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Todd Parker

Abinadi

The Man and the Message (Part 1)

and

The Message and the Martyr (Part 2)

Summary:

Todd Parker discusses the meaning of Abinadi's name and compares his circumstances to those of John the Baptist and his message to that of King Benjamin. He points out legal pretexts for Abinadi's trial from Old Testament passages, and demonstrates how the priests of King Noah misunderstood the function of prophecy. Abinadi provides several examples of types and shadows pointing to the mission of Christ.

Transcript
Book of Mormon, Christ

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Abinadi: The Man and the Message (Part 1)

Todd Parker

I would like to welcome you here today to our discussion of Abinadi and the Book of Mormon. I might say, by way of introduction, that once there was a man who was teaching a Sunday School class about the Sermon on the Mount (Matthew 5:48), and he said, about where Christ teaches, "Be ye therefore perfect": "Is there anybody here who feels like they are perfect?" A man in the back of the room stood up. The teacher said, "Excuse me, do you mean to tell me that you think you are perfect?" And the other man said, "No, I am just standing in proxy for my wife's first husband." Well, I feel kind of like that here today. I don't pretend to be an expert on Abinadi, but I have done some research and have studied the words of some people I think are experts, and so I am kind of standing in proxy for them. I will try to guide you through the scriptures with some help from what these other brethren have said.

Let's start with Mosiah 11. This is where Abinadi comes on the scene in the Book of Mormon. Notice in Mosiah 11:20, it says, "It came to pass that there was a man among them whose name was Abinadi." We don't know a lot about him. He just kind of shows up here in the land of Lehi-Nephi, but his name is interesting. Are you familiar with names in the scriptures? Many of the names mean something. Isaiah's name means "Jehovah saves"; Elijah, "My God is Jehovah." There is some symbolism in names. Remember the man who was released in place of Jesus after the trials of Jesus? What was that man's name?

Student answer: Barabbas

Do you know what that name means? *Bar* means "son of," *ab* means "father," and *abba* means "daddy" (it is a more personal form of *ab*). So *Barabbas* means "son of daddy." If you think about it, Barabbas is the lying criminal guilty of sedition and murder. He is let go and then the real Son of the Father, who comes to establish truth, build the government of God, and save life, even Christ—he is then crucified.

Now, let's look at the name *Abinadi*. These people had Hebrew background. In Hebrew, *ab* means "father," *abi* means "my father," and *nadi* is "present with you." So the name *Abinadi* may reflect his mission; it may mean something like "my father is present with you." That is actually why they said they killed him—because he said God would come down and would be with man. That was the charge of blasphemy that they finally used to put him to death. Let's just take a look at Abinadi's message here.

Let's take a look at the setting. We have a chart to get the time period (see Figure 1). Notice, down in the footnote, the little asterisk by Abinadi's name. This takes place at about 150 B.C. If we look at the first chart, we notice the time line at the top. It goes from 200 B.C. down to 100 B.C. The top part of the chart is Zarahemla; the bottom is the land of Nephi. There were two concurrent Nephite kingdoms going at that time. Up in the land of Zarahemla, there was Mosiah₁, Benjamin, and Mosiah₂. (The chart lists the chapters of the Book of Mormon that cover that period of time—Omni 1:24–30, the Words of Mormon, and then the first few chapters of Mosiah. It goes from Mosiah₁ up to the time of Benjamin, but then notice the dotted line. The story goes back in time. It goes back to tell about the years from 200 B.C. to 121 B.C. in the other Nephite kingdom. The other kingdom was lead by Zeniff and Noah, and then Abinadi comes on the scene before Limhi. And so Abinadi lives at about 150 B.C.

Now, just a little overview of what Abinadi does. Some of his actions are similar to those of a man in the New Testament whom we know as John the Baptist. Those similarities are listed on the chart in Figure 2: Both ministered to people committed to the law of Moses; both preached repentance and warned of impending judgments; both opposed religious leaders of their day; both were victims of priestcraft; both denounced the immoral conduct of their kings and consequently died violent deaths; and both were transitional prophets, linking together the old and the new covenants (i.e., the law of Moses and the law of Christ). So, in these senses, Abinadi is kind of the 'John the Baptist' of the Book of Mormon.

