

BM#18 "God Himself...Shall Redeem His People" Mosiah 12-17

- I. Introduction
- II. Mosiah 12
- III. Mosiah 13
- IV. Mosiah 14
- V. Mosiah 15
- VI. Mosiah 16
- VII. Mosiah 17
- VIII. Conclusions

I. Introduction

As we review the concepts taught in this lesson, it is important to keep in mind that those whom Abinadi is addressing are those who were previous members of the Church of Jesus Christ. Through neglect of their testimony and disobedience to the commandments, they have become among those who are "less active." Just as changes occurred within an individual when they embraced the gospel that are observable to others, the opposite occurs when the light of Christ they once embraced, begins to grow dim as a result of negligence or disobedience. The sad truth is "that the Lord hath said he "dwelleth not in unholy temples, but in the hearts of the righteous" (Alma 34:36). This loss often is evidenced in the countenances of those who once embraced the truth.

Several years ago, an individual named Joe went to visit his friend. With the passing of time, his friend had become disgruntled with the teachings of the Church and the leaders and no longer attended the Sunday meetings. He spent most of his days, alone reading, in front of a blazing fireplace that kept him warm. Eventually their conversation turned to a discussion of the Church. He told Joe that he did not miss attending church or his association with its members. As his colleague considered his response to his friend's words, Joe saw a glowing coal in the fireplace. With the tongs, he lifted up the coal and set it on the hearth. Within a few moments, the previously glowing coal began to lose its inner glow and now both watched in silence as it gradually lost its brightness. Without any word, Joe again picked up the tongs and carefully lifted the piece of coal from the hearth and returned it to the blazing fire. Within a few moments, once again the glow had returned to the previously darkened lump of coal. As Joe stood up to leave, his friend embraced him,

and said softly, "Maybe, I was wrong. Thank you for coming."

Like the man in the story, many experience doubts of faith. Because our faith is based upon inner feelings, rather than observable experiences, we may question if these experiences were real or something else. As our society becomes more faithless, there is always someone ready to feed our doubts, rather than support our faith. It is during these times that we must turn to what we know is true and hold on. Just as those initial feelings came when we were on our knees, so can our strength. Some day we will all know the promises of God are true. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). But for now, we must learn to walk by faith.

As we review these chapters, you will note that two years after Abinadi had shared his words of warning to the people, he returned. The message he gives to the people and then to King Noah and his wicked priests in the king's palace, is powerful and stirring to those whose hearts are yet receptive to the truth. It is a message of truth to them and also to us. If they heed his message, while they will be brought into bondage, they will not suffer destruction.

II. Mosiah 12

Mosiah 12:1-3

1 And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has the Lord commanded me, saying-- Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their iniquities and abominations.

2 Yea, wo be unto this generation! And the Lord said unto me: Stretch forth thy hand and prophesy, saying: Thus said the Lord, it shall come to pass that this generation, because of their iniquities, shall be brought into bondage, and they shall be smitten on the cheek; yea, and shall be driven by men, and shall be

slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh.

3 And it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord.

No changes had occurred among the people over the two years since Abinadi had given his voice of warning. It is likely that he had come in disguise for had they recognized him they would have prevented him from giving them the word of Lord concerning their future.

The word of the Lord is direct as he addresses his people through his servant, Abinadi.

Mosiah 12:4-7

4 ...I will smite this my people with sore afflictions...with famine and with pestilence; and I will cause that they shall howl all the day long.

5 ...I will cause that they shall have burdens lashed upon their back; and they shall be driven before like a dumb ass.

6 ...I will send forth hail...and it shall smite them;...they shall also be smitten with the east wind; and insects shall pester their land also, and devour their grain.

7 ...they shall be smitten with a great pestilence--and all this will I do because of their iniquities and abominations.

They will experience famine and pestilence [virulent, infectious disease] that will cause them great mourning for the loss of loved ones; they will be ruled over by others and be required to perform heavy labor; weather will affect their crops including hail, insects and the east wind which "is a destructive wind which originates in the east...'prepared' by God (Jonah 4:8) for the purpose of destroying the ungodly and unrighteous" (*A Guide to Scriptural Symbols*. Salt Lake City: Bookcraft, 1990, [2nd Printing, 1992], 48). The cause of the calamities that shall come upon them is "because of their iniquities and abominations" (Mosiah 12:7). While these consequences are serious, and their bondage is the result of their failure to repent after Abinadi's first warning to them, worse is to come if they continue not to repent.

Mosiah 12:8

8 And it shall come to pass that except they repent I will utterly destroy them from off the face of the earth; yet they shall leave a record behind them, and I will preserve them for other nations which shall possess the land; yea, even this will I do that I may discover the abominations of this people to other nations. And many things did Abinadi prophesy against this people.

Without their repentance, they will be completely destroyed as a people. One might think that hearing these words, would have caused the people to reflect upon their wickedness and evil practices and may have stirred them to repentance. The record reflects instead a people so entrenched in wickedness that they are in complete denial as to the future catastrophes they will experience.

Mosiah 12:9a

9 And it came to pass that they were angry with him; and they took him and carried him bound before the king,...

They seek his imprisonment and possible death. They will see that he is silenced for the words he has spoken to them. These are their accusations against Abinadi before the king.

