: 00:56:42 I really love this, Aaron, the people walking away saying, "Look how much I am loved, that God can take me and turn me into a saint." Mosiah 3:19, "Through his blood, I can become," not just act like a saint. I can become a saint. God can take the dust of the earth and turn it into a saint. I've often said that the name of the church should be the Church of Jesus Christ, of really hoping and trying to be Latter-day Saints.

Dr. Aaron Schade: 00:57:13 And that feels like a really important part of chapter 4 verse 2, where it says, "Have mercy and apply the atoning blood of Christ," because that word apply, depending on which word is being used here, it can mean something that covers another thing like a layer of gold over an object. Atone has to do with covering. There's something about all of this apply the atoning blood. And again, we're thinking of the sacrificial environment that they have offered up the offerings, they've applied the blood. We truly can be healed, covered in the love of God, and that creates this new creature in Christ and gives us hope and courage through difficulties.

Hank Smith: 00:57:55 We've talked about this before John, but it seems to me that throughout these chapters, the Atonement and the Spirit are almost a package deal, that the Spirit is the vehicle by which the Atonement can come into your life and give you this remission of your sins, your peace of conscience. That's chapter 4, verses 2 and 3, "Have mercy. Apply the blood of Christ that we can receive forgiveness of our sins, and our hearts may be purified."

	00:58:23	Then you go to verse 3, "The Spirit of the Lord came upon them. They were filled with joy, having received a remission of their sins and a peace of conscience." In my mind, we've talked about this a number of times, John. The Holy Ghost is crucial to how the Atonement comes into your heart and mind. It brings it in.
John Bytheway:	00:58:43	I believe in verse 2 that perhaps one of the most important words there is, and we see a couple of things that happen, once you apply the atoning blood of Christ, we receive forgiveness of our sins, okay? That's the cleansing power. And our hearts may be purified, and that is preparation for life going forward and power against temptation in the future.
	00:59:12	Do you see what I mean? I know that Elder Bednar, President Oaks have talked about this idea of clean hands, pure heart. Our hands are cleansed, but now what happens next time we're tempted? Our hearts need to be changed as well. So there's a dual nature thing there in the scriptures. A lot of times, we see not the water of baptism being the cleanser, but the Spirit being the cleanser, being purified by fire or by the Holy Ghost. And we see both, and we've talked, Hank, about how the baptism in water and receiving the Holy Ghost are baptism altogether.
Dr. Aaron Schade:	00:59:50	A significant part of all of that process is that growing takes time. Developing and understanding of how to recognize the Spirit and how to be sanctified through the process of our life. This concept of justification and sanctification, that takes time. And we need to be patient with ourselves. And sometimes, I know for me that's hard to do. I'm quick to beat up on myself.
	01:00:14	And yet in verse 6 in chapter 4, it says, "If you've come to a knowledge of the goodness of God, this is one of the great revelations here. You've come to know God and his wisdom and his patience and long-suffering." If we could see him as a loving father who's not just this Stephen Robinson again called it a cosmic bully with a stick. He cares about us. He loves us. He's patient with us, and he understands that we go through difficult things that sometimes really try us in ways that push us to our limits.
	01:00:52	And we don't always come out as our best selves through that process. He just says, "If we come to know the goodness of God as long-suffering, and if you trust in the Lord and be diligent in keeping his commandments the best that you can in faith, trusting in God, that's something that can be so difficult to do when we can't always see his purposes, when we don't always understand why we're experiencing something that we're experiencing. But to trust him."

	01:01:22	Neal A. Maxwell said, "God's not a postdoc student trying to figure things out." And he doesn't come to some piece of the equation and said, "Oops, I didn't see that coming. Sorry." He knows what he's doing. And he sent his son to make that possible. And through all of this, this trust is something that will allow us in verse 12 to say that we'll always rejoice, always doesn't mean every minute of every day, every second. It doesn't mean that every situation is going to turn out like we want it to, but there's something about it that says, "We'll be filled with the love of God and retain a remission of our sins through that process. And I think that that's an important part of this equation."
John Bytheway:	01:02:07	Hank, I've heard you joke about this. I've heard our friend, Brad Wilcox, joke about this, that a verse like verse 5, a sense of your nothingness, your worthless and fallen state, that will probably never become a youth conference theme. I don't think you'll see that on a T-shirt. You are Nothing, You're Worthless, and Fallen Youth Conference 2024, right?
	01:02:27	For the parents out there who are trying to teach this to their children, maybe in verse 5 where they see nothing worthless and fallen, I think when we're older, we get that. We need to view ourselves and see how much we need the Savior in his atonement. Maybe for the parents out there that are just teaching their children, make sure you see footnote 5A on nothingness and footnote 11C on nothingness. They both take you to this beautiful story that we've talked about before, Moses 1:10, where Moses after he has this vision says, "Now I know that man is nothing, which thing I never had supposed."
	01:03:05	And this is right after the Lord calls him, "Moses, my son," three times. And then when Satan shows up, we don't see Moses go, "Yeah, I'm nothing. I'm worthless." We see Moses say, "Who are you? For behold, I am a son of God." And somehow, Moses is able to hold those two ideas perfectly together. I can view myself in my own state, but with God, look what he can do. Look what God can do with me.
	01:03:36	That's a way to share that for the parents out there with their children about how we can get to a place where we understand how much we need God, that we view ourselves as nothing and worthless and fallen. But with God, we can look at adversity and at the adversary and say, I'm a son of God. I'm a daughter of God. Does that make sense to you, guys?
Dr. Aaron Schade:	01:03:59	Yeah. And in fact, I think there's a humility in there that's really being pulled out of this process and the way you put that, it's

fantastic because it's that recognition of what we can become and not that we're worthless or that we don't mean anything to God, but that we mean everything to him. And that example of Moses is such a powerful example.

01:04:19 Joseph in his 1832 account, he talks about, "I felt convicted for my sins, not that I was hopeless because of them, but it's just they mattered to me because I wanted to be better. I wanted to become something different." Even in this transition, it brings up another concept that we encounter here later in chapter 4, and that's about being beggars. We encounter that a few times that are we not all beggars? There was a mechanism set up in ancient Israel to avoid poverty, to care for the poor and the needy.

01:04:54 But there's something about this concept though, that says, "With soberness, with diligence, with being of sound mind to pursue these principles," it talks about not suffering children to go hungry. And our hearts break as we see things happening throughout the world of people who are suffering. And we want to help in any way that we can.

