

LESSON 18
“God, Himself Shall Redeem His People”
Mosiah 12-17

OVERVIEW:

Abinadi calls Noah and his priests to repentance, exhorts them to keep the commandments, and teaches of the Atonement. Adinadi quotes Isaiah, testifies of the Atonement, and exhorts Noah’s priests to teach the people that redemption comes through Christ. Abinadi seals his testimony of the Savior with his life.

SCRIPTURES:

THE BOOK OF MOSIAH
CHAPTER 12

Abinadi is imprisoned for prophesying the destruction of the people and the death of King Noah—The false priests quote the scriptures and pretend to keep the law of Moses—Abinadi begins to teach them the Ten Commandments. [About 148 B.C.] (Mormon is including both King Benjamin and King Noah to show the contrast between the two. One is righteous and blesses his people, the other wicked who brings destruction upon his people.)

1 AND it came to pass that *after the space of two years that Abinadi came among them in disguise, (He disguised himself so he could get far enough into the city to be captured and sent to King Noah. If not in disguise, the people may have killed him before he had the opportunity to preach to the king and the priests and to Alma in particular. This story of Abinadi is more a story of Alma and his conversion.) that they knew him not, and began to ^aprophesy among them, saying (He throws off his disguise.): Thus has the Lord commanded me, saying—Abinadi, (Abinadi means: God himself will be before you.) 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** ^bvisit them in my anger, yea, in my fierce anger **will** I visit them in their iniquities and abominations. (His first mission was to give “if” prophecies. Now he gives “will” prophecies. The things he prophecies will happen. They are no longer conditional. There are enough differences in the account of what he said that these words must have been what some people remembered that he had said as reported to king Noah. Mormon’s source for the abridgement was the official record of the king.)

2 Yea, wo be unto this generation! And the Lord said unto me: Stretch forth thy hand and prophesy, saying: Thus saith the Lord, it **shall** come to pass that this generation, because of their iniquities, **shall** be brought into ^abondage, and **shall** be smitten on the ^bcheek; 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 ^cflesh.

3 And it **shall** come to pass that the ^alife of king Noah **shall** be valued even as a garment in a hot ^bfurnace; for he **shall** know that I am the Lord. (These prophecies are fulfilled in Mosiah 19:20 And the king commanded them that they should not return; and they were angry with the king, and caused that he should suffer, even unto ^adeath by fire. and Alma 25:7-12: 7 And it came to pass that those rulers who were the remnant of the children of ^aAmulon caused that they should be put to ^bdeath, yea, all those that believed in these things. 8 Now this martyrdom caused that many of their brethren should be stirred up to anger; and there began to be contention in the wilderness; and the Lamanites began to ^ahunt the seed of Amulon and his brethren and began to slay them; and they fled into the east wilderness. 9 And behold they are hunted at this day by the Lamanites. Thus the words of Abinadi were brought to pass, which he said concerning the seed of the priests who caused that he should suffer death by fire. 10 For he said unto them: What ye shall ^ado unto me shall be a type of things to come. 11 And now Abinadi was the first that suffered ^adeath by fire because of his belief in God; now this is what he meant, that

many should suffer death by fire, according as he had suffered. 12 And he said unto the priests of Noah that their seed should cause many to be put to death, in the like manner as he was, and that they should be scattered abroad and slain, even as a sheep having no shepherd is driven and slain by wild beasts; and now behold, these words were verified, for they were driven by the Lamanites, and they were hunted, and they were smitten)

4 And it shall come to pass that I will smite this my people with sore afflictions, yea, with famine and with ^apestilence; and I will cause that they shall ^bhowl all the day long.

5 Yea, and I will cause that they shall have ^aburdens lashed upon their backs; and they shall be driven before like a dumb ass.

6 And it shall come to pass that I will send forth ^ahail among them, and it shall smite them; and they shall also be smitten with the ^beast wind (the wind of destruction); and ^cinsects shall pester their land also, and devour their grain.

7 And they shall be smitten with a great pestilence—and all this will I do because of their ^ainiquities and abominations.

8 And it shall come to pass that except they repent I will utterly ^adestroy them from off the face of the earth; yet they shall leave a ^brecord 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. (The calamities that are to come upon these people will be used as an example to other nations of what nonrepentance will do to a people.) And many things did Abinadi prophesy against this people.

9 And it came to pass that they were angry with him; and they took him and carried him bound before the king, and said unto the king: Behold, we have brought a man before thee who has prophesied evil concerning thy people, and saith that God will destroy them.

10 And he also prophesieth evil concerning thy ^alife, and saith that thy life shall be as a garment in a furnace of fire.

11 And again, he saith that thou shalt be as a stalk, even as a dry stalk of the field, which is run over by the beasts and trodden under foot.

12 And again, he saith thou shalt 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.

13 And now, O king, what great evil hast thou done (Those in authority have a responsibility to be a good example to others.), or what great sins have thy people committed, that we should be ^acondemned of God or judged of this man?

14 And now, O king, behold, we are ^aguiltless, and thou, O king, hast not sinned; therefore, this man has ^blied concerning you, and he has prophesied in vain.

15 And behold, we are strong (Being strong does not mean you are good. The U.S. is strong but must remain good to be preserved by the Lord.), we shall not come into bondage, or be taken captive by our enemies; yea, and thou hast prospered in the land, and thou shalt also prosper.

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

17 And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the ^apriests should gather themselves together that he might hold a council with them what he should do with him.

18 And it came to pass that they said unto the king: Bring him hither that we may question him; and the king commanded that he should be brought before them.

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

20 (In the hopes of ensnaring Abinadi one of King Noah's priests quoted what we know as Isaiah 52:7-10 and asked what it meant. It is as though the priest had asked, "Why is it that you bring a message of

gloom, a message of rebuke, given that Isaiah taught that the servants of the Lord would bring glad tidings?” Abinadi’s explanation of these verses comes at the end of Mosiah 15. Before giving that response, however, he quotes from what we know as Isaiah 53 in bearing testimony of Jesus the Messiah. DCBM, 2:208) And it came to pass that one of them said unto him: ^aWhat meaneth the words which are written, and which have been taught by our fathers, saying:

21 ^aHow beautiful upon the mountains are the feet of him ^bthat bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

22 ^aThy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion;

23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

24 The Lord hath made bare his holy ^aarm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God? (Since they are able to quote Isaiah, it is apparent that they had a copy of the brass plates, but not the original. Mosiah kept the original brass plates.)

25 And now Abinadi said unto them: Are you ^apriests, and pretend to teach this people (This is basic stuff, you should know this.), and to understand the spirit of prophesying, and yet desire to know of me what these things mean? (The priests were supposed to protect their people, but failed in their stewardship.)

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 ^ahearts to ^bunderstanding; therefore, ye have not been wise. Therefore, what teach ye this people?