Mosiah 12:9b-12

**9 ...we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.
10 ...he also prophesieth evil concerning thy life, and saith that thy life shall be as a garment in a furnace of fire.
11 ...he saith that thou shalt be as a stalk...which is run over by the beasts and trodden under foot.
12 ...thou shalt [also] be as the blossoms of a thistle, which, when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. And he pretendeth the Lord hath spoken it. And he saith all this shall come upon thee except thou repent, and this because of thine iniquities.**

Certainly their report is accurate and confirms they understood the words of Abinadi, even if they considered him to be a false messenger of the Lord. They now proceed to discredit Abinadi's message based upon their denial of their current wicked condition.

Mosiah 12:13-16

13 ...O king, what great evil hast thou done, or what great sins have thy people committed that we should be condemned of God or judged of this man?

14 ...O king, behold, we are guiltless, and thou, O king, hast not sinned; therefore this man has lied concerning you, and he has prophesied in vain.

15 ...Behold, we are strong, we shall not come into bondage, or be taken captive by our enemies;...thou hast prospered in the land, and thou shall also prosper.

16 Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good.

So pervasive is their denial regarding their actions that, in the words of Nephi, they "call evil good, and good evil, that put darkness for light, and light for darkness..." (2 Nephi 15:20). They are so completely identified with the aberrant behavior supported by the king that they deny any wrong doing on his part, just as they are in denial regarding their own behavior.

The king decides to counsel with his wicked priests as to the action to be taken with Abinadi. They determine to question him.

Mosiah 12:19

19 And they began to question him that they might cross him, that thereby they might have wherewith to accuse him; but he answered him boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.

It is likely they anticipated someone who suffered from mental illness for only a disturbed individual would dare to make such bold accusations against the people and their king. They quickly learn that his mental faculties are intact and not only does he answer their questions, but he also confounds them. Abinadi, the persecuted, becomes

instead Abinadi, the prosecutor as he uses their actions as a foundation for calling them to repentance.

One asks him a question regarding the words of Isaiah as taught by their fathers. His response.

Mosiah 12:25-27

25 And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?

26 I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.

27 Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

The inability of the priests to understand the words of Isaiah infer that they have not studied the words of the prophets. If, however, they understand the words of the prophets, but have not taught them to the people thereby they "have perverted the ways of the Lord" (Mosiah 12:26).

The Webster's New World Dictionary states,

"pervert. to overturn, corrupt. To cause to turn from what is considered right, good, or true; misdirect; lead astray; corrupt" (*Webster's New World Dictionary*. New York: Prentice Hall, 1988, [Third Edition, 1994], 1009).

Pervert or ignored the teachings of the Lord is exactly what they had done as priests or teachers to the people. He now inquires what they have been teaching the people. In response to his inquiry, they tell him that they "teach the law of Moses" (Mosiah 12:28).

Mosiah 12:29-31

29 And again he said unto them: If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to

prophesy against this people, yea, even a great evil against this people?

30 Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God.

31 And it shall come to pass that ye shall be smitten for your iniquities, for ye have said that ye teach the law of Moses. And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye?

The same sins which Adinadi had stated the people of Noah were guilty, he now accuses King Noah and his priests. Their failure to teach the people regarding the wickedness of their sins, are the same sins they commit. Their example of wickedness has contributed to the people committing sin. He now directs a second question to them. "Doth salvation come by the law of Moses? What say ye?" (Mosiah 12:31). They respond that "salvation did come by the law of Moses" (Mosiah 12:32). Abinadi knows that the law of Moses was given to the children of Israel in order to prepare them for the coming of the Savior. In order to prepare the people for this event, it was necessary that they obey the commandments. Along with the Law of Moses, the lesser law, the Lord also gave them the Decalogue or Ten Commandments.

Mosiah 12:33

33 But now Abinadi said unto them: I know if ye keep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of Sinai, saying:

Abinadi now states the first commandment regarding the worship of God including the forbidding of making images to worship. He then states.

Mosiah 12:37

37 Now Abinadi said unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye taught this people that they should do all these things? I say unto you, Nay, ye have not.

Abinadi is well aware of the failure of the priests to teach the people even the Ten Commandments. Had they done so, and lived the commandments themselves, there would not

have been such rampant wickedness among the people. It is Abinadi's last accusation against the priests that moves King Noah to action. The inference is that Zeniff, Noah's father, had taught him the Ten Commandments, however, he had rebelled against his teachings. Abinadi's words cut him to core of his conscience.

III. Mosiah 13

Mosiah 13:1

1 And now when the king had heard these words, he said unto his priests: Away with this fellow, and slay him; for what have we to do with him, for he is mad.

King Noah's response betrays the extent of his guilt. He not only wants Abinadi put to death but, in addition, declares him to be mad in a further effort to minimize any validity of his words. The words of Abinadi had been felt by Noah.

Mosiah 13:2-4

2 And they stood forth and attempted to lay their hands on him; but he withstood them, and said unto them:

3 Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which ye requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.

4 But I must fulfill the commandments wherewith God has commanded me; and because I have told you the truth ye are angry with me. And again, because I have spoken the word of God ye have judged me that I am mad.

Abinadi withstands both the king and his priests because he speaks the words of truth as given him by the Lord. He speaks as the Lord's servant, therefore, his life will be preserved by the Lord until after he has delivered his message. So that there may be no misunderstanding, the Lord's spirit rested upon him as a visible testimony to the king and his priests of his prophetic calling.

Mosiah 13:5

5 Now it came to pass after Abinadi had spoken these words that the people of king Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord.