01:05:17 Talking about how teach your children not to fight or quarrel with one another, we can't even do that as adults, and we want to try and get our kids to act that way. And yet we're told to be beggars. I don't know if we can equate this one-on-one, but if you look at the Sermon on the Mount, which again we're going to hear in the New Testament, but also later in 3 Nephi, "Blessed are the poor in spirit for theirs is the kingdom of God."

01:05:45 And part of what that word poor means is that we are recognizing our complete dependence upon God to be poor in spirit. Those who admit their spiritual poverty, those who acknowledge that without God, I can do nothing. I need God, I need help, and I'm beggarly that way. I'm poor that way. To have sort of this humility with regard to our own capacities that say, "Only through the Lord, can I do this." And we have now Benjamin who's like, "You guys are calling out you're begging for a remission of your sins." It's because we recognize the limitations in our own capacities to accomplish that, that we feel a complete need to be blessed in spirit, to inherit the kingdom of God.

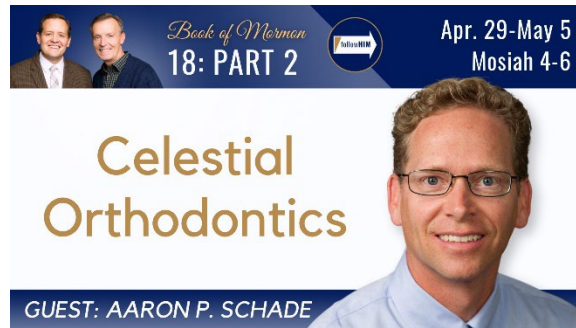
01:06:44 There does seem to be something significant now about what John was describing, like a humility through the process of life that gets us to recognize that we really are needy when it comes to salvation, and there's only one person who can do that for us.



John Bytheway:

01:07:01

I'm in a discussion of the after all we can do and what that really means and everything. I always like to point out King Benjamin saying, "Are we not all beggars?" It doesn't say, "Are we not all earners, like, we're earning it?" No. The position that we're in is that we're begging. We can't say, "I deserve this. I earned it." Nope. I'm glad that he said that there, because that helps us see how dependent we are on the Savior. Please, join us for part two of this podcast.



- John Bytheway: 00:01 Welcome to part two with Dr. Aaron P. Shade, Mosiah four through six.
- Hank Smith: 00:07 John that leads right to something in the manual. It's leading us to these chapters Mosiah four and five, and it says it's common for people to say, "I can't change, it's who I am." In contrast, the experience of King Benjamin's people shows us how the spirit of the Lord can truly change our hearts. You don't act like a saint. As I said earlier, you become a saint.
- 00:31 And then they make this statement in the manual. Think about the subtle gradual changes as well as the mighty experiences you've had. And as you look back upon your life, you notice, as Aaron said, I wish it'd go a little bit faster, but you notice that you are changing and that this atonement it's like a slow drip that's coming into your life and changing you. I notice that this word remission comes up in chapter four quite a few times, verse three, verse 11, verse 12, verse 20, verse 26.
- 01:07 I'm probably missing one or two. What do you think of when it says the remission of your sins? What does that mean? I frequently use the example of cancer being in remission. It doesn't mean it's completely gone, but it does mean that the signs and symptoms of your cancer, or in this case your sins are reducing. You want to go to your spiritual doctor and he says, "Your sins are in remission. They're going away. The medicine is working."
- John Bytheway: 01:38 I've noticed that word again in verse 26, which has a word that jumped out at me many years ago. "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 you may walk guiltless before God." In verse 12, "Always retain a remission of your sins." I know that Elder David A. Bednar gave a talk called Always Retain a Remission of Your Sins. And he talked about how we do that through covenants, through baptism, through taking the sacrament.

	02:12	I love the word retainer. I think there's a lot of teenagers out there who know what a retainer is. When I got my braces, it's an occupational hazard, as you both know, to think too hard about things so that you can use it in a class. So let me read something about that. This is how braces work. It's a cooperative effort between a wire brackets and rubber bands. If you have braces, it's because your teeth are crooked. Since teeth are a little hard to grab onto, the people at the orthodontist's office glue a bracket to the front of each tooth. Then they form a paper clip size wire into the shape they want your teeth to be in and they attach the wire to your teeth with rubber bands.
	02:56	What do the rubber bands do? Well, besides coming in several neon and decorative colors to match each holiday, they pull your teeth to the wire. The wire is where your teeth ought to be. The rubber bands pull them there. It takes a lot of pulling, and for the first few days after each adjustment, you can eat only meals like yogurt and soup. After many adjustments over the months and years, the teeth settle into their new position with the help of retainer, they stay. Victory at last. Braces hurt and they're a pain, but they do great things for your mouth.
	03:31	So brace yourself in life like in your mouth. If you want to get to a certain place, it might take some time, it might take some pain, but it's worth it in the end. It's where you really want to be. The idea of a retainer, okay, I've got things straightened out, King Benjamin. Now how do I keep that? And that's what he's telling them now. This is how you can retain a remission of your sins.
Hank Smith:	03:59	And how many of us, John, don't use our retainer?
John Bytheway:	04:05	They're in our journal lost at the wrestling tournament.
Hank Smith:	04:07	But if we don't, then we try to put it back in. We're like, "Oh, this is much more painful." If you don't use it every day, it doesn't fit anymore. You have to go back to braces.
Dr. Aaron Schade:	04:18	And that is though the power of change and it's not always comfortable. It's not always something that we desire. It's not always something we invite, but it's something that is a painful process that makes us something different in a way that's positive for us. That change, in chapter five, verse two, amazing what's happening here. It says, "Because of the spirit of the Lord Omnipotent, which has wrought a mighty change in us or in our hearts", and the heart was the seat of all feelings of all emotion of desires. We're talking about a change here now that's leading to this.