Now, since we mentioned this, let's go to Mosiah 11. Notice that the leader's reaction to Abinadi is just like the reaction to John the Baptist. "Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said: Who is Abinadi, that I and my people should be judged of him, or who is the Lord, that shall bring upon my people such great affliction?" (Mosiah 11:27). Do any of those words sound familiar? "Who is Abinadi?" "Who is the Lord?" Have you heard those words before? Who else said that, before the people of Israel got out of bondage? Remember the movie with Charleton Heston and Yul Brenner? "Let my people go!" What was Pharaoh's reply? It is in Exodus 5:2. Pharaoh says: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." You can go back even farther in time to Moses 5:16 and see where Cain said the same thing: "Who is the Lord that I should know him?" King Noah's reply here is the same as some of the devil's most distinguished servants of the past.

That reaction to Abinadi reminds me of 1 Nephi 16:2, where Nephi says, "The guilty taketh the truth to be hard, for it cutteth them to the very center." The reaction is not good when they are guilty. The reaction was the same for Nephi—they sought his life (see 1 Nephi 1). The reaction was the same for Samuel (see Helaman 13–14).

I would also like to point out some similarities between the two great prophets Benjamin and Abinadi. Figure 3 lists some gospel principles upon which both Benjamin and Abinadi focus. Now, Benjamin's teachings are in Mosiah 3, and Abinadi's are in Mosiah 13–16. Do you remember where Benjamin said he got his material? Do you remember that? He said he got it from an angel. Let's go back and see where he says that. Go back to Mosiah 3:2–3:

And the things which I shall tell you are made known unto me by an angel from God. And he said unto me: Awake; and I awoke, and behold he stood before me.

And he said unto me: Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy.

Now I think that is very interesting. What was the first question the priest asked Abinadi? Remember, they said that they were going to cross-examine this man. What was their question? Let's go back to Mosiah 12:20:

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 [Old Testament] fathers, saying [quoting Isaiah 52:7-10]:

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;

Thy watchmen shall lift up the voice. . . .

Now think about that for a moment. Notice the correlation there. Go back to your chart (see Figure 3). Notice, we have twenty-five different things here that Benjamin and Abinadi say basically the same. They both teach that God will come down; he will do miracles; he will suffer temptation; he will be called Jesus; he is the Father of heaven and earth; he will bring salvation; he will be scourged and crucified; he will overcome death; he will do these things that men can be judged; his atonement redeems those who have ignorantly sinned; those who willfully rebel will not be redeemed; all prophets declare this same message; the prophets spoke as if things had already happened; because Israel was stiff-necked, the law was given them (the law of Moses); the law included types, or shadows, or symbols, of things to come; the prophets spake concerning his coming; Israel hardened their hearts against the prophets; the law of Moses is ineffectual without the atonement; the atonement provides eternal life for little children; salvation is in Christ, and there is no other way under heaven whereby man can be saved; the natural man is an enemy to God; the knowledge of Christ is going to spread throughout the whole world; receiving this message makes a person accountable; everybody is going to be judged; and the prophets' words stand as a testimony.

Notice, there is a reference out of chapter 3 and some out of 13, 14, 15, and 16 of Mosiah. Each one taught approximately the same thing. Is there any connection between these two prophets? Who came first? Benjamin or Abinadi? Abinadi came first. Abinadi is dead when Benjamin teaches this. An

angel comes to Benjamin and says, "Awake, and hear the words which I shall tell thee; for behold, I am come to declare unto you the glad tidings of great joy" (Mosiah 3:3). Perhaps this angel has an affinity for these words. It's an example of the Bible's phrase "Behold, I bring you good tidings of great joy" (Luke 2:10). Is it possible that this angel is none other than our friend Abinadi? They certainly teach the same things. Notice what Benjamin says. He says, "The things which I shall tell you are made known unto me by an angel" (Mosiah 3:2). In essence, he's saying, "I'm just giving you what the angel gave me," and it's almost scripted all the way through. Well, you can make your own decision there, but I think there's definitely a correlation between those two messages.

Now, remember, the priest is asking this question about Isaiah's writings, and Abinadi bases his whole speech on this question about a verse out of Isaiah: What does Isaiah mean by "how beautiful upon the mountains are the feet that bringeth good tidings"? That is the basis for the whole discussion. After a while, Abinadi is really emphasizing this scripture forcefully.