You will recall that the face of Moses shown with such luster that when he returned from communing with the Lord, the people were frightened. (see Exodus 35:30-33.)

Mosiah 13:7, 9-10

7 Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

9 But I finish my message; and then it matters not whither I go, if it so be that I am saved.

10 But this much I tell you, what you do with me, after this, shall be as a type and a shadow of things which are to come.

Abinadi confirms that they have no power to slay him until after he has delivered his message. However, what they do to him will be "as a type and a shadow of things which are to come" (Mosiah 13:10).

Joseph Fielding McConkie and Robert L. Millet state,

"By slaying Adinadi, Noah and his priests condemned themselves to death. In killing him with fire they chose the manner of their own or their descendants' deaths. They were to reap as they had sown (see Mosiah 19:20; Alma 25:9-12). Similarly, had they chosen to repent and accept his message, their eternal reward would have been the same as Abinadi's. 'He that receiveth a prophet in the name of a prophet shall receive a prophet's reward' (Matthew 10:41). (*Doctrinal Commentary on the Book of Mormon, Vol.2.* Salt Lake City: Bookcraft, 1988, [4th Printing, 1992], 214).

Mosiah 13:11

11 And now I read unto you the remainder of the commandments of God, for I perceive that they are not written in your hearts; I perceive that ye had studied and taught iniquity the most part of your lives.

Abinadi will now read or cite from memory the remaining of the Ten Commandments that he had begun to share with them prior to King Noah's strong objection. Upon the conclusion of his recitation, Abinadi states:

Mosiah 13:25-26

25 And it came to pass that after Abinadi had made an end of these sayings that he said unto them: Have ye taught this people that they should observe to do all these things for to keep these commandments?

26 I say unto you, Nay; for if ye had, the Lord would not have caused me to come forth and to prophesy evil concerning this people.

The Ten Commandments are not only recorded in Exodus 20:1-17, but are also found in modern day scripture, including the Book of Mormon, Mosiah 12:34-36; 13:12-24 and in the Doctrine and Covenants 42:18-28; 59:5-13. Their importance and validity continue today.

Mosiah 13:27-28

27 And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses.

28 And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.

Abinadi gives this clarification to the king and his priests regarding the Law of Moses and it's purpose. It is necessary that they understand that it is the atonement Christ will make that will provide payment for the sins and iniquities of his people, based upon individual repentance, not animal sacrifice. The Lord is also instructing one of

King Noah's wicked priests named Alma. Following his repentance, he was called to teach gospel truths to those who chose to follow him and he was being tutored by Abinadi for this future calling. He also instructed us, as the readers of the Book of Mormon, so that we may avoid the pitfalls of the children of Israel.

Mosiah 13:29-32

29 And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God;
30 Therefore, there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.
31 But behold, I say unto you, that all these things were types of things to come.
32 And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God.

Not only was it important that they understand the law, but also be cognizant of the qualities the children of Israel possessed that made a strict law involving day-to-day observance necessary. These qualities included: "stiffnecked,...quick to do iniquity,...slow to remember the Lord their God,...[and] hardness of...hearts" (Mosiah 13:29, 32). Unfortunately, these qualities were also found among the people of King Noah, but also with the king and his priests. They are also common with us today. If we are not aware, these qualities will also affect our own spiritual progression.

Mosiah 13:33-35

33 For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began--have they not spoken more or less concerning these things?

34 Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth?

35 Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted.

It is essential that all who read this lesson understand who is the "God himself [who] should come down among the children of men, and take upon him the form of man" (Mosiah 13:34).

The Book of Mormon Student Manual states,

"The term *God* generally refers to our Heavenly Father, and it is Him whom we ultimately worship. It is also true that Jesus Christ is God...'We claim scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch,...the God of Abraham, Isaac and Jacob...from Moses to Malachi; the God of the Old Testament record; and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One' (*Jesus the Christ*, 3rd ed. [1916].32)" (*Book of Mormon Student Manuel*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 2009, 152).

IV. Mosiah 14

Abinadi draws upon the writings of Isaiah as found on the Brass plates. He quotes Isaiah, Chapter 53, as recorded in our current scriptures. The words of Isaiah serve as a witness to King Noah and his priests, that the words of Isaiah apply to Jesus Christ.

Chart 1: The Fulfillment of the Words of Isaiah in Christ

Isaiah 53	Gospels and Modern Scripture
(2) he shall grow up before him as a tender plant and as a root out of dry ground.	(Lu 2:40) the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
(3) He is despised and rejected of men.	(Mark 6:2) Is not this the carpenter, the son of Mary, the brother of James..And they were offended at him.
(3) a man of sorrows, and acquainted with grief.	(Lu 19:41-42) And when he was come near, he beheld the city,

	and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the thing which belong unto thy peace! But now they are hid from thine eyes.
(4-5) he has borne our griefs, and carried our sorrows...he was wounded for our transgressions.	(Lu 22:44) And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
(5) he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.	(Jn 19:1-3) Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, hail, King of the Jews! And they smote him with their hands.
(6) All we like sheep, have gone astray.	(Matt 26:31) All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. (Mark 14:46,50) And they laid their hands on him, and took him..And they all forsook him, and fled.
(7) He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb so he opened not his mouth.	(Lu 23:8-10) Herod..questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. (Matt 27:13-14) Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly.
(8) who shall declare his generation: For he was cut off out of the land of the living.	(Matt 27:24-26) Pilate..washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.
(9) he made his grave with the wicked.	(Matt 27:38) Then were there two thieves crucified with him,

	one on the right hand, and another on the left.
(9) and with the rich in his death.	(Matt 27:57-58) a rich man of Arimathea, named Joseph..went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
(10) Yet it pleased the Lord to bruise him; he hath put him to grief.	(Matt 27:46) Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me?
(10) when thou shalt make his soul an offering for sin he shall see his seed.	(Mosiah 15:11-12) those who..believed that the Lord would redeem his people..are his seed..For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgression. And now, are they not his seed?
(11) He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.	(D&C 19:16-17) For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I;
(12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.	(Matt 26:64) Hereafter shall ye see the Son of man sitting on the right had of power, and coming in the clouds of heaven.