28 And they said: We teach the law of Moses.

29 And again he said unto them: If ye teach the ^alaw of Moses why do ye not keep it? Why do ye set your hearts upon ^briches? (It’s not that riches are bad, but when they divide people into classes of rich and poor, then it is bad. If we are not using our riches to bless others, we are not using it correctly.) Why do ye commit whoredoms and ^cspend 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? (The Nephites lived the law of Moses in the sense that they obeyed the endless ethical laws and abided by the myriad moral restrictions. They observed the law of animal sacrifice. But theirs was not a Levitical lifestyle; they had the higher priesthood and the everlasting gospel. Their vision was more keen than that of the Old World kinsmen – they were able to recognize the person and powers and religion of Christ the Lord behind the ritual of the preparatory gospel. We note with interest that Abinadi did not ask the priests of Noah: Why have ye not lived the laws of purification? Why have ye not adhered to the intricacies of the dietary code? Why have ye not held the appointed feasts and festivals?” Rather, Abinadi’s concerns were with morality and decency, with the proper handling of riches or temporal resources, with obedience to the commandments given to Moses on Sinai. DCBM, 2:210)

30 Know ye not that I speak the ^atruth? Yea, ye know that I speak the truth; and you ought to tremble before God. (They knew that what they were doing was wrong.)

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? ^aDoth salvation come by the law of Moses? What say ye? (Abinadi answers his own question in Mosiah 13:28. Salvation is not in works – not even in those revealed of God – but in Christ and his atonement. Now let us suppose a modern-day case. Suppose we have the scriptures, the gospel, the priesthood, the Church, the ordinances, the organization, even the keys of the kingdom – everything that now is down to the last jot and tittle – and yet there is no atonement of Christ. What then? Can we be saved? Will all our good works save us? Will we be rewarded for all our righteousness? Most assuredly we will not. We are not saved by works alone, no matter how good; we are saved because God sent his Son to shed his blood in Gethsemane and on

Calvary that all through him might ransomed be. We are saved by the blood of Christ. To paraphrase Abinadi: Salvation doth not come by the Church alone; and were it not for the atonement given by the grace of God as a free gift, all men must unavoidably perish, and this notwithstanding the Church and all that appertains to it. Bruce R. McConkie, *BYU Speeches, What Think Ye of Salvation by Grace?* P. 48)

32 And they answered and said that salvation did come by the law of Moses. (Their answer shows the extent of their apostasy. They do not acknowledge that the atonement of Christ is the source of salvation.)

33 But now Abinadi said unto them: I know if ye ^akeep the commandments of God ye shall be saved; yea, if ye keep the commandments which the Lord delivered unto Moses in the mount of ^bSinai, saying:
34 ^aI am the Lord thy God, who hath ^bbrought thee out of the land of Egypt, out of the house of bondage.
35 Thou shalt have no ^aother God before me. (Exodus 20:3 Thou shalt have ^ano other ^bgods before me. Spencer W. Kimball said: "Many worship the hunt, the fishing trip, the vacation, the weekend picnics and outings. Others have as their idols the games of sport, baseball, football, the bullfight, or golf. These pursuits more often than not interfere with the worship of the Lord and with giving service to the building up of the kingdom of God. To the participants this emphasis may not seem serious, yet it indicates where their allegiance and loyalty are. Still another image men worship is that of power and prestige. Many will trample underfoot the spiritual and often the ethical values in their climb to success. These gods of power, wealth, and influence are most demanding and are quite as real as the golden calves of the children of Israel in the wilderness." (*The Miracle of Forgiveness*, pp. 41-42) Mark E. Petersen said: "God will not favor us if we put him in second place in our lives and if we follow after worldly things regardless of what they may be. The command of the Savior was: 'Seek ye first the kingdom of God, and his righteousness.' (Matthew 6:33). In revelations to the Prophet Joseph Smith the Lord taught that we must have an eye single to the glory of God." (Old Testament Institute Manual, p. 127) Brigham Young said: "...the Latter-day Saints are drifting as fast as they can into idolatry...drifting into the spirit of the world and into pride and vanity." "We wish the wealth of things of the world; we think about them morning, noon and night; they are first in our minds when we awake in the morning, and the last thing before we go to sleep at night." (Hugh Nibley, *Approaching Zion*, p. 334) Hugh Nibley said: 'So money is the name of the game by which the devil cleverly decoys the minds of the Saints from God's work to his. 'What does the Lord want of us up here in the tops of these mountains?' Brigham Young asked twenty years after the first settling of the Valley. 'He wishes us to build up Zion. What are the people doing? They are merchandizing, trafficking and trading.' 'Elders are agreed on the way and manner necessary to obtain celestial glory, but they quarrel about a dollar. When principles of eternal life are brought before them--God and the things pertaining to God and godliness--they apparently care not half so much about them as they do about five cents.' 'Are their eyes single to the building up of the Kingdom of God? No; they are single to the building up of themselves.' 'Does this congregation understand what idolatry is? The New Testament says that covetousness is idolatry; therefore, a covetous people is an idolatrous people.' 'Man is made in the image of God, but what do we know of him or of ourselves, when we suffer ourselves to love and worship the god of this world--riches?' Had the Latter-day Saints gone so far? They had, from the beginning; when the Church was only a year old, the Prophet Joseph observed that 'God has often sealed up the heavens because of covetousness in the Church.' Three years later, God revoked that 'united order' by which alone Zion could exist on earth (D&C 104:52-53)--in their desire for wealth, the Saints had tried to embrace both Babylon and Zion by smooth double-talk. The Mormons would have to wait for their blessings until they learned their lesson: 'If the people neglect their duty, turn away from the holy commandments which God has given us, seek for their own individual wealth, and neglect the interests of the kingdom of God, we may expect to be here quite a time--perhaps a period that will be far longer than we anticipate.'" (*Approaching Zion*, p. 37))

36 ^aThou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath. (Exodus 20: 4 Thou shalt ^anot make unto thee any ^bgraven ^cimage,

or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:)

37 Now Abinadi said unto them, Have ye done all this? I say unto you, Nay, ye have not. And have ye ^ataught this people that they should do all these things? I say unto you, Nay, ye have not. (In the 1830 edition, there was no chapter break. The next chapter should be read in conjunction with this chapter. Abinadi accuses Noah and his priests of blasphemy.)

* Verse 1 [About 148 B.C.].

CHAPTER 13

Abinadi is protected by divine power—He teaches the Ten Commandments—Salvation does not come by the law of Moses alone—God himself shall make an atonement and redeem his people. [About 148 B.C.]

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 ^amad.

