

## Comments on Mosiah 16

This chapter contains a similar subject to that of king Benjamin's speech in ch. 3, particularly the negative portions of ch. 3. This group never heard Benjamin's speech, having previously departed, cf. Omni 1:27-30.

One subject made particularly clear is the resurrection is what brings the spirit back into the presence of God to the be judged, cf. v. 10-11. This is a doctrine consistently and clearly taught throughout the Book of Mormon, but which is obscure, at best, in the Bible.

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. 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 has 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.

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 was no redemption made, being an enemy to God; and also is the devil an enemy to God.

v1-5 Abinidi prophecies all nations will be offered salvation and be judged (v. 1), with the rebellious and wicked lamenting because they are rejected (v. 2). Those who are left unredeemed are subjected to the curse of the Fall, subjects of the adversary (v. 3). All of the human family is lost had it not been for the Lord offering them redemption (v. 4). But, those who do not repent are as though no redemption was made (v. 5).

6 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. 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 sting, there could have been no resurrection. 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. 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-- 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--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 not; 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.

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.

v6-14 If the Lord had not condescended to be the Messiah, then no redemption would be possible for mankind (v. 6), and if he was not resurrected then none would be resurrected (v. 7). But, the Messiah will be resurrected (v. 8), and this resurrection will end death and bring us to Judgement (v. 9-10), whether we be good or bad (v. 11). Those who do not repent when given the opportunity will be damned (v. 12). Hearing this, shouldn't we repent and accept the Messiah? (v. 13) If they teach the Law of Moses, then need to teach that it points to eternal redemption by the Messiah (v. 14-15).

v12 The imagery of the Lord's arms being extended for mercy but being rejected is probably drawn from Isa. 9 and 10.

v13-15 is Abinadi's summary and finale. It succinctly distills his entire message, condemnation, and admonition into 3 verses.

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