Reference: Bryan Richards.

([www.gospeldoctrine.com/contents/Mosiah 14](http://www.gospeldoctrine.com/contents/Mosiah_14)).

Mosiah 14:2 / Isaiah 53:2

2 For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.

Some having read these words, "no form nor comeliness...no beauty that we should desire him" and then proceeded to portray him as effeminate, soft and sad.

Victor L. Brown states,

"If we analyze his life at all, we see a person who was masculine, strong, vigorous, interested in all that was going on about him, surely loving and kind, but at the same time one who could exhibit righteous anger. If this were not true, how could he have caused rough fishermen to follow him with just one sentence: 'Follow me, and I will make you fishers of men'? (Matt.4:19). He spent his youth and young adulthood as a carpenter, a trade requiring strength and skill. Would he have dared drive the money changers from the temple had he not been a man of great strength and courage?" (*Conference Report*. October 1970, 124).

He was not so distinctive or different from the ordinary man that by his appearance alone, men would recognize him as the Son of God.

Mosiah 14:5 / Isaiah 53:5

5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

Ezra Taft Benson states,

"That holy, unselfish act of voluntarily taking on Himself the sins of all other men is called the Atonement. How one could bear the sins for all is beyond the comprehension of mortal man. But this I know: He did take on Himself the sins of all and did so out of His infinite love for each of us" (*Teachings of Ezra Taft Benson*. Salt Lake City: Bookcraft, 1988, [5th Printing, 1993], 14).

Surely his love for his Father and his love for each of us, for we truly are his spirit brothers and sisters, formed the basis of his decision to volunteer to be our Savior. He also understood that the atonement could only be fulfilled by one who had the divine attributes that he possessed. He had advanced to the degree that only one other individual may be considered for this important sacrifice. The only other individual who may be considered by the Father, as a result of his desire for honor and glory, loudly disqualified himself from this sacred responsibility.

Mortal man could not save himself. Only a God could perform the atonement.

Mosiah 14:10 / Isaiah 53:10

10 Yet it pleased the Lord to bruise him; he hath put him to grief;...

Hoyt W. Brewster, Jr. states,

"Our Father in Heaven was not pleased with the treatment His Son received at the hands of wicked men, but He was pleased with His Son's willingness to obediently fulfill the great atoning sacrifice." (*Isaiah Plain and Simple*. Salt Lake City: Deseret Book Co., 1995, 257).

Melvin J. Ballard states,

"I think I can see our dear Father behind the veil looking upon these dying struggles until even He could not endure it any longer;...so He bowed his head, and hid in some part of his universe, his great heart almost breaking for the love that He had for his Son. Oh, in that moment when He might have saved his Son, I thank him and praise him that He did not fail us, for He had not only the love of his Son in mind, but He also had love for us. I rejoice that he did not interfere, and that his love for us made it possible for him to endure to look upon the sufferings of his Son and given him finally to us, our Savior and our Redeemer. Without him, without his sacrifice, we would have remained and we would never have come glorified into his presence. And so this is what it cost, in part, for our Father in Heaven to give the gift of his Son unto men." ("The Sacramental Covenant," in *Melvin J. Ballard—Crusader for Righteousness*. Salt Lake City: Bookcraft, 1960, 137).

Mosiah 14:12 / Isaiah 53:12

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

Bruce D. Porter states,

"In Gethsemane, the Savior 'descended below all things' (D&C 88:6) as He bore the burden of sin for every human being. At Golgotha, He 'poured out his soul unto death' (Isaiah 53:12 [and Mosiah 14:12]), and his great heart literally broke with an all-compassing love for the children of God. When we remember the Savior and His suffering, our hearts too will break in gratitude for the Anointed One" ("Broken Heart and a Contrite Spirit," in *Ensign*, November 2007, 32).

It is Isaiah's testimony, along with Abinadi's, that He who came to earth as mortal man and fulfilled the atoning sacrifice on behalf of all men and women was Jesus Christ, Our Savior and Redeemer, the Son of God. If King Noah and his priests accepted the joint witness of Isaiah and Abinadi, repented of their sins, and continued to be obedient, they would also receive the glorious blessings the Lord has to offer mankind.

V. Mosiah 15

Abinadi now teaches a doctrine to King Noah and his priests, regarding the dual relationship we each have with Jesus Christ that is difficult for many Christians to understand.

Mosiah 15:1-3

- 1 And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.**
- 2 And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son--**
- 3 The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son--**

We are accustomed to differentiating clearly in our minds between God the Father and Jesus Christ, his Son. To think of Christ as being both Our Father and Son can be challenging to our traditional understanding.

