

April 29-May 5, 2024

Mosiah 4–6

“A MIGHTY CHANGE”

Summary:

Mosiah 4. King Benjamin continues his address—Salvation comes because of the atonement—Believe in God to be saved—Retain a remission of your sins through faithfulness—Impart of your substance to the poor—Do all things in wisdom and order. [about 124 B.C.]

Mosiah 5. The Saints become the sons and daughters of Christ through faith—They are then called by the name of Christ—King Benjamin exhorts them to be steadfast and immovable in good works. [About 124 B.C.]

Mosiah 6. King Benjamin records the names of the people and appoints priests to teach them—Mosiah reigns as a righteous king. [About 124–121 B.C.]

Supplemental Jewish and Holy Land Insights

Whose child am I?

The term “Children of Christ” is obviously irrelevant to a Jew, yet the principle of

subservience, humility and searching for more knowledge is similar to “being children.” Note the post Old Testament expressions of “continuing life,” “provide,” “proper education” and “preparation for marriage” have a familiar ring to the Savior’s desire for us. The House of Israel has a cultural criterion, “Children are considered a great blessing; they are the hope and the promise of continuing life.” “As the children grow, they must be educated and trained for their future roles in Jewish life. The father’s duty is to provide for his children, to give them a proper education, to teach them a trade, and to prepare them for marriage.” “Great emphasis is placed on the importance of education and religious training, which should begin early in the home.”

([Encyclopedia Judaica Jr.](#))

What reason is there no word for beggar in Hebrew?

As children are dependent, King Benjamin’s question is not particularly

about “begging,” however it is about a dependency on God. “Are we not all beggars . . . Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?” (**Mosiah 4:19**) “Although the Bible is concerned with the poor and the needy, there is hardly a reference to begging or to beggars, and there is, in fact, no biblical Hebrew word for it. The needs of the poor were provided by various laws of charity. Possible references are contained in the assurances that whereas the children of the righteous will not have to ‘seek bread,’ the children of the wicked man will, after his untimely death, be vagabonds ‘and seek their bread out of desolate places’ (**Psalms 37:25; 109:10**).”

What are typical synagogue “charity boxes” and “charity collectors” for?

It is an opportunity to keep one of the commandments! “Everybody is obliged to give charity; even one who himself is dependent on charity should give to those less fortunate than himself.” ([Encyclopedia Judaica Jr.](#)) “For the poor shall never

cease out of the land; therefore I command thee saying, Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy in thy land.”

(Deuteronomy 15:11) In this sense, it is beautiful to consider that the principle of receiving from the Lord is reflected in what we give others. The giving can be a simple hand of friendship. The term “hand” is used often in the scriptures and the term “right hand” has symbolic meanings. Among the Bedouin, it is improper to eat with the left hand. The right hand is always extended in greeting, the left hand extended as a greeting can be offensive. Among the Arabs and the Jews, a popular amulet or “good luck charm” is a right hand with an all-seeing eye in the palm of the hand. The word for arm and hand in ancient Hebrew is the same. “Of course, *tefillin* and *mezuzot* are not amulets. Their use is a commandment by God ‘as a sign on your hand and . . . on the doorposts of your house’

(Deuteronomy 6:8- 9). They are reminders to the Jew of his duty to bear witness to one God. Phylacteries, the common translation for *tefillin*, comes from a Greek word meaning protection against danger or disease, and is therefore incorrect.”

(Encyclopedia Judaica Jr.)

What does the “Hand of God” point to?

When the *Torah* scroll is read in the Synagogue, a pointer molded in the shape of a miniature hand (*yad*) is used to follow the words. It is as if the “finger of God” is pointing the way. Unfortunately, these descriptions of God’s hand or finger are not taken literally among most Jews. “The same is true with regard to descriptions of God which are found in the Bible and in other sources. We talk, for instance, of ‘the hand of God’ although God does not have a hand; we also use descriptions such as ‘God is angry,’ although the word ‘angry’ as it is used with regard to human beings cannot possibly have any meaning with regard to

God. The reason for this use of language is that human beings think about God and want to talk and write about Him and can only use words out of the framework of their own experience.” **(Encyclopedia Judaica Jr.)**

What is my helping hand?