Now let's go to Mosiah 11:23; Abinadi will introduce the theme that he is going to reiterate here: "And it shall come to pass that except this people repent and turn unto the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord the Almighty God." Abinadi brings this up over and over again. This is the theme. Actually, I think he is continuing the theme from Nephi. Basically, he says, "If this people won't repent, they will be brought into bondage." And then comes the lesson: Nobody can deliver them except the Lord their God.

Now, that same theme is put together by Nephi. I listened to Elder Holland some time ago go through 1 Nephi, chapter 1. Basically, he said that Joseph Smith said the Book of Mormon is the keystone. It's the most correct of any book on earth. Then he said that if this is the most correct of any book on earth, 1 Nephi 1 has to be the most brilliant opening chapter of any book on earth.

Now go to Nephi's message in 1 Nephi and see if you get a familiar message here. In verse 5 a prophet prays; in verse 8 he sees a vision; in verse 9

heavenly beings come down; in verse 11 a prophet receives a book; and in verse 20 the prophet is rejected. Does that sound familiar? Is that Joseph Smith's message? Is that Lehi's message? Or is that *the* message? Do we have a prophet? Does he pray? Does he receive anything? Does he write it down? And then notice how Nephi summarizes it in verse 20:

And when the Jews heard these things they were angry with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you [with this book] that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

All through the book we see types and shadows of people getting into bondage through their own sin and transgression and iniquity, and the deliverance can only come through the Lord their God, who is Christ.

There is a beautiful example of this theme of bondage and deliverance in Alma 36 (see Figure 4). I think you are familiar with the term *chiasmus* and the idea of chiasmus in the Book of Mormon (as discovered by John W. Welch). *Chiasmus* is an inverted Hebrew parallelism. Notice, we get the same bondage and deliverance theme in Alma 36. The whole chapter is a chiasm.¹ Look at Figure 4. Notice in verse 1, he says: "My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land." And then he talks about the bondage in verse 2: "I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions."

He starts with that. Notice back at the end of the chapter, it is in reverse. In verses 28 and 29, he is talking about bondage again. So you see the idea of getting into bondage, but where is the deliverance? Where does the summary come? Right in the middle. In Alma 36:18–19, Alma writes: "Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of

¹ See John W. Welch, "A Masterpiece: Alma 36," in *Rediscovering the Book of Mormon*, ed. John L. Sorenson and Melvin J. Thorne (Salt Lake City: Deseret Book and FARMS, 1991), 114–31.

God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death. And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more." And then he says he was born again.

Now this theme of bondage and deliverance runs throughout the Book of Mormon. If you are going to sin, you are going to come into bondage. The only way out of bondage is deliverance through the Lord your God. But except you repent, Christ can't deliver you.

Now let's go back to Mosiah 12. Watch what they are doing. Remember, these people were very conversant with the law of Moses; the law meant a great deal to them. Back in Mosiah 11:23, Abinadi comes on the scene and says, "And it shall come to pass that except they repent. . . ." Notice the conditionality of the repentance. Then in Mosiah 12:1, the conditionality is gone. Abinadi has been gone for two years, and he comes back in disguise (some people have been critical of this text because it says he comes in disguise). Verse 1 reads:

And [he] began to prophesy among them, saying: Thus has the Lord commanded me, saying —Abinadi, [Oh, he blew his cover! No, I think he used the disguise to get inside the city. Once in there, he says, "I'm back." Notice the change in the prophecy. Before it was "except you repent," but now he says:] 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.

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 in the next few verses, he gets into the bondage theme again and into what's going to happen to them.]

Notice their first charge. They want to get rid of Abinadi, because he is testifying of their iniquities. But they can't just pull a charge out of the air. They have to have a legal charge. The first legal charge comes in Mosiah 12:3: "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." We see the charge being made in verse 10: "And he also prophesieth evil concerning thy

life, and saith that thy life shall be as a garment in a furnace of fire." Abinadi makes this prophesy about Noah—that he will suffer death by fire—and they bind him in verse 9, take him to the king, and say, "This man said this evil against you." This is the first legal charge.

I have summarized these legal charges—legal by the law of Moses—on a chart (see Figure 5). The first charge is that Abinadi has reviled the king, because the Mosaic law in Exodus 22:28 says: "Thou shall not revile the gods, nor curse the ruler of thy people." He has done it. He has violated the law of Moses, a deed worthy of death. (They formally bring up the charge in chapter 17.)

Let's go on to verses 12–13 to catch the second charge:

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.

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?