Mosiah 15:4-5

4 And they are one God, yea, the very Eternal Father of heaven and of earth.

5 And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God,...

It is the position of the Church of Jesus Christ of Latter-day Saints that God the Father and Jesus Christ, his Son, are two separate beings with separate bodies of flesh and bones.

Doctrine and Covenants 130:22

22 The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.

The "one God" to which Abinadi refers is to their oneness in purpose, in omniscience, omnipotence, wisdom, and grace. Through his eternal progression, the will of the Son has voluntarily been swallowed up in the will of the Father. His desire is to do the will of the Father. Jesus himself testified, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). It is because of the singular purpose of the Father and the Son, that through the process of "divine investiture of authority," the words of the Father and the words of the Son are the same. In all things, the will of the Father and the will of the Son are the same. In modern revelation, Jesus himself explained his relationship as Father and Son.

Doctrine and Covenants 93:4

4 The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

Jesus is the Father because he was given the fullness of the Father.

Bryan Richards states,

"Second, Christ is the Father by virtue of his role as the Creator of heaven and earth. He is, in effect, the Father of creation. No one would argue that He created under the direction of Elohim [His Father], but if He, as a pre-mortal Spirit, could create all things [except man] in heaven and earth, then he is, indeed, the Father of Creation. Accordingly, Samuel the Lamanite prophesied of Jesus Christ, the Son of God, the *Father* of heaven and of earth, the Creator of all things from the beginning (Hel 14:12, italics added).

"Third, Christ is the Father by virtue of his redeeming sacrifice. All those who are born again through the mighty power of the atonement become the sons and daughters of Christ. As long would have it, this spiritual birth is not without parentage. The Lord, Jesus Christ, becomes the Father of our Spirits. Benjamin's people experienced this mighty change. Therefore, they were called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters" (Mosiah 5:7). As Abinadi explains the meaning of Isaiah, he repeats this doctrine, "And who shall be his seed?...they whose sins he has borne; these are they for whom he had died, to redeem them from their transgressions. And now, are they not his seed?" (Mosiah 15:10-12). (www.gospeldoctrine.com/contents/Mosiah-15).

Mosiah 15:6-7

6 And after all this, working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth.

7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father.

It is because of the Son's willingness to submit to the will of the Father that Christ, through his atonement, became our Father. He gave to all life over death and captivity from Satan himself. (see 2 Nephi 9:9.) Because of

Jesus Christ, the hold over the grave has been broken. All men will live again.

Mosiah 15:11

11 Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord--I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that those are his seed, or they are the heirs of the kingdom of God.

Bryan Richards states,

"Back in Mosiah 12:20-24, the priests of Noah asked Abinadi about the interpretation of an Isaiah passage (Isa.52:7-10). Abinadi is finally ready to give them [and us] the answer. To do it, he first had to review the Law of Moses; he had to review the reason the Law of Moses was given; he had to remind them to whom the Law of Moses was pointed; he had to explain the process of Christ's atoning for sins, and he had to teach them what it means to be spiritually reborn. Having done all this, he is finally ready to explain the meaning of the scripture. Thus, we see that the greatness of Isaiah's words can only be fully understood with a comprehensive understanding of God's plan. Abinadi's teachings had to be fairly comprehensive before the priests would understand the meaning of the passage.

Mosiah 15:15-18

15 And O how beautiful upon the mountains were their feet!

16 And again, how beautiful upon the mountains are the feet of those who are still publishing peace!

17 And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever!

18 And behold, I say unto you, this is not all. For O how beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, who has redeemed his people; yea, him who has granted salvation unto his people;

While Isaiah addresses one group of individuals, Abinadi adds two others concluding with the sacrifice of Jesus Christ himself. Certainly the first group comprise the prophets of old including Adam, Enoch, Abraham, Isaac, and Jacob. The second group includes the current prophets of Abinadi's day, including Nephi, Jacob, King Benjamin, and the latter group includes those who serve as the Prophets, Seers and Revelators of the latter days. It would also include all those who have served as missionaries. They have gone forth throughout the world, beginning with the restoration of the Church of Jesus Christ upon the earth, to declare the restored truths to all who would listen. Lastly, it refers to the atonement of Jesus Christ without whom "all mankind must have perished" (Mosiah 15:19). Without his atonement, nothing else would have had any meaning. Because of his atonement, all will live again and those who accept his commandments and live them throughout their lives seeking to do his will, someday will return to live with both the Father and the Son in eternal glory. Those who refuse his message, will live again, but in a lesser glory.

Mosiah 15:20-23

20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead.

21 And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ—for so shall he be called.

22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore they are the first resurrection.

23 They are raised to dwell with God who had redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

It is a wonderful blessing to be freed from the bands of death as is the gift of God to all. It is another, after having lived worthy lives, to be able to come forth during the first resurrection. As Abinadi notes, these are those

who will be granted the blessing of having eternal life and will dwell with God the Father.

Bruce R. McConkie states,

"To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (see Mosiah 15:21-25; Alma 40.) To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming (see D&C 88:96-102.)...

"Though all men are assured of a resurrection, all will not be resurrected at the same time, and there will be varying degrees of glory of immortal persons." (*Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition, 1966], 639-640).