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

3 ^aTouch 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 ^brequested that I should tell; therefore, God will not suffer that I shall be destroyed at this time. (Abinadi must have known that he would die delivering the Lord's message. The powers of darkness, for all their seeming might, cannot defeat the purposes of the Lord. They may hinder the Lord's servants, it is true, but they cannot prevent the accomplishment of his purposes. As with Christ, so with his faithful servants: each has the protection of heaven in the accomplishment of his or her mission. DCBM, 2:212-13. Spencer W. Kimball said: Many people die before their time because they are careless, abuse their bodies, take unnecessary chances, or expose themselves to hazards, accidents and sickness. *Faith Precedes the Miracle*, 103. It has been said that the death of a righteous man is never untimely because our Father sets the time. I believe that with all my soul. Ensign, Dec. 1985, 33. Elder Neal A. Maxwell said: The Father's plan comprehends and is inlaid with His personal plans for each of us, including our individual trial. Only a few people seem to have known something of their longevity and personal timetables. We trust in the timing of the Lord, and, meanwhile, know that the days and years of righteous individuals will not be numbered less. *One More Strain of Praise*, 10-11.)

4 But I must fulfil 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. (Noah is accusing God of being mad. If Abinadi is mad, then Noah does not have to consider the truth of his message.)

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 ^ashone with exceeding luster, even as Moses' did while in the mount of Sinai, while speaking with the Lord. (The Prophet Joseph Smith was noted to have a transcendent luminescence to his countenance when he was particularly full of the Spirit. The following are the accounts of those who witnessed this magnificent transformation: "Emmeline B. Wells: 'The power of God rested upon him to such a degree that on many occasions he seemed transfigured. His expression was mild and almost childlike in repose; and when addressing the people, who loved him it seemed to adoration, the glory of his countenance was beyond description. At other times the great power of his manner, more than of his voice (which was sublimely eloquent to me) seemed to shake the place on which we stood and penetrate the inmost soul of his hearers, and I am sure that then they would have laid down their lives to defend him.' "Mary Ann Winters: 'I stood close by the Prophet while he was preaching to the Indians in the Grove by the Temple. The Holy Spirit lighted up his countenance till it glowed like a halo around him, and his words penetrated the hearts of all who heard him and the Indians looked as solemn as Eternity.'" (Truman Madsen, *Joseph Smith the Prophet*,

pp. 89-90) After the untimely martyrdom, while many saints struggled to know who was to be the next leader of the Church, a remarkable thing happened during an August conference in 1844. The visage of Brigham Young was luminescent, transformed to resemble the prophet Joseph. Those with spiritual eyes were witness to the events. Jane Snyder Richards wrote: “After his tragic death I attended the meeting at which President Brigham Young addressed the Saints, and saw his face illuminated and appear as the face of Joseph while the voice of Joseph seemed to address the people through the mouth of Brigham. I can never forget the divine thrill that passed through the audience on that occasion and the impression that the appearance and voice of Joseph produced upon his hearers.” (Milton V. Backman Jr., Keith W. Perkins, *Writings of Early Latter-Day Saints and Their Contemporaries, A Database Collection*, p. 550))

6 And he spake with ^apower and authority from God; and he continued his words, saying:

7 Ye see that ye have not power to slay me (Their bounds are set, they cannot pass. Thy days are known and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever. D&C 122:9 As it was with Joseph Smith, so it was with Abinadi, and, for that matter, so it is with all of the household of faith. DCBM, 2:213), therefore I finish my ^amessage. Yea, and I perceive that it cuts you to your hearts because I tell you the truth concerning your iniquities.

8 Yea, and my words fill you with wonder and amazement, and with anger. (That they had feelings about his words is an indication that the repentance process was starting. However, only one of the priests actually does repent.)

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

10 But this much I tell you, what you ^ado with me, after this, shall be as a ^btype and a shadow of things which are to come. (By slaying Abinadi, Noah and his priests condemned themselves to death.)

11 And now I read unto you (The fact that Abinadi knows the scriptures well may be an indication that he was a deposed priest under Zeniff) the remainder of the ^acommandments of God, for I perceive that they are not written in your hearts; (They probably knew the commandments, but they were not written upon their hearts through the spirit.) I perceive that ye have studied and taught ^biniquity the most part of your lives. (He does not comment on the commandments except to say that Noah and his priests have not kept them, nor have they taught them to their people. That they had the commandments available to them is evident by the fact that Abinadi is reading, not quoting them. It would be marvelous to live in a society in which there was no killing, adultery, stealing, lying, coveting, and so on. Yet if that were the extent of the gospel given us, though we would have temporal peace and tranquility, we would be without such things as the gift of the Holy Ghost, the priesthood, the promise of resurrection, and the hope of eternal life. The promises of the gospel reach far beyond Israel’s covenant to keep the Ten Commandments. DCBM 2:215)

12 And now, ye remember that I ^asaid unto you: (Abinadi already reminded them of the first two commandments in Mosiah 12:35-36. Here he begins again with the second commandment and continues through all ten.) Thou shalt not make unto thee any graven image, or any likeness of things which are in heaven above, or which are in the earth beneath, or which are in the water under the earth. (Exodus 20: 4 Thou shalt ^anot make unto thee any ^bgraven ^cimage, or any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:)

13 And again: Thou shalt not ^abow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me; (Exodus 20:5 Thou shalt not ^abow down thyself to them, nor serve them: for I the LORD thy God *am* a ^bjealous God, ^cvisiting the ^diniquity of the ^efathers upon the ^fchildren unto the third and fourth *generation* of them that ^ghate me.)

14 And showing mercy unto thousands of them that love me and keep my commandments. (Exodus 20:6 And shewing ^amercy unto thousands of them that love me, and keep my ^bcommandments.)

15 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him ^aguiltless that taketh his name in vain. (Exodus 20:7 Thou shalt not take the ^aname of the LORD thy God in ^bvain;

for the LORD will not hold him ^cguiltless that ^dtaketh his name in vain.)

16 Remember the ^asabbath day, to keep it holy. (Exodus 20: 8 Remember the ^asabbath day, to keep it ^bholy.)

17 Six days shalt thou labor, and do all thy work; (Exodus 20:9 ^aSix days shalt thou ^blabour, and do all thy work:)

18 But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; (Exodus 20:10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy ^astranger that *is* within thy gates:)

19 For in ^asix days the Lord made heaven and earth, and the sea, and all that in them is; wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:11 For *in* ^asix days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD ^bblessed the sabbath day, and ^challowed it.)

20 ^aHonor thy ^bfather and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. (Exodus 20:12 ¶ ^aHonour thy ^bfather and thy ^cmother: that thy ^ddays may be ^elong upon the ^fland which the LORD thy God giveth thee.)

21 Thou shalt not ^akill. (Exodus 20:13 Thou shalt not ^akill.)

22 Thou shalt not commit ^aadultery. (Exodus 20:14 Thou shalt not commit ^aadultery.) Thou shalt not ^bsteal. (Exodus 20:15 Thou shalt not ^asteal.)

23 Thou shalt not bear ^afalse witness against thy neighbor. (Exodus 20:16 Thou shalt not bear ^afalse witness against thy ^bneighbour.)

24 Thou shalt not ^acovet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. (Exodus 20:17 Thou shalt not ^acovet thy neighbour's house, thou shalt not covet thy neighbour's ^bwife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.)

25 And it came to pass that after Abinadi had made an end of these sayings that he said unto them: Have ye ^ataught 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.

