

Link to Online Lesson: [“God Himself ... Shall Redeem His People”](#)

Class Member Reading: Mosiah 12 - 17

Mosiah 12

1 And it came to pass that after the space of two years that Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has the Lord commanded me, saying—Abinadi, go and prophesy unto this my people, for they have hardened their hearts against my words; they have repented not of their evil doings; therefore, I will visit them in my anger, yea, in my fierce anger will I visit them in their iniquities and abominations. **Why two years? What was Abinadi doing during those years? AZAZAZAZAZAZAZAZAZAZAZAZAZAZAZAZAZ (That was my cat Jasper) Another funny moment—I guess he just needed to get in the gates, because he blows his disguise as soon as he opens his mouth.**

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 bondage, and shall be smitten on the cheek; yea, and shall be driven by men, and shall be slain; and the vultures of the air, and the dogs, yea, and the wild beasts, shall devour their flesh. **This is what a prophet does—“forthtells”, speaking hard truths they need to hear.**

3 And it shall come to pass that **the life of king Noah shall be valued even as a garment in a hot furnace**; for he shall know that I am the Lord. **Speaking truth to power... saying negative things about those in power, even if accurate, is very dangerous.**

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

5 Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass. **Humans aren’t great at making decisions. We respond to emotions and narratives in the moment, and we try to avoid feeling unpleasant emotions and seek out**

pleasant emotions. Reminding ourselves, or being reminded of the consequences of our actions is a way of accessing our wiser, future selves.

6 And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind; and insects 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 iniquities and abominations.

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

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. **They are angry at Abinadi instead of examining themselves to determine whether his words against them were true. We must avoid the same tendencies in our lives.**

10 And he also prophesieth evil concerning thy life, 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. **Abinadi certainly waxed poetic... Makes sense, given we think best in concrete terms.**

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

14 And now, O king, behold, **we are guiltless**, and thou, O king, hast not sinned; therefore, this man has lied concerning you, and he has prophesied in vain. **Denial is one of the most damning flaws there is, because it**

prevents any progress. Denial also requires us to make someone else the enemy, so we not only deny our own flaws but project them onto others, and then attack them. This is evil.

15 And behold, we are strong, 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. **Claiming excellence without backing it up... this is pride.**

16 Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good. **Noah’s priests are manipulators. They say they will support Noah in his decisions, that he is free to do what he wants, but they are pushing him hard in the direction they want.**

17 And it came to pass that king Noah caused that Abinadi should be cast into prison; and he commanded that the priests 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 accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did **withstand them in all their questions**, and did **confound them in all their words**. **Verbal expression is a useful gift. One of my favorite things about myself—the ability to think and communicate clearly and efficiently. I am glad you all benefit as well!**

20 And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:

21 How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth; **A big question is, why do the priests bring up this particular scripture? Are they giving him a hard time for being so negative? That seems to be at least one plausible explanation.**

22 Thy 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 arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God? This passage parallels Isaiah 52:7-10. Whatever the priests’ intention, their question sets up Abinadi to discuss the following chapter, Isaiah 53. The original historical context of these verses is during the Babylonian captivity, after Jerusalem and the temple were destroyed in 587. The prophet is promising that God will restore Jerusalem, and with it, his glory and honor in the eyes of the nations/Gentiles.

25 And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean? First Abinadi zings the priests for asking a question they should be expert on.

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. Abinadi words his attack so the priests can’t win... whether or not they understand the scripture, they clearly aren’t living it, so if they understand they are under even greater condemnation (framing things in a way people can’t disagree is fun).

27 Ye have not **applied your hearts to understanding**; therefore, ye **have not been wise**. Therefore, what teach ye this people? I like this wording. Wisdom comes from “applying our hearts to understanding.” I think the most important targets of understanding are ourselves and others. Understanding others fosters love and cooperation.

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

29 And again he said unto them: **If ye teach the law of Moses why do ye not keep it?** Why do ye set your hearts upon riches? Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has cause to send me to prophesy against this people, yea, even a great evil against this people? Abinadi is doing his best to teach this group, even though they are hostile. He challenges them with the principle of congruence. They are hypocrites because they do not live what they teach. “Spend your strength with harlots”. Evocative wording.