Mosiah 15:24-25

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

25 And little children also have eternal life.

Bryan Richards states,

"The Book of Mormon teaches about the salvation of two special groups--those who had not the law and children. Abinadi refers to the former as those who did not have salvation declared unto them. Mormon describes them as follows, they that have no law (Moroni 8:22). Nephi said of them, the atonement satisfieth the demands of justice upon all those who have not the law given to them (2 Ne.9:26). These souls are innocent, like children, because they knew not the law of God. The atonement has power to save those in a state of innocence."

www.gospeldoctrine.com/contents/Mosiah-15).

Mosiah 15:26

26 But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection.

Bryan Richards states,

"We have seen from the preceding passages that the Lord is merciful to the innocent whether by age or through ignorance. Those who exhibit willful rebellion are on the shallow end of the mercy pool. These [will] feel the weight of the ruthless demands of divine justice more fully than any other group. This is because they would not receive the power of the Christ's atonement for sins. In other words, they were not willing to enjoy that which they might have received (see D&C 88:32.) 'Willful rebellion' more aptly described the attitude of Satan than any other phrase." (www.gospeldoctrine.com/contents/Mosiah-15).

In this latter verse, Abinadi was speaking directly to King Noah and his priests. It is likely that they had some knowledge of the gospel, but had rebelled and then lost their way. It is certain there were others who had heard the teachings of the prophets. Prior to Noah, Zeniff had been a righteous king and had sought to do the Lord's will. There was one among those assembled in the king's palace, a man named Alma. He was one who was listening to the words of Abinadi. He will record them and latter teach them to those of King Noah's people who will secretly gather to hear his words. He was one of the wicked priests who felt the Spirit bear witness of the truth.

Mosiah 15:28-29, 31

28 And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.
29 Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

In Mosiah, Chapter 15, verse 28, refers to the time, when, under the Lord's direction, the words of salvation will be taught to all the nations of the earth. Abinadi then quotes Isaiah, Chapter 52, verses 8 and 10. "Thy watchmen" refers to the latter-day Prophets who will raise their voices as they proclaim the truths of the gospel to a world ripe for destruction. It will also be during these latter days that the number of missionaries will increase. In great number, they will go forth to all the nations of the world, to gather for the last time, all those who have been prepared by the Lord to receive the words of eternal life. This work is part of the final preparation for the coming of the Millennium and the establishment of Zion upon the earth. While the latter days will be a time of great wickedness throughout the world, it will also be a time when the missionary work will increase and the righteous will be gathered into the gospel net.

VI. Mosiah 16

Mosiah 16:1

1 And now, it came to pass that after Abinadi had spoken these words he stretched forth his hand and said: The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just.

Joseph Fielding McConkie and Robert L. Millet state,

"For people to 'see eye to eye' is for them to be united; it is an idiomatic expression similar in meaning to our being 'of one mind.' In the millennial day those of every nation, kindred, and tongue will feel compelled to acknowledge the power of Israel's God." (*Doctrinal Commentary on the Book of Mormon, Vol.2.* Salt Lake City: Bookcraft, 1988, [4th Printing, 1992], 243).

The time of the Lord's Second Coming will be a time of rejoicing for the righteous. For those who remain wicked still, it will be a time of great unhappiness and sorrow.

Mosiah 16:2-3

2 And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not.

3 For they are carnal and devilish, and the devil had power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

One of the great sorrows of the wicked is that they will know the great blessings they could have enjoyed had they heeded the words of the Lord's servants. "If only I had..." will surely be words they will utter as they see what could have been. They will know that their punishment is just.

Mosiah 16:4

4 Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state.

5 But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore he is as though there had been no redemption made, being an enemy to God; and also is the devil and enemy of God.

Had Jesus Christ not fulfilled His atonement, both in the garden of Gethsemane and at Golgotha, all mankind, not just those who persist in...[their] carnal nature, and continue on in the ways of sin and rebellion against God, would have become angels to the devil and his servants forever with no hope of redemption. (see 2 Nephi 9:9.)

In the words of Abinadi, "if Christ had not risen from the dead," "there could have been no redemption;" the bands of death would not be broken; the grave would have her victory, and death would have her sting for we would remain in the grave forever, and, "there could have been no resurrection" (Mosiah 16:6-7).

Mosiah 16:8-9

8 But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

9 He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.

How can one not be grateful to the Lord Jesus Christ for keeping his covenant, and performing on our behalf, His atoning sacrifice. Had He not kept his promise to be Our Savior, we would not have the blessing of resurrection or the opportunity for eternal life. Like the entrenched sinner, we would have lost all opportunity for further joy and happiness. Death would be forever.

Mosiah 16:10

10 Even this mortal shall put on immortality and this corruption shall put on incorruption, and shall be brought to stand before the bar of God, to be judged of him according to their works whether they be good or whether they be evil--

All who have ever lived will one day stand before the Father and the Son and give an accounting of their thoughts, actions, and desires of their heart. None will be exempt. Knowing this verity, should give each of us a powerful incentive to keep the commandments of God; Impact the choices we make during our mortal lives, and influence our relationship with those around us.

Mosiah 16:11

11 If they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation, being delivered up to the devil, who hath subjected them, which is damnation--

Bruce R. McConkie states,

"Abinadi uses the term endless damnation...to refer to the resurrected state of all the rebellious, those who come forth in the resurrection of the unjust, those who refused

to repent when the gospel was offered to them but who chose to go their own carnal ways, receiving eventually an inheritance in the telestial kingdom. Though they attain a kingdom of glory, yet to all eternity they are damned, cannot go where God and Christ are (D&C 76:112)..." (*Mormon Doctrine*. Salt Lake City: Bookcraft, 1966, [Second Edition], 235).