In mortality, the hands are to be clean, both in personal hygiene and in rituals. “The rabbis made it mandatory to perform a ceremonial washing of the hands-on certain occasions. This washing is strictly ritual in nature and should not be confused with washing for the sake of cleanliness. This is evident from the fact that the hands must be clean before the ceremony is performed.” “The hand washing ritual is commonly known as *netilat yadayim*, a term whose source is not entirely clear. In order to establish the practice, the rabbis warned of dire consequences for those who disregarded it, even going so far as to predict premature death. It is said that Rabbi Akiva, who personally disapproved of the ordinance, nevertheless used the limited water allowed him in the Roman prison for this ritual rather than for drinking.”

(Encyclopedia Judaica Jr.) It has been the custom in religion as well as in civil covenant making that the right hand is used in a sign or symbol. “The custom, evidently by divine direction, from the very earliest time, has been to associate the right hand with the taking of oaths, and in witnessing or acknowledging obligations. The right hand has been used, in preference to the left hand, in officiating in sacred ordinances where only one hand is used.” **(Joseph Fielding Smith Jr., Doctrines of Salvation, Vol.3, p.107)**

How may my name be recorded in the book of life?

In Judaism, the Book of Life, transliterated as *Sefer HaChaim* is the book in which God records the names of every person who repents and is destined for Heaven

and the world to come. (See www.jewishvirtuallibrary.org) There is a Hebrew saying, *G'mar chatima tova*, (may you have a good signature), the traditional greeting said before and during *Yom Kippur*, the Day of Atonement, the holiest day of the Jewish year that follows ten-days of repentance. One of the purposes of King Benjamin's instruction is to bind the repentant believers in a covenant that would record their names. In that way they would be identified both in mortality and throughout eternity. The forgiveness they experienced revived and saved them. Being a covenant, it meant that they took upon themselves the name of God and He would be given their names that He might know them. "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." (**Psalms 138:7**) "And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God." (**Mosiah 5:10**) Names have always been important and their meanings in the scriptures often tell something about the person. As there are other histories coming forth, some paralleling biblical history, sometimes another name is used for the same person. That may be because in that language or culture the person was known by another name. A modern example is my name. In Hebrew it is *Daniel ben Herbert*. That means Daniel, son of Herbert. Yet, in Arabic it is Daniel, *Abu Dauod*. That is Daniel, father of David (my honorable firstborn son). The name Daniel is explained as; *Dan* – Judge, *El* – God, or in context, God is my judge, or in another context, a judge for God. Either way, I have taken His name upon myself!

What's in a name?

"Names are more than just arbitrary labels for people. Each Jewish name tells a story

of its own and very often reflects the nature of the time, place and atmosphere in which it was chosen." "The most important source for Hebrew proper names is the Bible, and biblical names were usually descriptive and meaningful, often incorporating the name of God in praise or gratitude; thus, *Nathaniel* (God has given), *Eleazar* (God has helped), *Joshua* (God the Savior). Other biblical names describe the circumstances surrounding the birth. Thus, *Abraham* called his son *Yizhak* [Isaac] from the Hebrew word for laughter, because *Sarah* had laughed at the idea of bearing a child in her old age. And *Yizhak* named one of his sons *Ya'akov* [Jacob], a play on the Hebrew word *akev* ('heel'), because he was born grasping the heel of his twin brother *Esau*." "The *Talmud* attaches great importance to the preservation of Hebrew names, viewing foreign names as a sign of assimilation. According to the *Talmud*, one reason for the deliverance of the Children of Israel from Egyptian bondage was the fact that they did not change their names. Yet, despite this subtle warning, Jews have tended to adapt their Hebrew names to the language of their neighbors or to take on purely non-Jewish names. This tendency, first noticeable during the Middle Ages, accelerated during the late 18th and 19th centuries. Some governments encouraged the process by passing laws which forced Jews to adopt European names. Napoleon issued such a decree, hoping to assimilate the Jews."

