

IMPART OF SUBSTANCE TO THE POOR

(Mosiah 2:24-50)

V24-47

Benjamin now turns his attention to the importance of loving your neighbor. He briefly comments on interpersonal behavior (v.24) and the parental obligation to both physically and spiritually feed children (v.25-26). But, his main emphasis is on material possessions and how they affect your daily walk (v.28-41).

As was the case in Jacob's time, the time at present is one in which the people have enjoyed a season of peace and presumably prosperity, so wealth begins to accumulate and class distinction based upon wealth is the result.

Benjamin's speech addresses the same subject as does Jacob in Jacob 2:12-30, but Benjamin's discussion is much more focused on the spiritual consequences of greed and covetousness (v.30-41). He goes straight to the core and attacks the psychology of greed, whether you are rich and greedy (v.30-39) or poor and greedy (v.40-41). He isn't even interested in commanding the wealthy to donate, he goes straight to the spiritual issue and reminds them all they possess is not their own but is God's, whom they are in fact dependant upon for everything, even their very lives (v.32-36). In doing so, he cuts across any class distinction and tells them all to change their hearts and give whenever they can.

He re-emphasizes that they need to look after all of those who cannot look after themselves (v.42-43) and be considerate of their neighbor's property as well (v.46-47). All of these things are necessary in order to have a guiltless walk, and therefore maintain their forgiven state. But, he points out to them they must do all things in order, in diligence, and not to exceed a person's capabilities (v.30).

V48-50

After giving some very explicit comments addressing the psychology of greed and what people ought to be doing to help those in need, Benjamin says he cannot possibly enumerate all possible ways to sin (v.48). So, instead, he admonishes the audience to be deliberate about their thoughts, words, and deeds. He also tells them to continue in their newly found faith until the end of their lives so they will not spiritually die (v.49-50).

Benjamin's intent is to emphasize their recent obtaining forgiveness of sins and their new faith is just the beginning. They now have to maintain this new life. Otherwise, this recent confession and the spiritual events will avail them nothing.

- 1. What do converted parents teach their children?**
- 2. How are we all "beggars"? How should that knowledge affect our relationships with others?**
- 3. What happens when converted people "impart of [their] substance to the poor"?**