30 Know ye not that I speak the truth? Yea, **ye know that I speak the truth**; and you ought to tremble before God. Abinadi’s words are so powerful they priests cannot disbelieve (which are some of my favorite words spoken of Enoch in Moses). But they are not going to accept this witness, but will instead fight against it and try to destroy the messenger.

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

32 And they answered and said that salvation did come by the law of Moses. This would require some unpacking. “Salvation” has a pretty specific meaning for Christians, something like “Get to heaven and live with God”, but the core idea of salvation is to “be made right with God”. I love the idea of salvation as a state of being rather than a place to hang out for eternity. Jews are made right with God through God’s *covenant*, not through them living the Law of Moses per se.

33 But now Abinadi said unto them: I know **if ye keep the commandments of God ye shall be saved**; yea, if ye **keep the commandments** which the Lord delivered unto Moses in the mount of Sinai, saying: Good teaching moment—Abinadi acknowledges the degree to which their answer is correct.

34 I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage. The ten commandments are found both in Exodus 20 and Deuteronomy 5. The Exodus 20 form is older (with some ethical implications) and this is the form Abinadi shares.

35 Thou shalt have no other God before me.

36 Thou 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.

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

Mosiah 13

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

for he is mad. Accountability has to go somewhere. The right thing to do is examine hard information and see whether it is true and what it demands of us, and change where needed. One of my favorite quotes is Maya Angelou’s “I did then what I knew how to do. Now that I know better, I do better.” Noah and his priests refuse to accept responsibility, to see their guilt, and so they can only attack Abinadi.

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

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

Abinadi’s words are both poignant and powerful. He needs to finish his mission from God, and then throws in that he hasn’t even answered their question. He demonstrates such courage with the words “at this time”

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.

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

6 And **he spake with power and authority from God**; and he continued his words, saying: **This presence and power can be tangible**.

7 Ye see that ye have not power to slay me, therefore I finish my message. Yea, and I perceive that **it cuts you to your hearts because I tell you the truth concerning your iniquities**. Yes! But they won’t face it, which is the right, courageous thing to do, so they externalize and attack. It doesn’t seem like it should, but it actually requires exceptional courage to simply feel what we feel and allow those emotions to work on our hearts and souls.

8 Yea, and my words fill you with **wonder** and **amazement**, and with **anger**.

9 But I finish my message; and then **it matters not** whither I go, **if it so**

be that I am saved. Abinadi has his priorities right, in contrast with Noah and his priests.

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

11 And now I read unto you the remainder of the commandments of God, for I perceive that **they are not written in your hearts**; I perceive that ye have **studied and taught iniquity** the most part of your lives. Some powerful principles here. The commandments are “written in our hearts” when we internalize them. What do we invest our time in? “Studying iniquity”.. evocative wording.

12 And now, ye remember that I said unto you: 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.

13 And again: Thou shalt not bow 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; I strongly feel this is a natural consequence, not a result of God’s vengeance. We perpetuate the harm that we experience, generation after generation. One of the greatest tasks of this life is to metabolize that harm and treat the next generation more lovingly than we have been treated. Carlfred Broderick has some worthwhile thoughts on this.

14 And showing mercy unto thousands of them that love me and keep my commandments.

15 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

16 Remember the sabbath day, to keep it holy.

17 Six days shalt thou labor, and do all thy work; We don’t talk about this part of the commandment, but I think it is equally important. Yes, one day a week should be sacred and different. But we need to fill the rest of the week with productivity. The commandment has two parts.

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;

19 For in six 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.

20 Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

21 Thou shalt not **kill**.

22 Thou shalt not commit **adultery**. Thou shalt not **steal**.

23 Thou shalt not bear **false witness** against thy neighbor.

24 Thou shalt not **covet** 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. It is unfortunate that Abinadi has this version, which presupposes wives as property!! The Deuteronomy 5:21 version moves the wife reference away from property: “Neither shall you covet your neighbour’s wife. Neither shall you desire your neighbour’s house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.”