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 ^akeep the law of Moses as yet; but I say unto you, that the time shall come when it shall ^bno more be expedient to keep the law of Moses. (Salvation is in Christ, not the law.)

28 And moreover, I say unto you, that ^asalvation doth not come by the ^blaw alone; and were it not for the ^catonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. (Keeping the word of wisdom will not save you, but keeping it is a necessary step to qualify for the atonement of Christ.)

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 ^astrict law; for they were a stiffnecked people, ^bquick to do iniquity, and slow to remember the Lord their God; (The Bible tells us what happened, but the Book of Mormon tells us why it happened. Here we have a definitive explanation of why the law of Moses was given.)

30 Therefore there was a ^alaw given them, yea, a law of performances and of ^bordinances, a law which they were to ^cobserve strictly from day to day, to keep them in remembrance of God and their duty towards him. ("Ethics without doctrine is like the body without the spirit—it may have the same appearance but is void of the power of life. The Ten Commandments, independent of the fulness of the gospel, are little more than an anemic theology in the hands of social reformers, being bereft of the laws and ordinances of the gospel. Similarly, Jesus' Sermon on the Mount, detached from the testimony of Christ's divine sonship, is but a curriculum for a civics class rather than a testament of those verities by which one obtains everlasting life." (McConkie and Millet, *Doctrinal Commentary on the Book of*

Mormon, vol. 2, p. 213))

31 But behold, I say unto you, that all these things were ^atypes of things to come. (This is the whole meaning of the law, every whit pointing to the great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal. Alma 34:14)

32 And now, did they ^aunderstand 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 ^bexcept it were through the redemption of God.

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 ^aall the prophets who have prophesied ever since the world began—have they not spoken more or less (Prophets are not equal in knowledge, power, or spiritual talents.) concerning these things? (This is the most repeated prophecy. Deuteronomy 18:18-19, Acts 3:22-23, Acts 7:37, 1 Nephi 10:4, 1 Nephi 22:20-21, 3 Nephi 21:11, JS-History 1:40, D&C 1:14, D&C 133:63)

34 Have they not said that ^aGod himself should come down among the children of men, and take upon him the form of man, (Note that Abinadi did not say He [Christ] would be a man, but rather, He would have the *form* of a man. King Limhi picked up on this nuance, explaining that Abinadi taught “that Christ was the God, the Father of all things,” and He would “take upon him the image of a man” (Mosiah 7:27). Again, the scriptures clearly distinguish between what the Savior was and what we are. Jesus may have shared our *image*, but He still retained His position as God. It was because He was God and not man that Jesus could minister as He did. King Benjamin was told by an angel that the Savior would “suffer temptations, and pain of body, hunger, thirst, and fatigue, *even more than man can suffer*, except it be unto death” (Mosiah 3:7). The reason we could not endure the Savior’s suffering, hunger, thirst, or fatigue is that we do not possess the divine power He did. Richard Draper, *Ensign*, Jan 2000, 8) 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 ^aresurrection of the dead, and that he, himself, should be oppressed and afflicted? (There is no chapter break in the 1830 edition, so the next chapter including quotes from Isaiah should be read to explain the preceding text.)

CHAPTER 14

Isaiah speaks Messianically—Messiah’s humiliation and sufferings are set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Isaiah 53. [About 148 B.C.] (This is a wonderful testimony of Jesus Christ.)

1 YEA, even doth not Isaiah say: Who hath ^abelieved our report (Who has accepted the testimony of the prophets relative to the Messiah?), and to whom is the arm of the Lord revealed? (To whom has God revealed his priesthood, his gospel, those things wherein is found the power of God unto salvation?)

2 For he (Christ) shall grow up before him (Elohim) as a tender plant, and as a root out of dry ground (apostate Israel); he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. (Biblical scholars conjecture that this passage refers not to the Savior’s physical appearance but to the fact that Jesus would not come in the glorious manner the Jews were expecting. Joseph Fielding Smith interpreted these words to mean that Jesus would look like an ordinary man and thus the Jews would not recognize him as the Son of God. *Doctrines of Salvation*, 1:23. There is no mystique, no dynamic appearance, no halo around the head, thunders do not roll and lightnings do not flash at his appearance. He is the Son of the Highest, but he walks and appears as the offspring of the lowest. He is a man among men, appearing, speaking, dressing seeming in all outward respects as they are. Bruce R. McConkie, *The Promised Messiah*, 477-78. Abinadi’s commentary: Mosiah 15: 2 And because he ^adwelleth in ^bflesh he shall be called the ^cSon of God (Elohim), and having subjected the flesh to the ^dwill of the ^eFather, being the Father and the Son—3 The Father, ^abecause he was ^bconceived

by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— (The mortal and the divine.) 4 And they are ^aone God, yea, the very ^bEternal ^cFather of heaven and of earth.)

3 He is ^adespised and rejected of men (Jesus was rejected by his own people); a man of sorrows, and acquainted with grief; and we hid as it were our faces from him (shunned); he was despised, and we esteemed him not. (Abinadi's commentary: Mosiah 15: 5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one God, ^asuffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and ^bscourged, and cast out, and disowned by his ^cpeople.)

4 Surely he has ^aborne our ^bgriefs, and carried our sorrows; ("The word "sorrows" is more literally "pains," and the word "grief" is more literally "sickness." (Barney, Kevin. "Translation question on Isaiah 53:3" January 16, 2000, Scripture-L.) yet we did esteem him stricken, smitten of God (the people would look upon Jesus as one who has leprosy), and afflicted (Jesus suffered for our sins).

5 But he was ^awounded (better translated pierced fatally) for our ^btransgressions, he was bruised (better translated crushed) for our iniquities; the chastisement of our peace was upon him; and with his stripes we are ^chealed.

6 All we, like ^asheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. (The atonement. Jesus suffered for us all. Abinadi's commentary: Mosiah 15: 9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels (The bowels symbolize the seat of pity or kindness; hence tenderness, compassion. Webster's 1828 dictionary.) of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon ^ahimself their iniquity and their transgressions, having redeemed them, and ^bsatisfied the demands of justice. (Boyd K. Packer said: "Each of us, lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us.... Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing. But know this: Truth, glorious truth, proclaims there is such a Mediator. 'For there is one God, and one mediator between God and men, the man Christ Jesus.' (1 Timothy 2:5.) Through Him mercy can be fully extended to each of us without offending the eternal law of justice. This truth is the very root of Christian doctrine. You may know much about the gospel as it branches out from there, but if you only know the branches and those branches do not touch that root, if they have been cut free from that truth, there will be no life nor substance nor redemption in them. The extension of mercy will not be automatic. It will be through covenant with Him. It will be on His terms, His generous terms, which include, as an absolute essential, baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy. (CR, April 1977, p. 80.)" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, pp. 233-4) Hugh Nibley said: "...having redeemed them, and satisfied the demands of justice. Then he says, Now can I get them through?...So he goes ahead as our sponsor and clears the legal difficulties. There is serious doubt about whether our admission is really justified, so he generously intercedes for us. He breaks the barrier, and then he faces the problem of our legal right to go on. Do we deserve it? No. His argument on our behalf is for mercy and compassion." (*Teachings of the Book of Mormon*, Lecture 35, p. 85))

7 He was oppressed, and he was afflicted, yet he ^aopened not his mouth; he is brought as a ^blamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth. (Isaiah speaks as though these events had already happened. Prophetic perfect tense. Abinadi's commentary: Mosiah 15: 6 And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even ^aas Isaiah said, as a sheep before the shearer is dumb, so he ^bopened not his mouth. (David O.