- 04:58      “We have no more disposition to do evil, but to do good continually.” Imagine being in a state where I don't want to hurt anybody. It's not enough to just say, "I didn't hurt anybody, but I don't even want to." You don't want to do anything that causes anybody pain and I want to help people, and that was what we were encountering previously in verse 26 that John was reading. That we want to give relief both spiritually and temporally.
- 05:26      Our desire is that if somebody's hurting, when they hurt, I hurt. And this becomes a great knowledge that causes them to rejoice, but that change is something now that has led to them becoming what in chapter five, verse seven says, "And now because of the covenant..." And by the way I know you've talked about this. I think Jan talked about the Suzerein Treaty and the different language and the prologue and these chapters are filled with that same template of the prologue, the introduction. God has done all of this for us and here's the stipulations. Here's what he's asking us to do. Here are the presentation of the commandments and we're seeing that all throughout these chapters, but in verse seven it says, "And now because of the covenant which ye have made, you shall be called the children of Christ. His sons and his daughters, and you have spiritually been begotten."
- 06:20      There's something now that is happening because we learned earlier that Benjamin is going to give them a name. We now learn in verse eight that name that they should be called by is the name of Christ. It's now we start thinking, "Okay, how does that factor into the equation? What does a name accomplish? What's the purpose of naming?" And we actually see that from the beginning of creation.
- 06:46      And God called this object and named it, because that's what kings do. When Nebuchadnezzar gives Daniel a new name, it's introducing a new identity that's supposed to describe your potential, your responsibilities. If we ponder for a second what that means, to take upon us the name of Christ that we are to become his, that his purposes are our purposes, that he is ours and we are his. And that's really encapsulated with how chapter five ends that the Lord omnipotent will seal you his.
- 07:27      There's something about this, and again, whatever words being used here, I know there was a concept anciently, for example in Exodus 19 where there's a word called segula and it means the peculiar treasure of the king. You think of a seal clay bulla that was used to stamp the name of the king onto a little clay impression. It was then tied to a papyrus or to a

correspondence to where everybody knew this is the king's, this belongs to the king.

07:56 And there's something about that, we start thinking, and we see that again in Malachi where the peculiar treasure when God makes us his through the priesthood ordinances, but that we become his, not in a way that's negative, but to be able to say, Yeah, this is my identity. This is who I love and he loves me and this is my objective, is to bear that name and realize that I'm doing everything I can to accept all the grace that he has to offer me and that I in return will return that grace and that love to others.

08:38 We're talking about a community here that's being bound together and we're hearing language like we won't be a stranger. How knoweth the man the master whom he has not served or a stranger to him to realize that God's not trying to separate himself from us, he's trying to bring us closer to him. And a stranger, again, being someplace where you belong. That's with God and that's his invitation is to come unto me.

09:05 Sometimes we could think of this master as having kind of a negative connotation, but if we, again, look at the Sermon on the Mount, there's these words that are used Didaskalos and Mathetes. They have to do with the master-servant relationship. Meaning, that there's a pupil and there's a teacher. This was never about the pupil, the student, the disciple who is trying to somehow superficially imitate what the didaskalos or the master was trying to teach them or a skill they were trying to acquire.

09:35 The goal was is that you actually mastered those skills yourself, that you became like the didaskalos, like the master teacher. These people in the Book of Mosiah are drawing closer and closer to that as they're feeling like there really is hope for me and I actually feel what this feels like to be helped in a way that says, "I can bear that name in a way that makes the one who loves me most proud." There seems to be something special about what's happening here.

Hank Smith: 10:07 I think of my own children in verse seven, "You will be called the children of Christ." Not the servants of Christ, the children of Christ. And I think about my own children and what I would do for them and how it won't be heaven if they're not there with me. If we can start to see Christ as a father figure and what a good father is willing to do, how a good father treats their children, all of a sudden your relationship changes. He's no longer a judge. He wants to help you.

	10:42	I was thinking about this braces idea, John, this mighty change. Elder Bednar, I remember saying, "Please note that the conversion described in chapter five verse two is mighty not minor. It's not, oh, I changed a little. It's a fundamental change." John, if I'm taking my teeth from where they are to where I will want them to be, Aaron, you're right.
	11:09	That's a painful stretching difficult experience, but the end result is worth it. I could see myself saying something like this, "I can't do this anymore", and I take my braces off. And then I say, "You know what? I feel better than I ever have. I'm happier than I've ever been." Well, why? Because I'm out of that stretching, changing experience.
	11:34	I remember wanting to take my braces off and get rid of those. It was stretching me so much. My 14-year-old has his braces on, and when we go get those tightened. Oh, man, you can tell he's just sitting there going, "Oh." But the end product is what the Savior's after. He's our great orthodontist. I don't know if he's ever been called that but...
Dr. Aaron Schade:	12:00	Life can be painful. What's being taught in these chapters is to help us to reach out to one another, to help those who are suffering, to make sure that there's no poor among us in whatever definition you want to assign to poor, whether it's a poor in spirit, whether it's a physical poverty, it all needs relief or this concept that we're being bound to God, we're being sealed his, is a process that takes time, but it says that you may be brought to heaven, that you 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 earth, who is the God above all.
	12:41	There's something inviting about that where we're being asked to seek for that which is eternal and it's a great powerful invitation to come unto Christ and allow him to help us through the vicissitudes of life, but also to give us strength through that journey that will eventually lead us to a place where we belong and that is with him.
John Bytheway:	13:03	I love verse seven and we might want to give some clarity because here it says, "We will be called the children of Christ." And I can imagine my children, and this has happened, my students, "I thought we were children of Heavenly Father. How are we children of Heavenly Father and children of Christ?"
	13:19	Now we are spirit children of heavenly parents. When we are born again, as King Benjamin is talking about, then we become

the children of Christ. And that's kind of what that verse says. "For behold this day he hath spiritually begotten you." So then we become the children of Christ, literally spirit children of Heavenly Father and in a spiritual way, when we are born again, this mighty change of heart, we become the children of Christ.

Dr. Aaron Schade: 13:46

Yeah. That's well put, John. I know you talked about this with Kerry Muhlestein about the concept of how Jesus becomes the father of our salvation. We'll encounter that again with Abinadi. That's one of the big conversations that Abinadi has that we need to view Jesus as somebody who is real, who actually existed. Law that we're living, it's not the law that saves, it's important and it leads us to him, but it's the fact that there really is a Lamb of God that makes a difference in this equation.

14:15

By the time we get to the end of Abinadi's preaching, he's describing Jesus as the father of our salvation through that process and that comes back to being born of him, becoming his sons and daughters, having that name upon us. There's something sacred about that process, about that image of what it means to bear his name. He has many names, Savior, Redeemer, and we think of us on the flip side, saved, redeemed. I'm going to do everything that he did because of the peace that brings and the peace that he's brought into my life.

14:49

So there's this reciprocal, at the book of Matthew, there's a lot of discussion about being citizens of the kingdom of God and citizens have lots of privileges about what they get in that kingdom, but also lots of responsibilities. We're sort of seeing that reciprocal relationship here in these teachings that we love God, we love our neighbor. We receive comfort and our beggarly pleas recognizing our limitations and watching as God fills us with hope and courage and relief to then say, "Because I bear that name, that's now my role towards others, to love one another as Jesus loved us."