I appreciate the “Love God; love your neighbor” interpretation of the 10 commandments. **God:** 1. Prioritize God; 2. No idols; 3. Do not take God’s name in vain; 4. Remember the Sabbath. **Neighbor:** 5. Honor father and mother; 6. Don’t kill; 7. Don’t commit adultery; 8. Don’t steal; 9. Don’t bear false witness; 10. Don’t covet

For all the attention they get, I think the 10 commandments are a mixed bag and could be much better. If you are going to distill ethics down to 10 fundamental principles, this list falls short.

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

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

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

to keep the law of Moses.

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

29 And now I say unto you that it was **expedient** that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; Israelite prophets condemned their people for just this, though it took a dark turn when Christians appropriated the same arguments (switching rejecting God’s covenant for rejecting Jesus).

30 Therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to **keep them in remembrance** of God and their **duty** towards him.

31 But behold, I say unto you, that all these things were **types** of things to come.

32 And now, did they understand the law? I say unto you, Nay, they did not all understand the law; and this because of the hardness of their hearts; for they understood not that there could not any man be saved except it were through the redemption of God.

33 For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things? **Not very clearly. This is a key argument in the Book of Mormon, but it doesn’t really line up with the scriptures as we have them.**

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

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

Mosiah 14

Now Abinadi digs into what are probably the most interpreted and argued over verses of scripture, Isaiah 53, after which he provides some intense theological commentary.

1 Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?

2 For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty (The Hebrew word refers to appearance, that which can be seen) that we should desire him.

3 He is despised and rejected of men; a **man of sorrows**, and **acquainted with grief**; and we hid as it were our faces from him; he was despised, and **we esteemed him not**.

4 Surely he has **borne our griefs**, and **carried our sorrows**; yet we did **esteem him stricken**, smitten of God, and afflicted. These words resonate so deeply, digs down into the human experience. We worship a God who is not mighty and untouchable in distant perfection, but a God who not only feels sorrow and grief, but bore our sorrow and grief. We crave status and esteem... This God understands complete rejection. Empathy is perhaps the most high cost and precious commodity in eternity. And that is what Christ paid the ultimate price for.

5 But he was **wounded for our transgressions**, he was **bruised for our iniquities**; the **chastisement of our peace was upon him**; and **with his stripes we are healed**. “stripes” of course refers to being whipped or beaten in punishment (don’t spank your kids though; physical punishment doesn’t work).

6 All we, like sheep, **have gone astray** (the Hebrew means to wander or err); **we have turned every one to his own way**; and **the Lord hath laid on him the iniquities of us all**. See again that going after “our own way” is a bad thing, rather than tapping into the greater wisdom and guidance of commandments.

7 He was **oppressed**, and he was **afflicted**, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth.

8 He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the

transgressions of my people was he stricken.

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

10 Yet it pleased the Lord to bruise him; **he hath put him to grief**; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. What does it mean that it “pleased the Lord to bruise him”? The Hebrew doesn’t help, being brutally straight forward “God was delighted to crush him”. The JPS reads “The Lord chose to crush him”. The central point is that even though the Servant goes through so much, God vindicates him and the suffering is for a purpose.

11 He shall see the travail of his soul, and **shall be satisfied**; by his knowledge shall my righteous servant justify many; for **he shall bear their iniquities**. “Satisfied” is a great word. “worth it” is what I often aim for in my life. I could even choose that as an epitaph: “Worth it” 😊 The Hebrew word means sated, satisfied as with food.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because **he hath poured out his soul unto death**; and he was numbered with the transgressors; and he **bore the sins of many**, and **made intercession for the transgressors**. This is one of my favorite verses on the atonement, so evocative: He has “poured out his whole soul unto death”.

Mosiah 15

Put on your wetsuits, because this chapter is deep. It is a pity that we don’t embrace scriptural commentary and theology in the LDS faith, because we have really great material to work with (There is plenty of good theology explored in Mormonism, but I haven’t seen it officially endorsed and supported by the leadership in the Church; often it comes from other sources).

1 And now Abinadi said unto them: I would that ye should understand that **God himself shall come down among the children of men, and shall redeem his people**.

2 And because **he dwelleth in flesh** he shall be called the Son of God, and **having subjected the flesh to the will of the Father**, being the Father and the Son— There are both “Parent” and “Child” aspects of God, which is an incredibly powerful and profound idea. I love Mormonism’s vulnerable God.