McKay said: “This Man of Galilee knew little but misunderstanding and ingratitude and criticism and abuse; but he never complained, and at the end of the day he was as sweet as at dawn. Long before he came somebody had said that when the supreme man arrived he would submit to tribulation without complaining. As men looked upon this Man of Galilee they were reminded of the great line of the prophet, 'As a lamb before the shearer is dumb, so he opened not his mouth.' Brethren and sisters, what is the attitude, the spirit of the vilifier, as compared with the spirit of the Christ, the spirit of the leaders of the Church, the spirit of every true Latter-day Saint? It is better to suffer wrong than to do wrong, and if we as Latter-day Saints will but hold to the truth as it has been revealed all will eventually be well.” (*Conference Reports*, Oct. 1931, p. 13))

8 He was taken from prison and from judgment (A clearer translation would be: Without protection, without justice, he was taken away. In other words, he was taken forcibly and denied a fair trial.); and who shall declare his generation? (his roots, his origin. Can we testify of his divine sonship?) For he was cut off out of the land of the living; for the transgressions of my people was he stricken. (Abinadi's commentary: Mosiah 15: 10 And now I say unto you, who shall declare his ^ageneration? Behold, I say unto you, that when his soul has been made an offering for ^bsin he shall see his ^cseed. And now what say ye? And who shall be his seed? (At his death, Jesus went into the spirit world where he ministered unto the righteous who were waiting for his resurrection. These are his seed. 12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? 13 Yea, and are not the ^aprophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, (We do not espouse a doctrine of infallibility of prophets. It is a common ploy in anti-Mormon literature to argue that the Church is false because of a supposed error or the disaffection of one holding the prophetic office. All who come into mortality – the Savior included – are subject to the temptations of the father of lies, are open to the enticements of the flesh, even those specially selected and designated as the Lord's mouthpieces. “With all their inspiration and greatness, prophets are yet mortal men with imperfections common to mankind in general. They have their opinions and prejudices and are left to work out their own problems without inspiration in many instances. MD, p. 608. The commandment is given to high and low, great and small, to take heed to themselves lest they fall and succumb to temptation. DCBM, 2:236) I mean all the holy prophets ever since the world began? I say unto you that they are his seed.)

9 And he made his grave with the wicked, and with the ^arich in his death; because he had done no ^bevil, neither was any deceit in his mouth.

10 Yet it pleased (Certainly in did not “please” the Father to bruise his Son, as we currently understand and use that word. Modern translations of Isaiah render these opening lines “it was the will of the Lord” rather than “it pleased the Lord.” That gives a clearer meaning of what was meant by the word pleased when Joseph Smith translated this passage early in the nineteenth century. Furthermore, acknowledging Christ's submission to the will of the Father in Mosiah 14 is consistent with and sets the stage for the very teaching Abinadi was about to give to King Noah and his people in Mosiah 15. Indeed, Abinadi would give a succinct definition of those who are Christ's seed. They are those whose sins he has borne and for whom he has died. His soul truly was “an offering for sin,” bringing the joy of a glorious heavenly reunion with “his seed,” a reunion nowhere more movingly described than in President Joseph F. Smith's vision of the righteous dead. All of this is, indeed, a pleasure to the Lord. Jeffrey R. Holland, *Christ and the New Covenant*, 93-94. This is a verse which requires careful consideration. God our Eternal Father loved his Only Begotten and, like any parent, surely anguished with the pain of his child. And yet, as infinitely painful as it must have been for Elohim, the hours of agony were necessary – they were a part of that plan of the Father of which Jehovah had been the chief advocate and proponent in premortality. Indeed it was needful that the “Lamb slain from the foundation of the world” be slain, in order that life and immortality might be brought to light. And thus “it pleased the Lord [the Father] to bruise him,” in the sense that Jesus carried out to the fullest the will of the Father, in spite of the pain associated with the implementation of the terms and conditions of that will. Robert L. Millet,

Symposium on the Book of Mormon, 100.) the Lord (Elohim) to ^abruise him (Jesus); he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his ^bseed (the righteous are his seed. The innumerable company of the spirits of the just, the righteous dead from the days of Adam.), he shall prolong his days (his resurrection. the glory of the righteous will be forever), and the pleasure of the Lord shall prosper in his hand. (Bruce R. McConkie said: “If this prophecy was meant to be fulfilled during his mortal sojourn on earth, we would list it as having failed. He did not prolong his days; a voluntary death overtook him in the prime of life. Nor did the pleasure of the Lord find full fruition while he dwelt in a state where death lies in wait for the weary pilgrim. It is only in the resurrection that the pleasure of the Lord is perfected, for it is only when ‘spirit and element’ are ‘inseparably connected’ that either God or man can ‘receive a fulness of joy.’ (D&C 93:33.) Thus, having made his soul an offering for sin; having seen his seed—all the righteous dead from the days of Adam to that moment—as they assembled to greet and worship him in the paradise of their Lord; and having thereafter risen in glorious immortality to live and reign forever, our Messiah truly fulfilled the prophetic utterance, for then his days were prolonged forever and the pleasure in his hand was infinite.” (*Promised Messiah*, p. 362 as taken from *Latter-day Commentary on the Book of Mormon* compiled by K. Douglas Bassett, p. 221) Abinadi’s commentary: Mosiah 15: 11 Behold I say unto you, that whosoever has heard the words of the ^aprophets, 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 these are his seed, or they are the heirs of the ^bkingdom of God. 12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? 23 They are raised to ^adwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death.)

11 He (Elohim) shall see the travail of his (Jesus’) soul, and shall be satisfied (Elohim will be satisfied with Christ’s sacrifice. Christ satisfied the demands of the atonement); by his knowledge shall my righteous servant justify many; for he shall ^abear their iniquities.

12 Therefore will I divide him a portion with the ^agreat, and ^bhe shall divide the spoil with the strong (Jesus inherits all that the Father has. If men accept the atonement of Jesus Christ and live worthy lives, they may become joint heirs with Christ. A joint heir is one who inherits equally with all other heirs including the Chief Heir who is the Son.); because he hath poured out his soul unto death; and he was numbered with the transgressors (two thieves); and he bore the sins of many, and made ^cintercession for the transgressors.

CHAPTER 15

How Christ is both the Father and the Son—He shall make intercession and bear the transgressions of his people—They and all the holy prophets are his seed—He bringeth to pass the resurrection—Little children have eternal life. [About 148 B.C.]