Hank Smith: 15:31

Yeah. Aaron, I think you're right on. John, I think of Moses 6:59. And Aaron has literally written the book on Moses. I don't know if we mentioned it earlier, but Aaron's book is called The Book of Moses from Ancient of Days to Latter Days. And it's unbelievable. It is fantastic.

15:51

Now Aaron, you would recognize this verse that Moses 6:59, "And as much as you were born into this world by water, blood and spirit." I've seen that happen a couple of times. I've seen a baby be born. There's a lot of water, especially with twins. There's a lot of blood and there's a lot of spirit. The spirit in the room. In that same verse, you have to be born again by water,

baptism, spirit, Holy Ghost and blood. And who gives us the blood in this rebirth? It's the Lord. He becomes our father.

16:26 I know that's a hard concept to understand. It's not that he replaces God the Father, it's that he's our father of this spiritual rebirth, so when you see Christ referred to as the Father in scripture, don't think, "Wait, what? God the Father?" No. The father of my new who I am. I even take upon myself his name. It's like a child takes on the name of their parents.

John Bytheway: 16:50 We had a visiting authority at our stake conference a few months ago and he talked about that water, blood and spirit concept and how the adversary wants to keep people from being born the first time, and then he really wants to keep them from being born again. I thought, "Wow. That's really interesting." But I loved what Aaron had said about identity here because King Benjamin is trying to unite these peoples, not only after war, but he's got the Mulekites and the people from the land of Nephi altogether.

17:23 He's doing that by giving them a name. And do you know what this reminded me of? You shall be called the children of Christ. It reminded me of in fourth Nephi, I'm in verse 17. "There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites, but they were in one," Notice the exact phrase, "the children of Christ and heirs to the kingdom of God."

17:44 Taking an earthly identity and subjugating it to divine identity that God is trying to give us. We've heard a lot of talk about that. I think President Nelson's talk to the young adults was these three identities. Remember that talk, I'm a child of God, I'm a child of the covenant, I'm a disciple of Christ and that no other identity should displace or replace those? I thought that was a powerful talk.

Dr. Aaron Schade: 18:10 That's also really significant. Again, when we talk about this concept of stranger because there was biblical laws and they're living the Mosaic law that required the protection and love and care of the stranger, of the outsider. And I loved what you were saying there that this is all-inclusive. There's no one that's being pushed to the outskirts of this equation. They're all being invited into Christ.

18:36 And the concept of a stranger is bring somebody in that may not have initially been there and make them a part of who you are. Allow them to experience what you have. And of course, the whole covenant terminology through all of this in verse seven,



because of the covenant which you have made, you shall be called the children of Christ. There seems to be something that's an invitation that says all can understand the peace that comes with that covenant and the blessings that come with it.

- John Bytheway: 19:04 I remember hearing years ago a basketball post-game show. The coach said, and maybe this is a common thing coaches say, but he said they played for the name on the back of their jersey instead of the name on the front because they had lost the game. And I thought, "Oh, what a great way to put it."
- 19:23 When we take upon us the name of Christ and make that more important than the name on the back of our jersey, our name, we live differently. When I buy my scriptures and I have them emboss my name on them, that means they belong to me. Well, what does it mean then when we take upon us the name of Christ? It means we belong to him?
- Dr. Aaron Schade: 19:46 Yeah.
- John Bytheway: 19:47 There's a verse later in the book of Mosiah. Mosiah 26:18. "Blessed is these people who are willing to bear my name for in my name shall they be called and they are mine." I find great comfort in that.
- Dr. Aaron Schade: 20:01 Yeah. And chapter six ends that way with all of these people now that have made this declaration, all these people that are now recognized as this complete devotion to God. And Benjamin takes the names of all these people who had entered into a covenant, and who stated they would keep the commandments. What I really find fascinating about this is that he also then gives charge concerning the kingdom and he appointed priests to teach the people.
- 20:31 And there's something here now where they're expanding that reach to more individuals and saying, "Okay. We're going to appoint priests to make sure that what the people felt they continue to feel." There's not going to be that that says, "You had this wonderful experience, but we're going to keep watching over each other, keep learning from each other and keep supporting each other." And imagine what our personal ministries could be like if we took that responsibility upon ourselves to make sure that we're reaching out and caring for those around us so that these personal experiences that we have could be lasting.

John Bytheway:	21:11	Can we assume that this covenant was baptism if they took upon them the name of Christ? Could we assume that was in there somewhere?
Dr. Aaron Schade:	21:19	My answer to that is I don't know, because basically this is a coronation scene. They're there to coronate the king. That's one of the major purposes, but there also are scriptural examples throughout the Old Testament where Josiah finds the book of the law and they gather together and they recommit themselves to the covenant. That didn't have to be a baptismal scene.
	21:42	So there are examples where people gather at temples anciently to recommit themselves to a covenant that they have already entered into a covenant renewal. I'm not sure, to me, it seems like these are already covenant keepers that they're living the law already. I don't have a clear answer to that question of whether or not they've engaged in a baptism or not. So that's just my honest answer. It certainly has parallels and it certainly has parallels with the sacrament and renewing the sacrament as well.
Hank Smith:	22:14	Aaron, you talked about our personal ministry that comes out of this relationship with Christ and this mighty change that happens to us. At the end of chapter four, that seems to be one of King Benjamin's hopes is that our personal ministry will turn towards the poor. I don't know about both of you, but as a Latter-Day Saint in 2024, I want to do what the Lord would have me do when it comes to the poor, but it can be difficult to know what's the hope here? I don't think the Lord is saying, "You need to give away all your savings and all your substance and give it away." That would not be wise. How do you go about doing this?
Dr. Aaron Schade:	22:53	It depends on your definition of poor and that could be a spiritual poverty. There's all different ways that we can be in need. A guiding principle could be in Mosiah 2:17 says, "I tell you these things that you might learn wisdom that when you are in the service of your fellow beings, you're only in the service of your God." And also that it's not requisite that we run faster than we have strength. Is there a clear cut answer of what's enough and what isn't?
	23:22	I guess for me, it's just when I recognize that when I'm doing something for someone else, I'm doing it for the one who helped me through everything and that is God, whatever strength I have, then it's yours and I'll give it to you the best I can. We, I think, evaluate personally, that says, "You know

what? I'm doing this out of love and it's me to take a particular action to help, whatever that action looks like."