(**Encyclopedia Judaica Jr.**)

What could be a right or wrong name?

"Like most peoples of the world, the Jews have evolved certain traditions regarding the use of names. For example, Ashkenazi Jews consider it wrong to name a child after a living father or grandfather, whereas Sephardim consider it an honor to do so for a grandparent. According to the *Hasidei Ashkenaz*, it is

wrong to marry a woman with the same name as the husband's mother. The reason for this seems to be because of respect; the man might tell his wife to do something, and the mother might think he meant her." "Jewish boys are officially named at the circumcision ceremony eight days after birth, and a girl's Jewish name is publicly announced when the father is first called to the Torah after her birth. Converts are also given new names --- usually *ben Abraham* or *bat Abraham* (son or daughter of Abraham) because conversion is equated with rebirth. (Encyclopedia Judaica Jr.)

What reason should I be born again?

The term rebirth connotes becoming a child again. It involves learning a new life, preparing to become an honorable son of the Father. Some know that is possible through the redemption and adoption by our "Elder Brother." The dependence on our gracious Savior is reflected in the numerous Biblical verses about caring for others.

What does the Old Testament Teach me about caring for the poor?

(1) **Leviticus 19:9-10**

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

(2) **Leviticus 19:10**

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

(3) **Leviticus 19:15**

Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

(4) **Leviticus 25:35**

And if thy brother be waxen poor and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

(5) **Deuteronomy 15:7-11**

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy

poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(6) **Deuteronomy 26:12**

When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

(7) **Deuteronomy 15:10**

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

(8) **Deuteronomy 14:28-29**

At the end of three years thou shalt bring forth all the tithes of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

(9) **Deuteronomy 15:11**

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(10) **Deuteronomy 15:11**

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(11) **Esther 9:22**

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

(12) **Psalms 24:1**

A Psalm of David.

The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

(13) **Psalms 35:10**

All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and

(14) **Psalms 37:21**

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

(15) **Psalms 82:3**

Defend the poor and fatherless: do justice to the afflicted and needy.

(16) **Psalms 113:7**

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.

(17) **Psalms 112:9**

He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

(18) **Deuteronomy 15:7-8**

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

(19) **Psalms 140:12**

I know that the LORD will maintain the cause of the afflicted, and the right of the poor.

(20) **Psalms 9:18**

For the needy shall not always be forgotten: the expectation of the poor shall not perish forever.

(21) **Proverbs 3:9**

Honour the LORD with thy substance, and with the first fruits of all thine increase:

(22) **Proverbs 3:27**

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

(23) **Proverbs 11:24-25**

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.

(24) **Proverbs 14:21**

He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

(25) **Proverbs 14:31**

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

(26) **Proverbs 17:5**

Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

(27) **Proverbs 19:17.** He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

(28) **Proverbs 21:13**

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

(29) **Proverbs 21:26**

He coveteth greedily all the day long: but the righteous giveth and spareth not.

(30) **Proverbs 22:9**

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

(31) **Proverbs 22:16**

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

(32) **Proverbs 22:22-23**

Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For the LORD will plead their cause, and spoil the soul of those that spoiled them.

(33) **Proverbs 28:8**

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor

(34) **Proverbs 28:27**

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

(35) **Proverbs 29:7**

The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

(36) **Proverbs 31:8-9**

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

(37) **Isaiah 1:17**

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

(38) **Isaiah 25:4**

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

(39) **Isaiah 58:10**

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

(40) **Isaiah 61:1**

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

(41) **Jeremiah 22:3**

Thus, saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

(42) **Jeremiah 22:16**

He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

(43) **Ezekiel 16:49**

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

(44) **Ezra 1:4**

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

(45) **Ezra 1:6**

And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

(46) **Malachi 3:10**

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

What does the New Testament Teach me about caring for the poor?

(1) **Matthew 5:42**

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(2) **Matthew 6:1-4**

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

(3) **Matthew 10:8**

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

(4) **Matthew 19:21**

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

(5) **Matthew 25:31-46**

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

(6) **Matthew 26:9**

For this ointment might have been sold for much, and given to the poor.