1 AND now Abinadi said unto them: I would that ye should understand that ^aGod himself shall ^bcome down among the children of men, and shall ^credeem his people. (Christ is Jehovah. This message of Abinadi is similar to the message given by an angel to King Benjamin.)

2 And because he ^adwelleth in ^bflesh he shall be called the ^cSon of God (Elohim), and having subjected the flesh to the ^dwill of the ^eFather, being the Father and the Son—

3 The Father, ^abecause he was ^bconceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son— (The mortal and the divine.)

4 And they are ^aone God, yea, the very ^bEternal ^cFather of heaven and of earth. (Our Lord is also called the Father in the sense that he is the Father or Creator of the heavens and the earth and all things. Joseph Fielding Smith, *Doctrines of Salvation*, 1:29-30. Jesus Christ is referred to several times in the Book of

Mormon as both the Father and the Son. (Mosiah 15:1-4; Ether 3:14.) The question might well be asked: In what way (or in what sense) is Jesus Christ both the "Father" and the "Son"? The words *Father* and *Son* are titles rather than names; thus they may be used to refer to more than one person. The term *Father* may rightfully be used to refer to Jesus Christ in the following areas: (1) Jesus Christ is the Father of those who accept the gospel because it is through his atonement that the gospel is made active on this earth. (Mosiah 5:7; 15:10-13; see also D&C 25:1; 39:1-4; and Ether 3.) (2) Jesus Christ is the Father of this earth in the sense that he created this earth under the direction of his Father. (Mosiah 15:4; 16:15; see also Alma 11:38-39; 3 Nephi 9:15; Ether 4:7; D&C 45:1.) (3) Jesus Christ is the Father because of divine investiture of power—that is, Jesus Christ has been given the power to act for and represent his Father on this earth. (Read particularly D&C 93:2-4, 17.) (4) Other dictionary definitions of *Father* that might be used to refer to Jesus Christ are as follows: "one to whom respect is due"; "one who cares as a father might"; "an originator, source, or prototype"; "one who claims or accepts responsibility." The term *Son* also has varied meanings. Jesus Christ is rightfully referred to as the Son in the following senses: (1) Jesus Christ is the firstborn of God in the spirit (Colossians 1:15-19; D&C 93:21); (2) Jesus Christ is the Only Begotten Son of God in the flesh (Jacob 4:5, 11; Alma 12:33-34; 13:5; John 1:18, 3:16); (3) Jesus Christ submitted his will to the will of his Father (Mosiah 15:2-7). Daniel Ludlow, *Unlocking the Book of Mormon*, 175)

5 And thus the flesh becoming subject to the Spirit (When mortals become totally subject to God, they will have passed the test and are ready to go on. Hugh Nibley, 2:84), or the Son to the Father, being one God, ^asuffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and ^bscourged, and cast out, and disowned by his ^cpeople. (Brigham Young: We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails... When through the Gospel, the Spirit in man has so subdued the flesh that he can live without wilful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature. Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness, for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death, yet we partake of them to extend our lives until our allotted work is finished... Yet, if we live our holy religion and let the Spirit reign, it will not become dull and stupid, but as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the veil, drawing from the depths of that eternal Fountain of Light sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom... Need we in spirit bow down to this poor, miserable, decaying body? We will not. JD, 9:287-88)

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

7 Yea, even so he shall be led, ^acrucified, and slain, the ^bflesh becoming subject even unto death, the ^cwill of the Son being swallowed up in the will of the Father. (Neal A. Maxwell said: "It was all made possible by the Savior's splendid submissiveness. He did voluntarily what He was not forced to do; it was something no other child of God could do! 'There was no other good enough to pay the price of sin' (Hymns no. 194). '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' (Mosiah 15:7). The imagery and theology of this verse tell us that Jesus was totally, perfectly, and fully consecrated. Being 'swallowed up' means being totally enveloped—without question, protest, reservation, or resentment. It is 'all the way,' not halfway. Choosing such spiritual submission is the highest act of deliberate, individual will: 'And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt' (Mark 14:36; emphasis added). Though Jesus' will was thus 'swallowed up,' we certainly don't notice any diminution of Jesus' individuality after the Atonement, do we? In fact, not only was He resplendent, but after the Resurrection, amid some of His sheep, He declared that His joy was now 'full' (3 Nephi 17:20). Consecration enhances individuality.

Furthermore, when we are ‘swallowed up’ in His will we will also know what it is like to be ‘swallowed up in the joy of Christ’ (Alma 31:38).” (*That Ye May Believe*, pp. 2-3) “In considering consecration, it is well to remember . . . that nothing is held back—whether turf, attitude, or hobbies. One’s will is to be swallowed up in the will of God—just as occurred with Jesus . . . the will of the Son being swallowed up in the will of the Father . . . Most forms of holding back are rooted in pride or are prompted by the mistaken notion that somehow we are diminished by submission to God. Actually, the greater the submission, the greater the expansion!” (Henry B. Eyring, *On Becoming a Disciple Scholar*, pp. 61-2))

8 And thus God breaketh the ^abands of death, having gained the ^bvictory over death; giving the Son power to make ^cintercession for the children of men—

9 Having ascended into heaven (Jesus goes before us to the Father pleading to let us in.), having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon ^ahimself their iniquity and their transgressions, having redeemed them, and ^bsatisfied the demands of justice.

10 And now I say unto you, who shall declare his ^ageneration? Behold, I say unto you, that when his soul has been made an offering for ^bsin he shall see his ^cseed. And now what say ye? And who shall be his seed? (At his death, Jesus went into the spirit world where he ministered unto the righteous who were waiting for his resurrection. These are his seed.)

11 Behold I say unto you, that whosoever has heard the words of the ^aprophets, 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 these are his seed, or they are the heirs of the ^bkingdom of God.

12 For these are they whose sins ^ahe has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed?

13 Yea, and are not the ^aprophets, every one that has opened his mouth to prophesy, that has not fallen into transgression, I mean all the holy prophets ever since the world began? I say unto you that they are his seed.

14 (Now he answers the priest’s question.) And these are ^athey who have published peace, who have brought good ^btidings of good, who have ^cpublished salvation; and said unto Zion: Thy God reigneth!

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

16 And again, how beautiful upon the mountains are the feet of those that are still publishing peace! (Present)

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! (Future)

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

19 For were it not for the redemption which he hath made for his people, which was prepared from the ^afoundation of the world (In the premortal day, Jesus was ordained and sustained as Savior and Redeemer. DCBM, 2:237), I say unto you, were it not for this, all mankind must have ^bperished.