3 The **Father**, because he was **conceived by the power of God**; and the **Son, because of the flesh**; thus **becoming the Father and Son**—

4 And **they are one God**, yea, the very Eternal Father of heaven and of earth. Here Abinadi tackles the most hotly debated topic in the first Christian centuries—the precise relationship between the Father and the Son (and thus also the nature of the Son). Many “heresies” so called involved understandings of Christ that were considered unacceptable by the proto-Orthodox. It seems this chapter is talking about two things: How Christ manifests as both Father and Son and how the Father and Son are related. There is also more to the history on the Mormon side, as I will touch on in the Study Notes. I personally think the most important understanding of this chapter is how to apply it to ourselves, how we can follow the example of Christ by submitting to our best selves, yielding our “child selves” (more short sighted and impulsive) to our “parent selves” (our clear, loving selves that have our best interests at heart).

5 And thus the **flesh becoming subject to the Spirit**, or the **Son to the Father, being one God**, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. Profound ideas that merit pondering. God is portrayed as complex but also unified, as we are. Both flesh and spirit. Not two dimensional. Not flat perfection. God is a being where the flesh had to become subject to the spirit, which is the same thing as “Son to Father”, which provides a key to understanding this chapter.

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

7 Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the **will of the Son being swallowed up in the will of the Father**. The wording of this chapter is powerful.

8 And thus **God breaketh the bands of death**, having gained the

victory over death; **giving the Son power to make intercession for the children of men**— (Intercession is a marvelous word, meaning “to come between”. I love the atonement words—At-One-Ment, reconciliation, restoration, reunion. Coming home again. Things being set right again. Or even aligned and set right as never before. All of us long for this).

9 Having ascended into heaven, 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 himself their iniquity and their transgressions**, having **redeemed them**, and **satisfied the demands of justice**.

Something I wrote elsewhere about this verse:

This imagery of this verse is so powerful. It is easy to imagine all the penalties of sin, death and hell hurtling toward us, and then Jesus stands in the way, taking upon himself everything short of perfection, suffering all consequences so that for us those consequences need not be permanent. I have also imagined Jesus standing before God the Father and claiming responsibility for all of the greatest sins of humanity: “I abused that child” “I killed those people” “I take all responsibility, all the penalties”. I imagined his sensitive, perfect soul feeling torment more than any of us ever could bear, so that we could achieve peace.

10 And now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed. And now what say ye? And who shall be his seed?

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

12 For **these are they whose sins he has borne**; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? **Echoes of Benjamin’s speech... if we listen and believe and develop a relationship, we become children of Christ (a relationship of covenant and choice)**

13 Yea, and are not the **prophets**, 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 And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth! **And now Abinadi comes around to answer the priests’ question. I marvel at his exuberance given his situation.**

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

16 And again, how beautiful upon the mountains are the feet of those that are still **publishing peace!** “Peace” is a rich word. **In Hebrew “Shalom” means peace and wholeness and health.**

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

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

19 For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished.

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

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

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

23 They are **raised to dwell with God who has redeemed them**; thus they have eternal life through Christ, who has broken the bands of death. **The resurrection would be foremost on Abinadi’s mind for obvious reasons..**

24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having

salvation declared unto them. And thus the Lord bringeth about the **restoration** of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

25 And **little children also have eternal life**. Beautiful and clear theology.

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

27 Therefore ought ye not to tremble? For salvation 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 justice** when it has its claim. In the midst of preaching the good news Abinadi condemns his listeners.

28 And now I say unto you that the time shall come that the salvation of the Lord shall be declared to every nation, kindred, tongue, and people.

29 Yea, Lord, thy watchmen shall lift up their voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

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 salvation of our God.

Mosiah 16

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. The Book of Mormon consistently teaches that the only ones God does not redeem are those who put themselves beyond God’s redemptive power.

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. This requires nuance, since we can be “sensual” in healthy, righteous ways.

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. If we are accountable, the Atonement is “opt in”, we need to choose to access it. If we are not accountable, we are covered.

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. **Powerful description of faith.**

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. *Again, the theme of going your own way, not aligning with something greater.*

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.