(7) **Mark 10:21**

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

(8) **Mark 12:41-44**

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

(9) **Mark 14:5**

For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

(10) **Luke 3:11**

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

(11) **Luke 6:20-21**

And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

(12) **Luke 6:30**

Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

(13) **Luke 6:38**

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

(14) **Luke 11:41**

But rather give alms of such things as ye have; and, behold, all things are clean unto you.

(15) **Luke 12:33-34**

Sell that ye have, and give alms; provide yourselves bags

which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

(16) **Luke 14:12-14**

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

(17) **Luke 18:22**

Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

(18) **Luke 19:8**

And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

(19) **Luke 21:1-4**

And he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

(20) **John 12:5**

Why was not this ointment sold for three hundred pence, and given to the poor?

(21) **John 13:29**

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

(22) **Acts 2:44-45**

And all that believed were together and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.

(23) **Acts 3:6**

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

(24) **Acts 4:32-35**

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

(25) **Acts 10:2**

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

(26) **Acts 10:4**

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

(27) **Acts 10:31**

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

(28 **Acts 20:35**

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

(29 **Acts 24:17**

Now after many years I came to bring alms to my nation, and offerings.

(30) **Romans 2:6-8**

Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath.

(31) **Romans 12:1-21**

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

(32) **Romans 15:26**

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

the needy from him that spoileth him?

(33) **1 Corinthians 13:3**

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

(34) **2 Corinthians 8:3-5**

For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

(35) **2 Corinthians 8:9**

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

(36) **2 Corinthians 8:12**

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

(37) **2 Corinthians 9:11**

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

(38) **2 Corinthians 9:7-8**

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

(39) **2 Corinthians 9:10**

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

(40) **Galatians 2:10**

Only they would that we should remember the poor; the same which I also was forward to do.

(41) **Ephesians 4:28**

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

(42) **Philippians 4:15**

Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

(43) **1 Timothy 5:8**

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

(44) **1 Timothy 6:10**

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

(45) **1 Timothy 6:17-19**

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

(46) **Hebrews 6:10**

For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

(47) **Hebrews 13:16**

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

(48) **James 1:17**

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

(49) **James 1:27**

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

(50) **James 2:5**

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

(51) **James 2:15-17**

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.

(52) **James 2:26**

For as the body without the spirit is dead, so faith without works is dead also.

(53) **James 5:1-6**

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

(54) **1 John 3:17-18**

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

What do Latter-day Scriptures teach me about caring for the poor?

(1) **Mosiah 18:8-9**

And it came to pass that he said unto them: Behold, here are the waters of Mormon (for thus were they called) and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life.

(2) **Mosiah 18:27-28**

And again Alma commanded that the people of the church should impart of their substance, every one according to that which he had; if he have more abundantly he should impart more abundantly; and of him that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul.

(3) **Alma 34:27-28**

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you. And now behold, my beloved brethren, I say unto you, do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need -- I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith.

(4) **Mormon 8:35-37**

Behold, I speak unto you as if ye were present, and yet ye

are not. But behold, Jesus Christ hath shown you unto me, and I know your doing. And I know that ye do walk in the pride of your hearts; and there are none save a few only who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

(5) **Doctrine and Covenants 35:15**

And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand— And they shall learn the parable of the fig tree, for even now already summer is nigh.

(6) **Doctrine and Covenants 38:16**

And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

(7) **Doctrine and Covenants 38:24-27**

And let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself. For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just? Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

(8) **Doctrine and Covenants 38:35**

And they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them;

(9) **Doctrine and Covenants 42:30-31**

And behold, thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. And inasmuch as ye impart of your substance unto the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall appoint or has appointed and set apart for that purpose.

(10) **Doctrine and Covenants 44:6**

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

(11) **Doctrine and Covenants 52:40**

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

(12) **Doctrine and Covenants 56:16-18**

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

(13) **Doctrine and Covenants 70:14**

Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

(14) **Doctrine and Covenants 82:19**

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

(15) **Doctrine and Covenants 104:15–18**

And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to

provide for my saints, that the poor shall be exalted, in that the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.