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 ^afirst resurrection (The first resurrection includes both celestial and terrestrial kingdom people. He is not talking about the time of the resurrection but the condition of it.); yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ (This first resurrection is not to be confused with the first resurrection spoken of in the D&C, which has reference to the coming forth from the grave of the faithful saints from the time of Christ to the time of his second coming. D&C 88:96-98. Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation. D&C 132:19. The

Life Beyond, p. 124, DCBM, 2:238)—for so shall he be called. (James E. Talmage said: “Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 174) Bruce R. McConkie said: “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. (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. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies.” (*Mormon Doctrine*, p. 639) **Keys of Resurrection:** Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received

the keys of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself— independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98)

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. (The second resurrection is for telestial and sons of perdition.)

23 They are raised to ^adwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death.

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 ^asalvation declared unto them (These are terrestrial, but still part of the first resurrection.). 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. (Joseph Fielding Smith said: "We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan the truth of the gospel must eventually be declared to them, for it is written that '... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.' (D&C 1:2) ... We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it.

Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in 'their ignorance, not having salvation declared unto them' to have part in this great resurrection." (*Answers to Gospel Questions*, vol. 4, pp. 76-77))

25 And little ^achildren also have eternal life. (Joseph Smith: I have meditated upon the subject, and asked the question, why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser;' if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and received than at the present day: but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man, and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again." (D.H.C. 4:553.)

26 But behold, and ^afear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that ^brebel against him and ^cdie in their sins; (Those who ignore or reject the higher counsel from God and his prophets are in open rebellion to God and his plan of salvation.) yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; ^dthese are they that have ^eno part in the first ^fresurrection. (Exaltation in the celestial kingdom. "Amulek noted: After this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life then cometh the night of darkness wherein there can be no labor performed. Alma 34:33. However, this statement is sometimes misinterpreted. The night of darkness is not death, but resurrection. Alma 41:5. The day of this life or, in other words, the probationary state or preparatory state in which we prepare for eternity (Alma 42:10) includes the postmortal sojourn in the spirit world. Were this not the case, there would be no purpose in preaching the gospel to the dead or in performing ordinances for them. Unlike water baptisms, faith and repentance cannot be performed vicariously; only the immortal spirit can exercise faith unto salvation. Eternal life depends upon eternal obedience." Rodney Turner, *Studies in Scriptures*, 7:252. To those who lived before the Savior was resurrected, His resurrection was known as the "first resurrection." To those who lived after that pivotal point in mankind's history, the "first resurrection" will take place at the Second Coming. Some who have inherited celestial glory were resurrected with the Savior and others of that group have been resurrected since that time. All those who have not yet been resurrected at the Savior's Second Coming will be resurrected either at that time or as the Millennium draws to a close. *Unlocking the Book of Mormon*, 177.)

27 Therefore ought ye not to tremble? For salvation (exaltation and eternal life) cometh to none such; for the Lord hath redeemed none such; yea, neither can the Lord redeem such; for he cannot deny himself; for he cannot deny ^ajustice when it has its claim.

28 (He is quoting from Isaiah 52:8-10.) And now I say unto you that the time shall come that the ^asalvation of the Lord shall be declared to every nation, kindred, tongue, and people.

29 Yea, Lord, ^athy ^bwatchmen 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. (Isaiah is speaking of the Millennium.)

30 Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem.

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 ^asalvation of our God. (There is no chapter break in the 1830 edition. Chapter 16 should be read with 15.)

CHAPTER 16

God redeems men from their lost and fallen state—Those who are carnal remain as though there was no redemption—Christ brings to pass a resurrection to endless life or to endless damnation. [About 148 B.C.]

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 ^asalvation of the Lord (God will make sure that his people are saved.); when ^bevery nation, kindred, tongue, and people shall see eye to eye (be united) and shall ^cconfess before God that his ^djudgments are just.

2 And then shall the ^awicked be ^bcast out, and they shall have cause to howl, and ^cweep, and wail, and gnash their teeth; and this because they would not ^dhearken unto the voice of the Lord; therefore the Lord redeemeth them not.

3 For they are ^acarnal and devilish, and the devil has power over them; yea, even that old serpent that did ^bbeguile our first parents, which was the ^ccause of their fall; which was the cause of ^dall mankind becoming carnal, sensual, devilish, ^eknowing evil from good, ^fsubjecting themselves to the devil.

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

5 But remember that he that persists in his own ^acarnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the ^bdevil hath all power over him. Therefore he is as though there was no ^credemption made, being an enemy to God; and also is the ^ddevil an enemy to God.

6 And now if Christ had not come into the world, speaking of things to come ^aas though they had already come, there could have been no redemption. (“Although he lived nearly 150 years before the birth of Christ, Abinadi was so certain Jesus Christ was going to be born on the earth that he sometimes referred to the life of the Savior in the past tense. He was aware, of course, that he was doing this. In Mosiah 16:6 he states: ‘... and now if Christ *had not* come into the world, *speaking of things to come as though they had already come*, there could have been no redemption.’ (Italics added.)” (Daniel Ludlow, *A Companion to Your Study of the Book of Mormon*, p.187))

7 And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no ^asting, there could have been no resurrection.

8 But there is a ^aresurrection, therefore the grave hath no victory, and the sting of ^bdeath is swallowed up in Christ. (George Q. Cannon has said, “We know that when a wife is sealed to us by the authority of the holy Priesthood, that that ordinance is binding as eternity if we are faithful. We know that when we have children born to us in the everlasting covenant and death takes them away, we are comforted with the assurance that though they be consigned to the silent tomb, we shall yet have them in eternity. Thus the sting of death is taken away, and the grave has no victory. Death does not fill us with gloom and apprehension and doubt and uncertainty. We know as well as we can know anything of that character that when time ends we shall be united with our children and dwell with them eternally. We know also that when a man buries his wife, the faithful partner of his life, if she were married to him by the holy Priesthood, he knows when he lays her away in the grave that that is not an eternal separation, but that they will again be united.” (*Journal of Discourses*, vol. 24, p. 223))

9 He is the ^alight 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.

10 Even this mortal shall put on ^aimmortality, and this ^bcorruption shall put on incorruption, and shall be brought to ^cstand before the bar of God, to be judged of him according to their works whether they be

good or whether they be evil—

11 If they be good, to the resurrection of ^aendless life and ^bhappiness; and if they be evil, to the resurrection of ^cendless damnation, being delivered up to the devil, who hath subjected them, which is damnation— (Men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and have no desire for the principles of truth, do not understand the word of truth when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. TPJS, p. 96.)

12 Having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would ^anot; they being warned of their iniquities and yet they would not depart from them; and they were commanded to repent and yet they would not repent. (Those who will be subjected to endless damnation are those who are carnal, and who have "never called upon the Lord." To make sure there is no mistake, Abinadi makes it clear that these are people who have had the opportunity to accept the redeeming Messiah, but have chosen not to. Brant Gardner.)

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 ^alaw of Moses, also teach that it is a ^bshadow of those things which are to come—

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

CHAPTER 17

Alma believes and writes the words of Abinadi—Abinadi suffers death by fire—He prophesies disease and death by fire upon his murderers. [About 148 B.C.]