Notice, in verse 12, the priests are telling Noah what Abinadi said about him, and in the middle of verse 12, they say, "And he pretendeth the Lord hath spoken it." Let's go to Deuteronomy 18:18 in the Old Testament. This gives the law out of the law of Moses that Abinadi is supposedly violating here. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." That is the way the Lord works with Israel. He calls a prophet and speaks to him. Verse 19: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Now here in verse 20 is the law they are leveling against Abinadi: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

It is the death penalty for someone who presumes to prophesy and is a false prophet. They are saying that Abinadi has pretended to say this stuff about King Noah and calls it prophecy. This deed is worthy of death, so they

should kill him. They bring up those two charges initially, and then we go through the rest of the trial. Their final charge comes in Mosiah 17:7–8, where Abinadi says that God himself will come down. They said that is blasphemy. We will look at that one a little more closely, but first let's summarize the three major charges against Abinadi—sedition, false prophesy, and blasphemy. The priests say that those are the laws Abinadi has violated from the law of Moses.

Now, as we read on in verses 13, 14, and 15, you can see the rationale, why they are saying they aren't guilty:

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?

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. [Of course, this is hypocritical, but they have something that they think indicates to them that they are doing all right. In verse 15 they say:]

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.

Do you see what they are saying? The law of the land that the Lord gave them back in 2 Nephi 1 is that if you keep the commandments, you are going to prosper. They say, "We're prospering. This is proof positive. We're doing okay. We don't have any dark clouds on the economic horizon. Things look good. We're very prosperous. We are strong. We just beat the Lamanites. Everything looks good. God says, 'If you are righteous, you will prosper,' and we're prospering. This is positive proof that this man is lying." See what they are doing there? And so they say, in verse 16: "Behold, here is the man, we deliver him into thy hands; thou mayest do with him as seemeth thee good."

In other words, they say, "You do with him what you want, but we know he has violated the law. We know he's a liar, and we know what the law says." Understand? They put Abinadi in prison in verse 17 and leave him there a little while. They have to figure out what they are going to do with him. They get together and decide to question him.

So, that brings us back to the scripture we looked at earlier, verse 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."

Now these are priests in a court. This is supposed to be a legal trial, but you'll notice there's no effort to find truth or to establish any innocence here. The priests only seek to discredit, or refute, or confound, or destroy. It's kind of the spirit from the adversary that you sometimes see of those who oppose this book even today. They're not looking at it to find truth, but to discredit it.

The main question they ask him, then, is in verses 20–21. They say, "What does this stuff by Isaiah mean?" We already read those two verses, so let's just add to them verses 22–23 now: "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; Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." This is Isaiah 52:7–10. There is kind of an irony here. Do you see the charge they are leveling at him? They said, "Well, what do you think Isaiah means, where it says, 'how beautiful upon the mountains are the feet of him that publisheth good tidings'? That is what prophets are supposed to do—that is, publish good tidings. You are saying all these horrendous things about us." Back in verse 11 they listed what Abinadi said about them: "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. And again, he saith thou shalt be as blossoms of a thistle, which, when it is fully ripe, if the wind bloweth, it is driven forth upon the face of the land. You're going to be like a garment in a hot furnace. . . ." They say, "You're saying all this stuff when you're supposed to be publishing peace. You're not a prophet! You have to be false, because you've said all these things. All the indicators are that you are false, because we are prospering. Everything looks good."

See, that makes every prophet kind of look like a false prophet in the beginning, if you think about it. They come and prophesy because the people are wicked while the people are really prosperous. They are right at the peak of the curve of prosperity, and it isn't until after the prophet prophesies that

they go down. So a prophet at first looks like a false prophet, but then the curve goes down and the bondage comes in on them.

Look at verse 22: "Thy watchmen shall lift up the voice"—they are quoting this, but if they were really aware of what they are doing, they'd see that in Ezekiel 33:6–7, it says that the watchmen are sent to declare a warning voice and that Abinadi is a perfect example of what that is supposed to be. But they say, "No, your news is bad, and we don't like bad news." It is kind of like Samuel's story in Helaman 13. If someone comes and says everything is fine and you are all right, you accept him. But if he testifies of your iniquities, you run him out of town.

Let's go on to verse 25. Watch what Abinadi does here:

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?

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.