- John Bytheway: 23:51 I like what Aaron had said about, are we talking about poor in spirit versus rich in spirit like the Pharisee and the Publican? Are we talking about poor in goods? Because here's King Benjamin saying, "We are all beggars" and don't look at a beggar and say, you brought this upon yourself.
- 24:07 When I was a bishop, I think I spent more time struggling with how to really help than a lot of other things, let me just say it that way. "Am I helping or am I just helping somebody continue in this path?" The church has a book called Providing the Lord's Way. I bet I read it a dozen times because like you, Hank, I had that desire. I want to do the right thing. I had access to the fast offering funds. I wanted to do that right. I learned a lot about trying to move people towards self-sufficiency, which was not an easy process.
- 24:45 I sure love the idea of a bishop who has keys, who is blessed with the gift of discernment sitting face to face with someone who needs help. There used to be a sign at the exit of the Salt Lake Temple that said, "Please don't give to the panhandlers." And it said that the local relief agencies would prefer that you give to them because they know how to really help. Sometimes we can help somebody stay poor and not really help, and that becomes a whole issue for somebody else on their podcast, but I love the idea of a bishop being able to sit face to face with someone really struggle and pray and figure out how can I help?
- 25:28 I had a previous bishop that served in my ward, Bishop Marsh, who helped me a ton. He said, "Have somebody come in that needs financial help. Get out a yellow pad and ask him what do you need? And then write down everything they say." And he says, "Then get on your knees together and ask these questions. What do we need God to do? What do we need the church to do, and what do I need to do?" this person who came to see you. And that was a wonderful revelatory experience to be able to say, "Yeah, the church has resources, but what do we need God to do for you and what does God need you to do for yourself?" And that became a very wise way to handle some of those situations.
- 26:13 Hey, there's a verse here I've always loved that King Benjamin is talking about the importance of the intents of our heart. Speaking of you see a beggar. In verse 24 of Mosiah four, he says, "I say unto the poor who have not and yet have sufficient that you remain from day-to-day. I mean all you who deny the

beggar because you have not, I would that you would say in your hearts that I give not because I have not, but if I had, I would give."

26:41 That verse actually blessed me when I was a young single adult because it wasn't about giving to a beggar, but it was, I want this blessing, hopefully that will count for something, because those intents are important to us. Do you remember the story, Hank, that President Packer told about a young couple? Oh, man. Who were told they would not be able to have children of their own.

27:08 And President Packer, as they wept and counseled with him when they were leaving. President Packer said, "You're a very blessed young couple." And the young man turned around, "How could you say that?" And he said, "Because you want them and in the eternal scheme of things, that will make a much greater difference than you suppose." There are some listeners out there who would love to do this, this, this, and King Benjamin says, yeah, I know. Say in your hearts, I would do that if I could."

27:38 I love that verse. I think that, again, the intents of your heart count for something. Even if you can't do all that you'd like to do, the intents of your heart count and later on in verse 27, it is not expedient that you run faster than you have strength.

Hank Smith: 27:54 There's a wonderful talk given 10 years ago by Jeffrey Holland, Are We Not All Beggars? This would be a great talk to read this week. He brings up King Benjamin. He says, "We can, as King Benjamin taught, cease withholding our means because we see the poor as having brought their misery upon themselves." Perhaps some have created their own difficulties, but don't the rest of us do exactly the same thing? Isn't that why this compassionate ruler asks, 'Are we not all beggars?' Don't we all cry out for help and hope and answers to prayers? Don't we all beg for forgiveness, for mistakes we have made and troubles we have caused?

28:33 Don't we all implore that grace will compensate for our weakness, that mercy will triumph over justice, at least in our case? Little wonder that King Benjamin says we obtain a remission of our sins by pleading to God who compassionately responds, but we retain a remission of our sins by compassionately responding to the poor who plead to us." And then John, he brings up what you just talked about.

	28:59	He says, "Now lest I be accused of proposing quixotic global social programs or endorsing panhandling as a growth industry. I reassure you that my reverence for principles of industry, thrift, self-reliance and ambition is as strong as that of any man or woman alive. We are always expected to help ourselves before we seek help from others. Furthermore, I don't know exactly how each of you should fulfill your obligation to those who do not or cannot always help themselves, but I know that God knows and he will help you and guide you in compassionate acts of discipleship if you are conscientiously wanting and praying and looking for ways to keep a commandment he has given us again and again."
John Bytheway:	29:44	I love that talk. I remember that. I know that God knows because really sometimes it comes down to an individual.
Hank Smith:	29:52	A little further down he says, "Such a sermon demands that I openly acknowledge the unearned, undeserved, unending blessings in my life, both temporal and spiritual. Like you, I have had to worry about finances on occasion, but I have never been poor, nor do I even know how the poor feel. Furthermore, I do not know all the reasons why the circumstances of birth, health, education, and economic opportunities vary so widely here in mortality. But when I see the want among so many, I do know that there, but for the grace of God, go I. I also know that I'm not my brother's keeper. I am my brother's brother, and because I have been given much, I too must give." Isn't that beautiful?
John Bytheway:	30:39	That is awesome.
Hank Smith:	30:41	"Are We All Not Beggars?" October of 2014.
John Bytheway:	30:45	I had a guy come in once that was in a mariachi band. He had one of them huge guitars with a huge belly that makes it resonate. It was stolen. He came in to see me and the thing was I'm praying about it and everything. I'll tell you, I got the answer so clear, buy that man a guitar, because it was his livelihood. It was his job and he wanted to work.
Hank Smith:	31:09	Well, it reminds me of Mother Teresa. God isn't concerned with statistics, not like, "Well, what can one person do?" Well, what they can.
John Bytheway:	31:19	It's like that she has done what she could idea.

