

Mosiah 12–17: Noah, Abinadi, Alma

by Monte F. Shelley

1. “Lucky Guesses” in Mosiah

- “Cimeter” (9:16; 10:8) or *scimitar*: a short, curved, single-edged sword. Scimitars appear in ancient Mesoamerican art.
- “Alma” is a woman’s name in Latin based languages; however, “Alma son of Judah” ...; appears as a Hebrew masculine name (Alma, Almah) twice on a scroll (c. AD 130) found in the 1960s

2. Abinadi and Pentecost (*Reexploring*, 135–138)

Every male was to appear “before the LORD” (at the temple) three times a year: Passover, Pentecost, Tabernacles (Dt 16:16–17).

- Passover** (Mar/Apr) marked a time of poverty and bondage. Blood of a lamb saved Israelites. Moses led them out of Egypt.
- Pentecost** (May/Jun) was 50 days later. Moses received Ten Commandments (Ex 13:1). Beginning of new wheat harvest.

Abinadi may have returned to deliver his message at Pentecost.

- Big audience on a festival day.
- Abinadi cursed their crops at a time for celebrating harvest. He prophesied bondage when they were celebrating deliverance from bondage in Egypt.
- He taught the Ten Commandments to priests at the time for pledging allegiance to them.
- Abinadi’s “face shone with exceeding luster, even as Moses”” after returning with stone tablets (13:5; Ex 34:22)
- Noah’s life valued like “a garment in a hot furnace” (12:3). Smoke on Sinai was “as the smoke of a furnace” (Ex 19:18)
- Abinadi trial was postponed 3 days (17:6). The ancient festival appears to have been 3 days (Ex 19:11).
- Abinadi’s message has parallels to Psalm 50 which was probably sung at Pentecost.

3. Why did Abinadi come in disguise, then say name?

4. What was Abinadi’s Public Message?

5. How did the people respond and why?

6. Mosiah 12–13: Abinadi on Trial

Priests¹⁹ began to question him, that they might cross ... [and] accuse him; but he ... withstood all their questions ... and did confound them.

Priest:²⁰ What meaneth the words ... [of Isaiah 52:7–8]: How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace ... [and] salvation; ... Thy watchmen shall lift up the voice ... Break forth into joy; ... for the Lord hath comforted his people ... [and] made bare his holy arm?

Abinadi:²⁵ Are you priests ... and yet desire to know of me what these things mean? ... If ye understand these things ye have not taught them ... Therefore, what teach ye this people?

Priests:²⁸ We teach the law of Moses.

Abinadi:²⁹ 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 ... a great evil against this people?...³¹ Doth salvation come by the law of Moses?

Priests: Yes.

Abinadi:³³ Ye shall be saved ... if ye keep the commandments which the Lord delivered unto Moses ... saying: ... Thou shalt have no other God before me. Thou shalt not make unto thee any graven image. ... Have ye done all this? ... Have ye taught this people that they should do all these things? ... Nay, ye have not.

King Noah:^{13:1} Slay him ...for he is mad.

Abinadi:³ Touch me not, for God shall smite you ...

Priests⁵ 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 ... Sinai ... speaking with the Lord.

Abinadi:¹¹ I read unto you ... the commandments of God, for I perceive that they are not written in your hearts.¹² Thou shalt not make unto thee any graven image ... Thou shalt not bow down thyself unto them, nor serve them ... Thou shalt not take the name of the Lord thy God in vain.... Remember the sabbath day, to keep it holy. ... Honor thy father and thy mother, that thy days may be long ... Thou shalt not kill ... commit adultery ... steal ... bear false witness ... [or] covet thy neighbor’s wife, ... servant, ... ox, ... ass, ... nor anything that is thy neighbor’s.

²⁵ Have ye taught this people ... to keep these commandments? ... Nay; for if ye had, the Lord would not have caused me ... to prophesy evil. ...

²⁷ Ye have said that salvation cometh by the law of Moses. ... [But] 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 It was expedient that there should be a law given to the children of Israel ... for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God; Therefore there was ... a law of performances and of ordinances ... which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.

³¹ But ... all these things were types of things to come ... Have not [Moses and all the prophets] said that God^{Jehovah} himself should come down ..., and take upon him the form of man, and go forth in mighty power upon the face of the earth? 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?

7. Mosiah 14: Abinadi quotes Isaiah 53

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*^{majesty}; and when we shall see him there is *no beauty* that we should desire him.

³ He is *despised* and *rejected* of men;

a man of sorrows, and *acquainted with grief*^{sickness};

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*,^{sicknesses} and *carried our sorrows*,^{pains} (see Mt 8:16–17)

yet we did esteem him *stricken*,^{plagued} *smitten* of God,^{HEB elohim} and *afflicted*.

⁵ But he was *wounded*^{HEB pierced fatally} for our transgressions, he was *bruised*^{crushed} for our iniquities;

the chastisement of our peace was upon him^{made us whole}; and with his stripes we are healed.

⁶ All *we*, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath **laid on him the iniquities** of us all.