Mosiah 17

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

2 But there was one among them whose name was **Alma**, he also being a **descendant of Nephi**. And he was a **young man**, and he **believed** the words which Abinadi had spoken, for he knew concerning the iniquity which Abinadi had testified against them; therefore he began to **plead** with the king that he would not be angry with Abinadi, but suffer that he might depart in peace. *Remember that Alma fully participated in the sinful lifestyle of Noah’s priests. But this is one of the most important conversions in the Book of Mormon.*

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

4 But he fled from before them and hid himself that they found him not. And he being concealed for many days **did write all the words which Abinadi had spoken**. *And thus Abinadi becomes immortal. Alma was fleeing for his life, but prioritized writing down Abinadi’s words.*

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 priests, 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.

8 For thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which **thou hast spoken evil concerning me and my people**. Interesting how they give a theological reason for his death but the real reason is because Abinadi spoke against them.

9 Now Abinadi said unto him: I say unto you, **I will not recall the words** which I have spoken unto you concerning this people, for **they are true**; and **that ye may know of their surety I have suffered myself that I have fallen into your hands**. Abinadi backs his words with his life.

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

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. Noah is about to make the right choice, even though that choice is far based.

12 But the **priests lifted up their voices against him**, and began to accuse him, saying: **He has reviled the king**. Therefore the king was **stirred up in anger** against him, and he delivered him up that he might be slain. Vicious cycle... Noah surrounded himself by wickedness, and so when he tries to pull himself above it, even momentarily, they pull him back down.

13 And it came to pass that they took him and bound him, and scourged his skin with faggots (bundles of sticks), yea, even unto death.

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 seed shall cause that many shall suffer the pains that I do suffer, even the pains of death by fire; and this because they believe in the salvation of the

Lord their God.

16 And it will come to pass that ye shall be afflicted with all manner of diseases because of your iniquities. **This is an ancient superstition.**

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 hunted, and ye shall be taken by the hand of your enemies, and then ye shall suffer, as I suffer, the pains of death by fire.

19 Thus God executeth vengeance upon those that destroy his people. **O God, receive my soul. Parallels Jesus’ words on the cross.**

20 And now, when Abinadi 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 death.**

Additional Reading: N/A

Hymns: “I Stand All Amazed” (*Hymns*, no. 193) or “How Great the Wisdom and the Love” (*Hymns*, no. 195)

I Stand All Amazed (193)

Lyrics

1. I stand all amazed at the love Jesus offers me, Confused at the grace that so fully he proffers me. I tremble to know that for me he was crucified, That for me, a sinner, he suffered, he bled and died.

(Chorus)

Oh, it is wonderful that he should care for me Enough to die for

me! Oh, it is wonderful, wonderful to me!

2. I marvel that he would descend from his throne divine To rescue a soul so rebellious and proud as mine, That he should extend his great love unto such as I, Sufficient to own, to redeem, and to justify.

3. I think of his hands pierced and bleeding to pay the debt! Such mercy, such love and devotion can I forget? No, no, I will praise and adore at the mercy seat, Until at the glorified throne I kneel at his feet.

Text and music: Charles H. Gabriel, 1856-1932

[Mosiah 3:5-8](#), [John 15:13](#)

How Great the Wisdom and Love (195)

Lyrics

1. How great the wisdom and the love That filled the courts on high And sent the Savior from above To suffer, bleed, and die!

2. His precious blood he freely spilt; His life he freely gave, A sinless sacrifice for guilt, A dying world to save.

3. By strict obedience Jesus won The prize with glory
rife: "Thy will, O God, not mine be done," Adorned his mortal life.

4. He marked the path and led the way, And ev'ry point

Engaging Gospel Doctrine: 191

BoM Lesson 18: “God Himself ... Shall Redeem His People”

defines To light and life and endless day Where God's full presence
shines.

5. In mem'ry of the broken flesh We eat the broken
bread And witness with the cup, afresh, Our faith in Christ, our
Head.

6. How great, how glorious, how complete Redemption's grand
design, Where justice, love, and mercy meet In harmony divine!

Text: Eliza R. Snow, 1804-1887 Music: Thomas McIntyre, 1833-1914

[Moses 4:1-2](#), [Alma 42:14-15](#)