Hank Smith:	31:24	My wife will frequently send a plate of food out to one of our neighbors. She doesn't feed the whole world. Statistically speaking, she didn't feed anything or anyone, but to that person, it matters.
Dr. Aaron Schade:	31:38	Yeah. This is the efforts of a Zion-like community that are doing their best to try and make sure that there are no poor among them. This is a principle that we witnessed throughout scripture. We witnessed it in the early days of Genesis. We witnessed it all the way into the restoration and God took very seriously the injunction and the commission that we need to care for the poor and the needy and to bring all people, as it says here in Mosiah, under one head.
	32:08	I guess that really is our challenge and our commission is to figure out how we can do that amongst diversity, how we can make diversity and different situations and different circumstances in life to create that equality that enables all of us to be not strangers, but citizens in the kingdom of God in the way that we treat each other and the way that we take care of each other, and the way that we take seriously that commission to be one and unified in those purposes that have created a community now that's going to experience peace for the next three years of their lives.
Hank Smith:	32:44	That's wonderful.
John Bytheway:	32:46	I loved this story about helping the poor. I've got a book about the beatitudes that Brad Wilcox and his brother, Roger Wilcox, wrote. When Roger served as a bishop, he received a call from a man who lived within the ward boundary but was not a member. The man had just gotten out of prison and said, "Some of my buddies in prison told me if I needed help starting a new life, I should call a Latter-day Saint bishop."
	33:10	Roger invited the Elders Quorum President to join him on a visit to the man's apartment. They asked, "How can we help?" With great humility the man said he needed a job. The Elders Quorum President called a brother in the ward who laid brick and the brother said he would hire the man. The ex-convict was flabbergasted. He then said, "I have a car but it's not running. I'm going to need it to get to my job."
	33:30	Roger and the Elders Quorum President made another call to a mechanic in the ward who said he would come and look at the car later that evening. The former prisoner could not believe it. Finally, the man looked down at his beat-up jeans and tank top

and said, "These are all the clothes I have. I don't think I should show up for work like this."

33:47 Roger called and invited the Relief Society President to join them at Deseret Industries where they got the man some more suitable clothes. At that point, the man broke down in tears. He said, "I can't believe you've done all this to help me when you don't even know me." Roger responded, "I couldn't have helped you on my own, neither could the Elders Quorum President or the Relief Society president."

34:08 It's through the organization of the church of Jesus Christ that good and caring people can pull together to help. We trust that you want to start a new life and we want to help." Through his tears, the man said, "Thank you. I won't let you down."

Hank Smith: 34:22 I love that. I have another talk to reference. Elder Kearon, Refuge from the Storm, April 2016. He was talking about how we sometimes get used to hearing about the poor. He says, "The reality of these situations must be seen to be believed..." He's talking about his assignment in Europe. He said, "In winter, I met amongst many others, a pregnant woman from Syria in a refugee transit camp desperately seeking assurance that she would not need to deliver her baby on the cold floors of the vast hall where she was housed."

34:59 Back in Syria, she had been a university professor. And in Greece", he goes on, "I spoke with a family still wet, shivering and frightened from their crossing in a small rubber boat from Turkey." And then Elder Kearon says, "After looking into their eyes and hearing their stories, both of the terror they had fled and of their perilous journey to find refuge, I will never be the same."

35:24 And then he asked the question that we asked earlier. "If you are asking, what can I do? Let us first remember that we should not serve at the expense of our families and our other responsibilities, nor should we expect our leaders to organize projects for us. But as youth, men, women and families, we can join in this great humanitarian endeavor." And then he goes on throughout the talk about things that we could do to help others. John, I'm not hoping anybody listens to our podcast and walks away going, "Well, now I feel guilty." What do you always say, John? Pack your bags?

John Bytheway: 35:59 Pack your bags, we're going on a guilt trip.

Hank Smith:	36:01	We're going to go on a guilt trip. But there could be a time when the spirit touches you and says, "This is how you can help the poor." I know there are many teenagers and many others who struggle with mental illness and they are part of that group, the poor that we can reach out to and help. I know for my students at BYU, President Reese and also President Meredith up at BYU-Idaho are both talking about this epidemic of loneliness.
	36:30	Here you have these campuses full of tens of thousands of students and they're lonely. They're struggling. They're suffering. I don't think there's an end to the good we can do for the poor, no matter how that's defined.
	36:44	Aaron, you said something earlier that maybe you could comment on again. Can you comment on an Aaron Shade quote? We can't help others if we don't help ourselves. Sometimes we can run ourselves into the ground. I frequently tell people, You can't draw water from an empty well. So we won't have energy to give our families and neighbors and friends if we don't take care of ourselves.
Dr. Aaron Schade:	37:10	Yeah. Sometimes it's really easy to go out and give. Sometimes it's really hard to receive. I don't know about your experience, but sometimes you keep thinking, "I got this. I can do this. I can get through this." Until you realize you can't, and that you may be a little more in need than you thought you were or that life has just piled up to a point where you say, "You know what? I really need help at this stage in my life."
	37:39	If we keep trying to run and run, run and we're out of gas and there's no strength, and then we start telling ourselves, "Well, you're failing. You're not doing enough. And it's like right now I am doing everything I can and that has to be okay. At this point in my life, maybe it's time to start receiving that gift a little bit better."
	38:00	And for me, personally, a lot of times it starts with being able to receive the Atonement to recognize that I need help from God, and then when those occasional knocks on the door come that says, "Hey, I felt like I needed to come see you." Those are well appreciated and can take us along a path of healing. But it doesn't do us any good when we run and we run and we run and we feel like, I need to be running. Someone needs to be running to me right now.
	38:28	It could be self-defeating, and you dig a deeper, deeper hole, and I guess that's the challenge that all of us face is being able to be sensitive to those promptings that say, "I need to go help,



and at this stage in my life I need help that I'm willing to receive."

- Hank Smith: 38:44 I love it. Well said, Aaron. I'd like to ask you both about another verse, if that's okay? We talked about King Benjamin's sermon on how to treat the poor. In chapter five, there's an interesting thing that happens. They said that this mighty change is coming upon them because of the spirit of the Lord. They're losing their desire for sin. And then in verse three it says, "Through the Spirit, we have great views of that which is to come." What stands out to you there?
- 39:15 I spoke to a group of youth about this and I asked them about how do you feel about the future, right? What do you see? Are you excited? And I'll be honest, not many were excited about the future. It was more fear than anything. I said, "What are you scared of?" And it's the fear of am I going to get married? If I do get married, is that marriage going to last?
- 39:36 The fear of employment. What am I going to do? Where am I going to live? The future was filled with fear, yet I read in verse three. We have great views of that which is to come. Which obviously might be talking about the Savior coming. These people live before his coming. Any thoughts on that?
- Dr. Aaron Schade: 39:53 I don't know the exact meaning of what that is. It sounds like this could be something apocalyptic. It could be a massive vision. I mean they've already been told by the words of an angel that not far from hence, and the Savior of the world is coming. And maybe that is a part of the revelation. Maybe that is a part of the great view that's coming and maybe closer to home that the manifestation of his spirit gives us great views of that which is to come.
- 40:21 Sometimes that vision of tomorrow, maybe that is the great vision that tomorrow will be better than today, that there's hope through the challenges we face in life and that hope comes from the greater vision of what it is that Christ can do for us. What it is that it feels like to have a manifestation of the love of God in our lives? I truly do believe that they are talking about manifestations that could be future visions of things, maybe with their families, maybe with things that are coming, maybe with challenges that are on the horizon. Maybe it is the hope that they can feel for the next three years where they're going to have peace, and that's I think what's so exciting about the manifestations of the Spirit.