He says, "You're asking me, and you pretend to have the spirit of prophecy." In essence, he's saying, "Do you even know what the spirit of prophecy is?" For our benefit, I have located a statement by Joseph Smith that reminds us what the spirit of prophecy is. In the New Testament, in the book of Revelation, written by John, chapter 19, verse 10, it says that the spirit of prophecy is "the testimony of Jesus." Joseph Smith said:

What constitutes a prophet? . . . According to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him.²

So Abinadi says, "You pretend to have the spirit of prophecy." Now notice what Abinadi says.

Therefore, what teach ye this people?

² Joseph Fielding Smith, comp., *The Teachings of the Prophet Joseph Smith* (Salt Lake City: Deseret Book, 1976), 269.

And they said: We teach the law of Moses.

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?

Know ye not that I speak the truth? Yea, ye know that I speak the truth; and you ought to tremble before God. (Mosiah 12:27–30)

This is like someone going on to the Senate floor today and saying, “Senator X, why do you go down to fifth avenue and spend your time with a prostitute?” This is a direct charge. It is very bold. He goes on:

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?

And they answered and said that salvation did come by the law of Moses. (Mosiah 12:31–32)

He said, “If you are so big on the law of Moses, why aren’t you living it?”

Notice what he does next. He goes through the first two commandments.

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:

I am the Lord thy God. . . . [And skipping to verse 35:] Thou shalt have no other Gods before me. [Verse 36:] Thou shalt not make unto thee any graven image. [Now, he levels the charge against them again:]

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. (Mosiah 12:33–37)

He is saying that they are violating the two most important commandments.

Now let’s go to Mosiah 13:1–3 and get King Noah’s reaction:

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.

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

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.

Notice, that is kind of a foreshadowing. I think he knows what's coming. He's saying, "I'm will give the message. I know you're plan to kill me, but you can't do it until I'm done." In verse 3 he says: "I have not delivered the message which the Lord sent me to deliver."

Where appropriate I like to liken the scriptures unto us, and I heard a young missionary tell a story about a time he used those words.

I was in Tucson, Arizona, and this missionary was telling me about his roommate that he had while he was at Rick's College. Before his roommate was at Rick's, he was at BYU—Hawaii. He was a lifeguard out on the North Shore. He was getting ready to go home, and as he did, something told him to check the shoreline one more time. He got his binoculars and looked out and saw someone in trouble in deep water, way, way out. He radioed the Coast Guard and said to get a helicopter there because he was going out to save this person. He swam for all his might until he finally got to this person. It was a little girl, and she was just about to drown. He kept her afloat until the helicopter lifted her out. Then he swam back.

He came home from school, got called on a mission, and found himself serving in Seattle, Washington. He and his companion were tracting door to door. They knocked on a door and a man opened the door. They explained who they were and what their message was, but he said he would have no part in this and slammed the door in their face.

They left, but as they got down the street a little bit, the Spirit nudged this elder, and he said to his companion, "We need to go back there." His companion said, "Excuse me? You heard that guy. I'm not going back there." The elder said, "No, I know we are supposed to go back. We haven't finished our message." His companion said, "I'm not going." They went back, but his companion stood at the sidewalk. He didn't want to go up there. The other Elder, with fear and trembling (I think, a little like Abinadi), went up and knocked on the door again. The man came to the door and said, "I thought I told you—" and the Elder said, "I haven't given you my message yet."

When he raised his voice, he heard a little girl's voice saying, "Dave, Dave, is that you?" A little girl ran out and threw her arms around his legs, and he

bent down and embraced her. It was the little girl he had saved from the North Shore in Hawaii. The father begged his pardon and said they would listen to the message. The whole family was baptized. So, just as the Spirit said to Abinadi, "You have to deliver this message, and don't quit until you do," the same happened with that elder.

Now, you have probably seen the picture of Abinadi shown before the priests of King Noah. Does anyone know who the artist was who painted that picture? What is his name?

Student answer: Arnold Friberg.

I have the picture here. Brother Friberg was interviewed by a lady named Margo Butler and was asked about this picture. From what he said, we know a little more about the background of this picture. I would just like to share his responses with you.

First of all, let me just ask you a couple of questions about the picture. Who is the central figure in the picture? Where is the main focus?

Student answer: Abinadi

How does the artist depict that? You don't know that this is Abinadi in the middle here. But as you look at this picture by Brother Friberg, the central focus in this picture is Abinadi. Friberg has tried to kind of call attention to Abinadi. How? Look closely at the picture. Look at the floor. What has he done there? Notice the concentric circles. They kind of focus on Abinadi. What moment do you think is being depicted here? It is Mosiah 13:2, the one we just read. They stood forth and attempted to lay their hands on him, but he withstood them. They couldn't harm him. Notice in verse 7, he says: "Ye see that ye have not power to slay me, therefore I finish my message."