⁷ He was oppressed, and he was afflicted,

^A yet he *opened not his mouth*;
^B he is brought as a lamb to the slaughter,
^B and as a sheep before her shearers is dumb
^A 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* ^{KJV violence},
neither was any deceit in his mouth.

¹⁰ Yet it pleased ^{was the will of} the LORD to bruise ^{crush} him;
he hath put him to grief;
when thou ^{he/LORD} shalt make his soul an offering for sin *he shall*
see his seed,
he shall prolong his days,
and the pleasure ^{will} of the LORD shall prosper in *his hand*.

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*.

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.

8. Mosiah 15: Christ is the Father and Son (Ether 3:14)

Abinadi: ¹ God ^{Jehovah} himself shall come down ..., and shall redeem his people. And because he dwelleth in *flesh* he shall be called the *Son* ^{Jesus} of God, ^{Elohim} and having subjected the *flesh* to the will of the Father ^{Jehovah}, being the Father ^{Jehovah} and the *Son* ^{Jesus} — The Father ^{Jehovah} because he was conceived by the power of God ^{Elohim}, and the *Son*, ^{Jesus} because of the *flesh*; thus becoming the Father ^{Jehovah} and *Son* ^{Jesus} — And they are **one God**, yea, the very Eternal Father of heaven and of earth.

⁵ And thus the *flesh* becoming subject to the Spirit, ^{Jehovah} or the *Son* ^{Jesus} to the Father, ^{Jehovah} 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.

⁶ ... After working many mighty miracles ..., he shall be led ... 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* ^{Jesus} becoming subject even unto death, the will of the *Son* ^{Jesus} being swallowed up in the will of the Father. ^{Jehovah/Elohim}

⁸ And thus God ^{Jehovah} **breaketh the bands of death**, ... giving the *Son* ^{Jesus} power to make intercession for the children of men—
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. ...

¹⁰ When his soul has been made an offering for sin he shall see his seed ... And **who shall be his seed?**... whosoever has heard the words of the prophets ... who have prophesied concerning the coming of the Lord ^{Jehovah} ... and believed that the Lord ^{Jehovah} would redeem his people, and have looked forward to ... a remission of their sins, ... these are his seed, ... the heirs of the kingdom of God. ...

¹³ All the holy prophets ... are they who have published peace, who have **brought good tidings of good**, who have published salvation ...! ¹⁵ And O how beautiful upon the mountains were their feet! ¹⁶ And ... the feet of those that are still publishing peace! ¹⁷ And ... who shall hereafter publish peace ...! ¹⁸ And ... the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, ^{Jehovah} who has redeemed his people ...

¹⁹ For were it not for the redemption, ... all mankind must have perished. ²⁰ But behold, the bands of death shall be broken, and the Son ... bringeth to pass the resurrection of the dead. ²¹ And there cometh ... a **first resurrection** ... of ... the prophets, and all those that have believed in their words ... [and] have kept the commandments ... ²³ They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ. ... ²⁴ And ... they that have died before Christ came, in their *ignorance*, *not having salvation declared unto them* ... have a part in the first resurrection ... ²⁵ And *little children* also have eternal life.

²⁶ But ... ye [priests] ought to tremble; for the Lord redeemeth none ... 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**.

9. Mosiah 16: Christ redeems men from the Fall

Abinadi: ¹⁰ [All shall] stand before the bar of God, to be judged of him according to their works ... If they be good, ... endless life and happiness; and if they be evil, ... endless damnation ...

¹³ Ought ye not to tremble and repent of your sins, and *remember that only in and through Christ ye can be saved?*... if ye teach the law of Moses, also teach that it is a shadow of those things which are to come— Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father.

Christ's role as the Father

1. Creator (Mos 3:8; Hel 14:12)
2. Divine investiture of authority (Mos 15:3; D&C 93:4)
3. Children of Christ by Covenant (Mos 5:7; Ether 3:14)

A father gives a child a: Rebirth as children of Christ

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|------------------------------|---------------------------------|
| 1. body (biological father) | new body; immortal, resurrected |
| 2. surname (birth, adoption) | his name, new name |
| 3. spirit (Heavenly Father) | his Spirit (born of the Spirit) |

Christ role as the Son

1. Firstborn of God in the spirit, (Col 1:15-19; D&C 93:21)
2. Only begotten son of God in the flesh, and (Jac 4:5; Jn 3:16)
3. Submitted his will to the will of his Father (Mt 26:39; Jn 5:30) to be our Redeemer, Mediator, and Advocate.

10. Mosiah 17: Alma believes; Abinadi dies

Alma, ² a descendant of Nephi, believed, pleaded for Abinadi, fled, hid, and wrote "all the words which Abinadi had spoken."

Noah: [after 3 days] ⁸ 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.

Abinadi: ⁹ I will not recall my words, and they shall stand as a testimony against you.

¹¹ **king Noah** was about to release him ... for he feared that the judgments of God ... But the priests ... 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 ... [to] be slain.

Abinadi: ¹⁵ Thy seed shall cause that many shall suffer ... the pains of death by fire ... because they believe in the salvation of the Lord their God. ... ¹⁸ Ye shall be hunted, and ... suffer, as I suffer, the pains of death by fire. (fulfilled in Alma 25:1-12)