	41:09	They can give us those glimpses of what we need to see, when we need to see them, and how we need to see them. Sometimes for me, it's like tomorrow. I'll get through today and tomorrow we'll start over. It could be something that simple and something that's great is I just had confirmed to me a witness that the Messiah has come. He will come. And that brings me a peace that helps me get through my life and that becomes a precious revelation.
John Bytheway:	41:40	I understand that feeling about the future. Will I get married? Will that marriage... And I see too much of that going on that the second coming sounds scary to me. Where would you go to get help for that? Well, you know where you would go. You would go to God. I love what Sherri Dew said, "You go to sources that only speak truth."
	41:59	Is it, well, maybe the answer is more social media in my life? No. You go to sources that only speak truth. Go to God. Go to the prophets. Do they look worried? Do they convey that at general conference? Watch President Nelson, then you'll have some great views and you'll see a happy optimism about the future. You'll also see, hey, get on the path, but then think celestial. That's what comes to mind. Yeah. I understand that how you can look ahead and be fearful, so where would you? Go to God.
Hank Smith:	42:31	Well, I wonder what you both would think. Aaron, you even started our episode today by talking about the suffering that people go through and how to get through that and having come out better for it because of the atonement of Jesus Christ. I have a couple of dear friends who frequently have to make a very long drive from Escalante, Utah all the way to Primary Children's Hospital in Salt Lake to take their little sweetheart daughter. I can't imagine that long drive back and forth and how scary that must be, the fear.
	43:13	I wonder if these chapters are saying, when you become his, you're going to be okay because you're his. No matter what the circumstances. With Shadrach, Meshach and Abednego it was, "but if not". So we have listeners out there who are folding laundry or doing dishes or on a commute and they have their own crosses to bear. How does this lesson speak to them?
Dr. Aaron Schade:	43:42	My feeling is as you're sharing that story, my heart goes out to that family, to that dear little daughter that they take up there because we all have so many burdens that we carry in trying to stay optimistic through all of those can be overwhelming, and yet through adversity, maybe Mosiah 3:7 can give us some comfort, not knowing what the outcome is, not knowing what

we're going to experience in the future, but that Christ will suffer temptations, pain of body, hunger, thirst, fatigue, more than any can suffer except it be unto death.

44:25 Sometimes the greatest thing that can bring us comfort is to know that it's easy to feel like no one understands us. It's easy to feel like no one understands the burden I bear. And reality is we probably don't, especially in some of these scenarios that are so difficult and so challenging, but the one person who does understand is Jesus, and that's something that can be an anchor in our lives through the uncertainty, through the times where we struggle to hope, where we struggle to see optimism. There's something about knowing that somebody experienced all of that, that truly does understand.

45:06 And to be able to have that source to turn to peace for is priceless. It doesn't make the challenge go away. It doesn't mean that we're still not experiencing these, but it seems like it can be an anchor in our lives that allows us to feel some semblance of peace through the most difficult of circumstances.

Hank Smith: 45:25 Thanks, Aaron.

John Bytheway: 45:26 Thank you for saying that Aaron, and thank you for that Stephen Robinson quote. There are so many going through so much out there and those verses that you read in Mosiah 3 you know what reminded me of is Alma 7:2. Alma's talking to the saints in Gideon and talks about Jesus. He'll go forth suffering pains, afflictions, temptations, infirmities, sicknesses of every kind, and then it has that phrase that he may know how to succor his people.

45:52 When I was a kid and I heard the word succor, I thought that's what the teller put in the thing for my mom when we went through the drive-thru, that's a lollipop. The S-U-C-C-O-R the succor. He'll know how to succor his people. It was so fun to find the 1828 Webster's dictionary definition of that was, it says literally to run to, so that he would know how to run to his people in their time of need. And that's the kind of savior that we have who has experienced all this so that he would know how to run to us, which is beautiful and powerful and gives you that assurance. You're not alone in this.

Hank Smith: 46:33 Yeah. There's purpose in suffering.

John Bytheway: 46:36 Before we leave, we have no more disposition to do evil. Now I have looked again and again in every Book of Mormon I've ever

owned for an order form so that I know how to get that. And I haven't found one. I think I know now, but I've always wondered, is that permanent? Because I have listened to a conference talk or two where I felt exactly like that. But then I had to go back to work and back to school and back to everything else. I think this is a wonderful event in their life, but it's still part of a process. What do you guys think about that?

Dr. Aaron Schade: 47:14

Speaking from experience, these can be short-lived sometimes these no more dispositions to do evil and all it takes is the next major event to try every ounce of energy you have to withstand that desire to Kung Fu Panda, my fist hungers for justice, and there's just something about this equation. I look at it and say, "You know what? If I had a day that I felt like that, no more disposition to do evil, that was a good day. Maybe I can have another day soon like that."

47:47

I think that that's what these chapters are about is a process of life that we try and we try and we try and realize that we don't run out of tries, that we get to keep going, get to keep moving, we get to fall short and when we do, and we have a father there who loves us, who cares about us, who welcomes us.

48:09

I love what you said there, John, about that succor means to run to, to come to, and inside of these verses we learned about coming to God as a little child. I thought about running because when I was working at BYU-Hawaii, I used to come home every day about the same time. I'd walked and I'd turn the corner down Moana Street. Yes. I lived on a street called Moana.

48:32

As I did, I'd have these three little kids running down the street yelling, "Daddy. Daddy. Daddy." They would come and hug and squeeze me and it was the most remarkable part of my day. And I wonder if as Jesus runs to us, as God runs to us, if we could run to him and be humble like a little child that simply says, "I want to see daddy today." And that could be something that really binds us to God through our weaknesses and maybe those days of wanting no more disposition to do evil become more frequent than not.