All right. What else do you notice in this picture? Do you have any idea what would have inspired this painting by Brother Friberg? I would never have known this if he hadn't given this interview with Sister Butler. The scripture that inspired this was not a Book of Mormon scripture. It is a New Testament scripture. It's in the book of John, John 18:6: "As soon then as he had said unto them, I am he, they went backward, and fell to the ground." This is when they came to take Jesus in Gethsemane. The previous verse when they

are asking for Jesus says: "They answered him, Jesus of Nazareth. Jesus saith unto them, I am he, And Judas also, which had betrayed him, stood with them."

In the New Testament, as I think you are aware, when the King James translators had to add a word to make sense out of a verse, they put the word in italics. What word in verse 6 is in italics? *He*. Think about that. They came to get Jesus and said, "Where is Jesus of Nazareth? Who is he?" And then they came to him and he said, "I am he." The *he* was added. What was Jesus' answer? "I am." He is Jehovah, the great I Am. And it knocks them backwards. Brother Friberg uses that depiction to show the same thing happening here. They are knocked backward. Notice the broken sword; notice the fly swisher and the tipped-over cups—because these guys are wine bibbers—and the guards are pushed back.

Brother Friberg says he used the principle of the jewel in art. He says he uses it in reverse, though. Rembrandt uses it a lot to bring all the colors up to one main focus. Friberg does that in reverse by having all the brilliant colors, illustrating the world, on the outside and then having Abinadi here in his drab prison garb in the very center of this thing. Another thing that I found interesting, having been down to Guatemala myself, where very possibly this could have occurred, was the feathers on the fly swisher and on King Noah's crown. Do you know what kind of feathers those would be? What is the national bird of Guatemala? It is the Quetzal bird. The interesting thing about this bird, which is kind of an irony, is that that bird is a national bird because it can't live in captivity. It is a symbol of freedom. So, here are these guys enslaved to their passions, adorned with these feathers, while you have Abinadi here in chains but free. I think it is an interesting irony that Friberg has painted into this.

What kind of cats are these? They are jaguars. Friberg said he used those because they signify royalty. They are very sensitive to spiritual things. They can perceive this spiritual giant here.

What else do we know that is going on with Abinadi here, from Mosiah 13:5? "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." When Moses came off the mount, he glowed. Abinadi is glowing, even as Stephen. What do we call this state, when someone has this Spirit come upon them? He has been transfigured. He is being transfigured, and that's why they can't touch him. That's why these jaguars and others sense this power and authority. He is glowing, just as Stephen and Moses did.

Did these guys really know they were wrong? Now look at verse 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." He's saying, "I can discern by the Spirit that you know I'm telling the truth, because you feel guilt." The guilty take the truth to be hard. Guilt is to the Spirit what pain is to the body. If you are playing basketball and come down on an ankle, you feel pain. The message is that you had better quit doing this behavior. You are going to damage yourself. If you are doing something wrong spiritually, you feel guilt. The message is that you had better stop this or you will further damage yourself spiritually—and you may even die spiritually if you don't stop. Abinadi can perceive that in the priests. It takes us back to the words of Nephi in 2 Nephi 2:5, where Lehi says, "Men are instructed sufficiently that they know good from evil."

Verse 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." When we get over into Mosiah 17:15, we'll look at that, but let's go on for a minute now. Notice verse 11, where he says: "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 think he has probably got them memorized, but he is reading on purpose. Because they are accusing him out of the law, he will read the law to them. In verses 12–13, he says: "And now, ye remember that I said unto you: [he's referring back to what he said earlier in Mosiah 12:34–35] 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.”

I don’t know if we know that they are bowing down to worship idols, per say, but they’re not really worshipping the Lord their God. They are worshipping material things. Now, to make a modern application of this, consider a statement from President Spencer W. Kimball wherein he talks about how we in our day may either consciously or unconsciously worship some false gods. He says:

Modern idols or false gods can take such forms as clothes, homes, businesses, machines, automobiles, pleasure boats, and numerous other material deflectors from the path to godhood. What difference does it make that the item concerned is not shaped like an idol? Brigham Young said: ‘I would as soon see a man worshipping a little god made of brass or of wood as to see him worshipping his property.’