Mosiah 16:13-15

13 And now, ought ye not to tremble and repent of your sins, and remember that only in and through Christ ye can be saved?

14 Therefore, if ye teach the law of Moses, also teach that it is a shadow of those things which are to come--

15 Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father. Amen.

Abinadi concludes his sermon to King Noah and his priests with these last verses. They are directed to those in the audience who may have felt the Spirit. Hopefully, they will act on those promptings and repent of their wickedness and seek to know further about Christ and his atonement. Also he speaks to those who will teach the doctrine that he has taught and while they continue to live the Law of Moses, they should understand that the law was designed to prepare them to look to the coming of the Savior who alone can bring them salvation.

VII. Mosiah 17

Mosiah 17:1

1 And now it came to pass that when Abinadi had finished these sayings, that the king commanded that the priests should take him and cause that he should be put to death.

Having delivered the message the Lord gave to Abinadi to the people as well as King Noah and his priests, he is no longer afforded divine protection.

Mosiah 17:2-4

2 But there was one among them whose name was Alma, he also being a descendant of Nephi. And he was a young man, and he believed the words which Abinadi had

spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to plead with the king that he would not be angry with Abinadi, but suffer that he might depart in peace.

3 But the king was more wroth, and caused that Alma should be cast out from among them, and sent his servants after him that they might slay him.

4 But he fled from before them and hid himself that they found him not. And he being concealed for many days did write all the words which Abinadi had spoken.

Alma becomes the first of Abinadi's converts. Alma had felt the Spirit to the degree that he stood up to the king and others in the palace and pleaded for Abinadi's life. It must have taken great courage on his part for he knew both the anger and the power of King Noah to execute his desires. For someone to stand up to King Noah was to choose death. It is no surprise that the king immediately ordered Alma's death.

Abinadi is now bound and again placed in prison for three days and then once again brought before the king and his priests. (see Mosiah 17:6-7.)

The king speaks and tells Abinadi that "they have found an accusation against him, and he is worthy of death" (Mosiah 17:7).

Mosiah 17:8

8 For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

It appears that the real reason Abinadi is going to be put to death is because he dared to speak against the evil actions of both the king and his people. Abinadi's reply is clear and concise and is directed directly to King Noah.

Mosiah 17:9-10

9 Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye

may know of their surety I have suffered myself that I have fallen into your hands.

10 Yea, and I will suffer even unto death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall stand as a testimony against you at the last day.

Elder Cree-L Kofford states,

"In all probability, having been in prison, Abinadi has been brought before the king and his priests in some form of physical restraint to minimize the possibility of escape. He has just heard the supreme authority of the land pronounce the death sentence upon him. Without attempting to impart emotions to Abinadi, consider yourself in that same circumstance. Would there not have been a flood of emotion pour over your body? Would there not have been, if only for a moment, a touch of panic, a desire to flee, a hope that the heavens would open and rescue would come? Now, having placed yourself in that frame of mind, would you not have seized upon the words 'unless thou wilt recall all the words which thou has spoken evil concerning me and my people' as the hoped-for-route of escape? Would not most of us have sought to find some manner of taking advantage of that opportunity to avoid the sentence of death? Under circumstances such as that, it would not seem too difficult to clothe in respectability the desire to live by simply considering all the good which you could continue to do if your life were prolonged, and contemplating how you might 'recall all the words' in such an equivocal way as to still leave intact the teaching which you had sought to impart.

"Certainly most of us would be susceptible to some form of things along those or similar lines. And now once again, we get a rare glimpse into the heart and mind of Abinadi, for the record states simply: 'Now Abinadi said unto him: *I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true*' (Mosiah 17:9); emphasis added)." (*Heroes from the Book of Mormon*. Salt Lake City: Bookcraft, 1995, [7th Printing, 1998], 71-72).

I am grateful to Abinadi for being true to the faith and, even when faced with his own death, he did not deny his words. Had he done so, he would have denied the wickedness that King Noah and the majority of his people were

experiencing and its effect upon their eternal salvation. Any hope that existed for them to seek repentance for their actions, would have been nullified. If they committed no sin, there would be no need for their repentance. My prayer is that I will be true to the faith in the daily decisions I make in my life. If I am ever called upon to make a decision that will affect my life, I, like Abinadi, will stand firm in the faith.

Mosiah 17:11-12

11 And now king Noah was about to release him, for he feared his word; for he feared that the judgments of God would come upon him.

12 But the priests lifted up their voices against him, and began to accuse him, saying: He has reviled the king. Therefore the king was stirred up to anger against him, and he delivered him up that he might be slain.

For a moment, in response to his belief that Abinadi's words would be fulfilled and "the judgments of God would come upon him" (Mosiah 17:11), King Noah was ready to release his prisoner. This the priests could not allow. It would be to agree that the words Abinadi had spoken were true. Satan and his servants cannot tolerate the truth for they serve to condemn their own actions. The messenger must be silenced. They now seek to anger the king against Abinadi.

Webster's New World Dictionary states,

"revile. To humiliate. To use abusive or contemptuous language in speaking to or about." (*Webster's New World Dictionary-Third College Edition*. New York: Prentice Hall, 1988, [1994], 1149).

The ploy of the priests was successful. King Noah is angered and Abinadi is now delivered up to be put to death.