1 AND now it came to pass that when Abinadi had finished these sayings, that the king commanded that the ^apriests should take him and cause that he should be put to ^bdeath. (Now that he had finished his mission, the protection of heaven was taken away.)

2 But there was one among them (Since Alma was a direct descendant of Nephi, he was of royal blood. Therefore, Noah would have appointed him to be a priest in the government. Alma may be 25 years old.) whose name was ^aAlma, he also being a descendant of Nephi. And he was a young man, and he ^bbelieved 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 ^ahid himself that they found him not. And he being concealed for many days did ^bwrite all the words which Abinadi had spoken. (“To remember and record ‘all the words of Abinadi’ would have required divine assistance. Jesus explained that the Comforter, which is the Holy Ghost, will bring to our remembrance that which has been taught us (John 14:26). “President Wilford Woodruff, one of the greatest scribes and note takers of this dispensation, described his own experience in recalling and recording the words of Joseph Smith: ‘There is one subject I wish to speak upon and that is the keeping of a journal with respect to the dealings of God with us. I have many times thought the Quorum of the Twelve and others considered me rather enthusiastic upon this subject; but when the Prophet Joseph organized the Quorum of the Twelve, he counseled them to keep a history of their lives, and gave his reasons why they should do so. I have had this spirit and calling upon me since I first entered this Church. I made a record from the first sermon I heard, and from that day until now I have kept a daily journal. Whenever I heard Joseph Smith preach, teach, or prophesy, I always felt it my duty to write it; I felt uneasy and could not eat, drink, or sleep until I did write; and my mind has been so

exercised upon this subject that *when I heard Joseph Smith teach and had no pencil or paper, I would go home and sit down and write the whole sermon, almost word for word and sentence by sentence as it was delivered, and when I had written it it was taken from me, I remembered it no more. This was the gift of God to me.*' (Matthias F. Cowley, Wilford Woodruff: History of His Life and Labors, pp. 476-77; italics added.)" (McConkie and Millet, *Doctrinal Commentary on the Book of Mormon*, vol. 2, p. 249)

There must be at least two accounts of the story of Abinadi that Mormon is using for his abridgement. Since Alma is now gone from the court, the story continues without Alma being present to record it. There must have been an official record maintained by Noah's court, and then Alma's account. Since there were some who repented and came unto Alma near the waters of Mormon, there must have been some who witnessed these events and recounted them to Alma.)

5 And it came to pass that the king caused that his guards should surround Abinadi and take him; and they bound him and cast him into prison.

6 And after three days, having counseled with his ^apriests, he caused that he should again be brought before him.

7 And he said unto him: Abinadi, we have found an accusation against thee, and thou art worthy of death. (Evil, since it can't refute truth, tries to silence the truth.)

8 For thou hast said that ^aGod himself should come down among the children of men (blasphemy); 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.

9 Now Abinadi said unto him: I say unto you, I will ^anot 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 ^asuffer even until death (There are some things worth dying for. Defense of the gospel of Jesus Christ is one of them.), and I will not recall my words, and they shall stand as a ^btestimony against you. And if ye slay me ye will shed ^cinnocent blood (murder), and this shall also stand as a testimony against you at the last day. (Alma 60: 13 For the Lord suffereth the ^arighteous to be slain that his justice and ^bjudgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God.)

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. (Like Pontius Pilate. President Marion G. Romney said: "No one is justified in rejecting the truths of salvation on the basis that he does not know they are true, because everything the Lord does or says has within itself the evidence of its own authenticity, and every person is divinely endowed with the means to discover that evidence and know for himself that it is true." CR April 1976, p. 120-21.)

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

13 And it came to pass that they took him and bound him, and ^ascourged his skin with faggots, yea, even unto ^bdeath. ("We generally say that Abinadi was burned at the stake- and that may be true, although technically it might not be the whole story. The scripture does not say he was 'burned at the stake'; it says he 'suffered death by fire' (Mosiah 17:20). A statement in Mosiah 17:13 catches our attention: 'And it came to pass that they took him and bound him, and scourged his skin with faggots, yea, even unto death.' Three words in the foregoing sentence should be noted. The first is that they bound him. That seems self-explanatory. The second is that they scourged him. To scourge means to whip, flail, or beat. The third term is faggots: 'He was scourged with faggots, yea, even unto death.' A faggot is a bundle of sticks or twigs, used for fuel. This passage seems to say that Abinadi's tormentors took burning torches and poked him with these, burning his skin until he died. And then, says the record, 'He fell, having suffered death by fire; . . . having sealed the truth of his words by his death' (Mosiah 17:20)." (*Book of Mormon Symposium Series*, edited by PR Cheesman, MS Nyman, and CD Tate, Jr.,

1988, p. 102) Hugh Nibley said: “How do you scourge the skin with faggots, and what's the difference between *scourge* and *scorch*? They're the same word, the same word exactly. Scourge, scorch, scotch, score-it means to damage the skin of someone. Our word *scratch* is the same thing. And you have the very same thing in Semitic languages. *Harash* is the Hebrew word for *scratch* and for *to plow*. *Harataha* is the Arabic word for ‘mar the surface, engrave, make a mark on something, or plow the ground.’ They all have that same word that means ‘to scorch, to scourge, to scratch.’ When his skin started to curl up, in other words, he said this. It's interesting. The faggots are burning brands. They burn, and we think of *scourging* as with a *scourge*, as ‘to scourge with a whip.’ But they're the same word exactly. They scourged him and scorched him-in other words, he was being fried. It's not a comfortable way to die, either.” (*Teachings of the Book of Mormon*, Lecture 36, p. 109))

14 And now when the flames began to scorch him, he cried unto them, saying:

15 Behold, even as ye have done unto me, so shall it come to pass that thy ^aseed shall cause that many shall suffer the pains that I do suffer, even the pains of ^bdeath by fire; and this because they believe in the salvation of the Lord their God. (Since executions were public, Abinadi is speaking to the people not just the priests.)

16 And it will come to pass that ye shall be afflicted with all manner of ^adiseases because of your iniquities.

17 Yea, and ye shall be smitten on every hand, and shall be driven and scattered to and fro, even as a wild flock is driven by wild and ferocious beasts.

18 And in that day ye shall be ^ahunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of ^bdeath by fire.

19 Thus God executeth ^avengeance upon those that destroy his people. O God, ^breceive my soul.

20 And now, *when ^aAbinadi had said these words, he fell, having suffered death by fire; yea, having been put to death because he would not deny the commandments of God, having sealed the truth of his words by his ^bdeath. (The testators are now dead, and their testimony is in force. D&C 135:5. There is no chapter break in the 1830 edition of the Book of Mormon. While the death of Abinadi does seem to end a story, for Mormon it was not really Abinadi's story he was telling, and therefore he did not stop. This is the story of Alma, and Abinadi is the essential precursor to Alma's story. It is for this reason that Mormon does not stop his writing after the death of Abinadi. The story he intended to tell is just beginning, not ending. Brant Gardner.)

* Verse 20 [About 148 B.C.].