Intangible things make just as ready gods. Degrees and letters and titles can become idols. . . .

Young married couples who postpone parenthood until their degrees are attained might be shocked if their expressed preference were labeled idolatry. . . .

Many worship the hunt, the fishing trip, the vacation, the weekend picnics and outings. . . . 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.³

President Kimball lists several gods that we might unknowingly worship. Have you ever been trying to find a parking place in a very crowded lot and you think you’ve found a place, but you find instead that someone has parked their “god”—that is, their automobile—across two parking stalls, because they don’t want you to touch their tin god? I have been sorely tempted to put Mosiah 13:12 on their windshield, but I haven’t.

But anyway, Abinadi goes through the rest of the commandments. I don’t think our purpose here is to discuss the ten commandments, other than to make a comment or two about them. In verse 16, Abinadi says to remember the Sabbath day, to keep it holy. The Lord created the world in six days and rested on the seventh. In section 77 of the Doctrine and Covenants, it says that the earth’s temporal existence is going to be about seven thousand years. We

³ Spencer W. Kimball, *The Miracle of Forgiveness* (Salt Lake City: Deseret Book, 1973), 40–1.

are on the six thousand-year span, and then we are going to have a thousand-year millennium, which will be kind of the rest of the earth, or the Sabbath of the earth. The earth is in a telestial state now. During the Millennium, it will be in a terrestrial state. After the Millennium, it will be celestialized and become a body of light and become the celestial kingdom, and the meek shall inherit the earth.

We have a six-day week, and on that seventh day, we need to change some things. What should we do on the Sabbath? We should do something to move up from the telestial kind of world in which we are living. Instead of a list of do's and don'ts, we should move up to a kind of terrestrial law to get us ready for the celestial where we are going to live. I think that is what Elder Bruce R. McConkie had in mind when he made the following statement about the Sabbath Day.

The law of the Sabbath is so basic, so fundamental, that the Lord Jehovah named it as number four in the Ten Commandments themselves. The first three commandments call upon men to worship the Lord and reverence his great and holy name. The fourth gives us the Sabbath day as the weekly occasion on which we perfect our worship and put ourselves in tune to the full with Him by whom all things are. It is in no sense an exaggeration nor does it overstate the fact one whit to say that any person who keeps the Sabbath, according to the revealed pattern, will be saved in the celestial kingdom.⁴

See, he is saying that if you understand the Sabbath, it answers the kinds of questions—such as, Should I watch TV? What about this and what about that?—about what you should do on the Sabbath. We want to be unspotted from the world. We want to fast from the world (see D&C 59). We leave the world behind and take a day to kind of elevate us up to prepare us for the celestial glory. I think that is what Elder McConkie had in mind.

So, Abinadi goes through the rest of the commandments, and then he gets down to verses 27 and 28:

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.

⁴ Bruce R. McConkie, *The Promised Messiah* (Salt Lake City: Deseret Book, 1978), 391.

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.

Now, you have to remember why the law was even given. I think you are aware that Paul talked about it that in Galatians 3:19–20, but to get it right, let's go to the Joseph Smith Translation in the back to see how that scripture in Galatians 3 reads:

Wherefore then, the law was added because of transgressions, till the seed should come to whom the promise was made in the law given to Moses, who was ordained by the hand of angels to be a mediator of this first covenant, (the law.)

Now this mediator was not a mediator of the new covenant; but there is one mediator of the new covenant, who is Christ, as it is written in the law concerning the promises made to Abraham and his seed. Now Christ is the mediator of life; for this is the promise which God made unto Abraham.

Can you see how much that adds about Christ being the mediator of the new covenant, where Moses was the mediator of the old?

And then in Galatians 3:24 (which isn't in the appendix there; it's on page 1476 in the LDS King James Version of the Bible), it says: "Wherefore the law was our schoolmaster *to bring us* unto Christ." Notice the italics. The Joseph Smith Translation, in the footnote for 24b, says: "Wherefore the law was our schoolmaster *until* Christ." That is what Abinadi was saying. He said, "Keep the law. That's good, and that brings you to Christ. But there will be a time when we will have no more law of Moses. We will have a Christ, and all things point to Christ.

Now, let's go to verses 29 and 30:

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;

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.