As Abinadi is caught up in the flames, he offers his final words against the king and his wicked priests.

He said: "even as you have done to me your seed shall cause...many...[to] suffer the...pain of death by fire...[due to their belief] in the salvation of the Lord their God;" "ye ...[will] be afflicted with all manner of disease, because of

your iniquities;" "ye shall be smitten...and driven...and scattered;" and, "ye shall be hunted...and taken by your enemies, and ye shall suffer,...the pains of death by fire" (Mosiah 17:15-18).

Mosiah 17:19

19 Thus God executeth vengeance upon all those that destroy his people. O God, receive my soul.

With these final words, the Prophet Abinadi, sealed his testimony to the people and the king, by surrendering his own life rather than deny the truth of his message.

Bryan Richards states,

"There is no greater testimony than the giving of one's life for a cause [that is true]. With the shedding of blood, the testimony is sealed. The martyr gives up all. There is no pretense, no last-minute recanting, nor rationalization or apology. In the words of John Taylor, "the testators are now dead, and their testament is in force" (D&C 135:5). "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead...(Heb 9:16-17).

Robert J. Matthews states,

"I can imagine them dancing and cavorting about Abinadi, and hear them shouting, exulting, and gloating over what they are doing. And during it all, Abinadi was pronouncing prophecies of God's vengeance upon them--prophecies that were literally fulfilled. The noise, the din, the stench would be awful. Wickedness and righteousness, life and death, are real, and Abinadi's martyrdom really did happen. It was necessary that it happen so the righteous might be justified and the wicked might be condemned. Sadly, we read that 'Abinadi was [only] the first [among the Nephites] that suffered death by fire because of his belief in God' (Alma 25:11)." ("Abinadi: The Prophet and Martyr," in *The Book of Mormon: Mosiah, Salvation Through Christ, Vol.5*. Edited by Monte S. Nyman and Charles D. Tate, Jr. Provo, Utah: Religious Studies Center, Brigham Young University, 1991, 103-104).

VIII. Conclusions

The majority of this lesson [BM#18] focuses upon the return of the Prophet Abinadi to the people of King Noah and then to King Noah and his priests and his message.

In Mosiah, Chapter 12, Abinadi speaks initially to the people of King Noah. Because they chose not to repent during the two years since his first message of warning to them, they will be placed in bondage. If, however, they will repent, they will not suffer complete destruction. (see Mosiah 12:8.)

Unfortunately, the people are in complete denial regarding their wickedness and bring Abinadi before the King Noah and his priests. (see Mosiah 12:13-16.)

Abinadi then tells the king and his priests of their wickedness and their failure to teach the people. (see Mosiah 12:26-27, 29-30.) Their response is that they then want to kill him.

In Mosiah, Chapter 13, the Lord protects Abinadi and enables him to teach Noah and his priests the message he has for them. He begins with the Ten Commandments, the purpose and limits of the Law of Moses and the importance of the atonement of Jesus Christ. The God to whom Abinadi references is Jesus Christ or the Old Testament Jehovah.

In Mosiah, Chapter 14, Abinadi quotes the words of Isaiah as found in Isaiah, Chapter 53. A chart is provided whereby the words of Isaiah are fulfilled in the life of Jesus Christ. The words of various authorities are quoted, especially the words of Melvin J. Ballard regarding the cost to God the Father to have his Son, become Our Savior.

In Mosiah, Chapter 15, Abinadi teaches the king and the priests the three ways in which Jesus Christ is also Our Father. These are: (1) He received the fullness of the His Father; (2) He is the Creator of Worlds without Number; and, (3) He is our Redeemer and as we are "born again," we become his sons and daughters.

Abinadi also teaches them regarding the two resurrections which will occur. The first beginning with Christ's resurrection and thereafter a number of individuals were resurrected, then the resurrection that will begin with the

Second Coming. There are also two special groups that will gain salvation through Christ's atonement. These are those who had not the law, and little children. (see Mosiah 15:24-25.)

In Mosiah, Chapter 16, Abinadi taught that Christ's Second Coming will be a day of joy for those who are righteous and a day of sorrow for those who are wicked. He also addresses the consequences if Christ's atonement had not occurred. (see Mosiah 16:6-7; 2 Nephi 9:9.) There will be a final judgment for all and none will be exempt.

In Mosiah, Chapter 17, one of the priests of King Noah, a young man named Alma stands up in defense of the words that Abinadi has spoken and pleads for Abinadi's release. His words are rejected and he is cast out of Noah's palace with the order that he be captured and put to death.

Abinadi will not recant his words and pronounces the judgment that will come upon King Noah. He is moved by Abinadi's words and ready to release him. However, the priest stir him up again to anger and Abinadi is burned at the stake. He pronounces his final prophecies upon the king and his people.

The Prophet Abinadi stands as a valiant witness in King Noah's court as he teaches them the truths of the gospel of Jesus Christ. He willingly offers his life as a testimony to the truth of the words that he has spoken. His witness is exemplary to each of us as he magnified his prophetic calling on behalf of a wicked people.

In our next lesson [BM#19], we address the work of Alma among the people of King Noah and those who seek repentance; King Noah's betrayal of his people and his death by fire; and, the people of Noah, now under the leadership of Limhi, his son, are brought into bondage as are also Alma and his people by the Lamanities. Both groups will suffer great persecution as a result of their wickedness, just as Abinadi had prophesied.