Hank Smith: 49:08

Wow. Beautiful. Aaron, what a great statement. Aaron, this has been absolutely wonderful. There's one way for me to know that I'm feeling the Spirit and that is I don't want it to end. I just want to keep going. Let's keep talking. But we know you have a lot going on, but before we let you go, tell us about the Book of Mormon and how you feel about it. Here you've had this incredible education into the ancient world and here you are a

believer in the Book of Mormon, so I think our listeners would want to hear about that.

- Dr. Aaron Schade: 49:42 To me, it means everything because early on in my life, I had some very powerful experiences where a seminary teacher challenged me to read the Book of Mormon and pray about it. I had some very sacred experiences where I remember, now I was 14 years old, I'll really never forget this experience. It's been almost four decades and I still remember it like it was yesterday. It was that powerful.
- 50:07 But I remember kneeling down and praying, "Was this the word of God?" And I remember that the answer came so clearly, so powerfully. I've rarely experienced anything like it since, but the resounding answer of, "Yes. I'm answering your question. And the answer is yes. And yes, I'm mindful of you. And yes, I understand that you're asking this." I was trying to talk myself out of it. Am I just imagining this? And it was I'm answering your question.
- 50:39 I don't get the burning of the bosom often. I don't get the shakes often, but this was one of those experiences that was so powerful that I've never ever questioned the truthfulness of the Book of Mormon since. And it's just an experience that's drawn me to its power over the years. Even to this day, I consider it an old friend, one that is nearby, one that is comforting. And the last five years of my life have been pretty difficult for me, particularly the last two and a half years of losing family members and experiencing some really difficult trials.
- 51:17 There were nights where they were sleepless. I couldn't do anything to find comfort. I always find myself listening to the Book of Mormon. And it's not like I could focus easily. It's not like I could focus quickly, but when I could finally hear the words coming off of that page, I received a comfort and a peace that actually allowed me to rest some nights.
- 51:44 For me, it's always been a book of power, one that could help me overcome feelings that felt insurmountable and bring at least some measure of peace amongst the adversities of life. But I've always felt a strong connection to God as I've immersed myself in the Book of Mormon and it's given me a strength that I simply can't find anywhere else.
- Hank Smith: 52:08 Thank you for that, like an old friend. Aaron, thanks for spending time with us today.

Dr. Aaron Schade:	52:14	My pleasure. Thanks for having me.
Hank Smith:	52:16	Yeah. Absolutely. John, what a great day. At least for the next little while, I will have no more disposition to do evil.
John Bytheway:	52:25	After talking with you two about this, I feel like maybe something similar to King Benjamin's people. This feels really good and I feel at peace and I can move forward.
Hank Smith:	52:36	Yeah. Keep going. We want to thank Dr. Aaron Shade for being with us today. Absolutely wonderful. These chapters are changed for me. We want to thank our executive producer, Shannon Sorensen. Our sponsors, David and Verla Sorensen, and we always remember our founder, Steve Sorensen. We hope you'll join us, we're going to keep going into the book of Mosiah on followHIM.
	53:04	Before you skip to the next episode, I have some important information. This episode's transcript and show notes are available on our website, <a href="http://followhim.co">followhim.co</a> . That's <a href="http://followhim.co">followhim.co</a> . On our website, you'll also find our two books, Finding Jesus Christ in the Old Testament and Finding Jesus Christ in the New Testament. Both books are full of short and powerful quotes and insights from all our episodes from the Old and New Testaments.
	53:27	The digital copies of these books are absolutely free. You can watch the podcast on YouTube. Also, our Facebook and Instagram accounts have videos and extras you won't find anywhere else. If you'd like to know how you can help us, if you could subscribe to, rate, review, and comment on the podcast, that will make us easier to find. Of course, none of this could happen without our incredible production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra and Annabelle Sorensen.
President Russell M. Nelson:	53:59	Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

## HOW LOSING IS WINNING



- Hank Smith: 00:03 Hello, everyone. Welcome to followHIM Favorites. John and I are sharing a single story to go with each week's lesson. We are in Mosiah 4, 5, and 6 today, John. King Benjamin. You know it well. I'm going to read you a verse and tell you a story, see what you think.
- 00:19 Look at chapter four, verse 10. King Benjamin says you need to repent of your sins, forsake them, humble yourselves, and ask in sincerity of heart for God to forgive you. "If you believe all these things, see that ye do them." If you believe all these things, see that you do them.
- 00:37 I was thinking about this, and it even says a little bit later that it is not requisite that a man should run faster than he has strength, and I thought of a story from Elder Joseph B. Wirthlin. It's about 20 years ago in General Conference. It's called Life's Lessons Learned. He's just going through some things he learned.
- 00:54 He said, "I learned a lesson on a football field at the bottom of a pile of 10 other players. It was the Rocky Mountain Conference championship game, and the play called for me to run the ball up the middle to score the go-ahead touchdown. I took the handoff, plunged into the line. I knew I was close to the goal line, but I didn't know how close. Then I was pinned at the bottom of the pile." So he's down, John. "I reached my fingers a couple of inches forward and I could feel it. The goal line was two inches away. At that moment, I was tempted to push the ball forward. I could have done it." Everyone's on top of him.
- 01:33 "When the refs had pulled everybody off, they just would've thought, there it is, and I'm the hero. No one," he says, "would've ever known."
- 01:41 He said, "I had dreamed of this moment since I was a boy." Can you imagine, John? They pull off all the other players and there's Joseph B. Wirthlin, hero of the day.

	01:50	"But then," he said, "I remembered the words of my mother. 'Joseph, do what is right, no matter the consequence.' I wanted so desperately," he says, "to score that touchdown, but more than being a hero in the eyes of my friends, I wanted to be a hero in the eyes of my mother. So I left the ball where it was, two inches from the goal."
	02:14	He says, "I didn't know it at the time, but this was a defining experience. Had I moved the ball, I could have been a champion for a moment. The reward would've been temporary glory, but it would've been too steep and too lasting a price. It would've engraved upon my conscience a scar that would've stayed with me the remainder of my life." Elder Wirthlin and his mom believed all these things, and he saw and she saw that he would do them. That he would do them. It's not think about doing them. It's not do them when it's convenient. It's do them.
John Bytheway:	02:52	I love the part at the end about, I would've had some temporary joy. I'm a hero. But the rest of your life you'd remember this.
Hank Smith:	03:00	I'd remember that one moment where I cheated. Absolutely amazing. So thanks, Elder Wirthlin, for your story.
	03:08	We hope you'll join us on our full podcast. It's called followHIM. Come get it wherever you get your podcasts, and then join us next week. We'll do another followHIM Favorites.