What kind of law did he say it was in verse 30? A law of performances and ordinances, day to day, to keep them strictly in their duty. Now think of the

law of Moses. It involved all kinds of day to day performances. In Deuteronomy 22, for example, it says, "If your brother's sheep falls in the pit, you do this." And it says, "Don't run over a bird's nest." It tells you how to build a house. It goes through all kinds of things, and it gives lots of specifics. That was to teach them that all these things were to teach them types and shadows of something to come. It was to teach them a principle. All these specifics taught them a general principle. They were supposed to deduce this principle.

I want to illustrate this with a little object lesson here. This last week we had some Japanese students staying with us. They fixed dinner for us, and we ate with chopsticks. And they were very good at this; we were not so very good. I have done this before where I have a group of people try to pick up this golf ball with chopsticks. So we don't spend a lot of time doing this, I'll just play a little bit here. I can't do it. But I got a Japanese student to do it, and he just picked it right up like that. How? He had done performances day to day to the point where he knew the principle of how to use this. These Japanese students fed us soup, and they got every little noodle with these chopsticks. But we were all cheating on the soup.

So, how does this work? Figure 6 shows the difference between the law of Moses and the law of Christ, and it shows how these two fit together. The law of Moses was daily performances. By performing these things, you would deduce a principle. Christ said, "Plant your crops in rows. Separate your corn and your beans and your other stuff." And he would say, "Don't mix your fabrics. Have just wool, just silk, just cotton." Every time they did these specifics, it was supposed to teach them a general principle. The principle here was that you don't mix with those outside of Israel. You only marry Israelites. So every time they kept that corn, the beans, and the other stuff, they kept it separate. They got that principle out of it.

But Christ comes along, and the law of Christ is just the reverse. Look at the chart. Christ comes and gives you the principle. He says, "Love your neighbor." And so, then we are supposed to induce the daily performances that go along with that principle. We are supposed to go and help them. We

take them zucchini bread. We take them other things they need. We do these daily kinds of things to help these people out. Okay? That is what Abinadi is saying, but notice what he says when we get to verse 31. He says:

Behold, I say unto you, that all these things were types of things to come.

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.

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?

Everything prophesies or testifies of Christ. Nephi said the same thing in 2 Nephi 11:4. He said that is the intent. The law was given. All things bear record of Christ. All things in the law of Moses bear record of Him.

As the wicked Nephites should have listened to Abinadi, we need to listen to our modern prophets and apostles, who teach us what we should do and teach us about the Atonement. I leave that with you in the name of Jesus Christ, amen.

ZARAHENLA

200 B.C. _____ 100 B.C.

Mosiah₁

Benjamin

Mosiah₂

Omni 1:24-30 Words of Mormon Mosiah 1-8 Mosiah 25-29

First Flashback (approx. 80 yrs.)
From 121 B.C. back to 200 B.C.

Alma the Elder
Mosiah 23, 24

Second Flashback (from 121 B.C. back to 145 B.C.)
(approx. 25 yrs.)
Mosiah 9-22

LAND OF NEPHI

Zeniff

Noah

Abinadi

Limhi

Figure 1.

"Abinadi is the 'John the Baptist' of the Book of Mormon"*

- Both ministered to people who were committed to the law of Moses
- Both preached repentance and warned of impending judgments
- Both opposed the religious leaders of their day
- Both were victims of priestcraft
- Both denounced the immoral conduct of their kings and consequently died violent deaths
- Both were transitional prophets, linking together the old and the new covenants (i.e., the law of Moses and the law of Christ)

* Chart derived from material in Rodney Turner, "Two Prophets: Abinadi and Alma," in *1 Nephi to Alma 29*, vol. 7 of *Studies in Scripture*, ed. Kent P. Jackson (Salt Lake City: Deseret Book, 1987), 240–241.

Gospel Principles Upon Which Both Benjamin and Abinadi Focus Mosiah 3 and Mosiah 13-16

1. God himself shall come down - 3:5; 15:1
2. He will work mighty miracles - 3:5; 15:6
3. He will suffer temptation - 3:7; 15:5
4. He will be called Jesus Christ, the Son of God - 3:7,8; 15:2,21
5. He is the Father of heaven and earth - 3:8; 15:4
6. He will bring salvation - 3:9; 15:1
7. He will be scourged and crucified - 3:9; 15:8
8. He will overcome death - 3:10; 15:8
9. He will do these things that men can be judged - 3:10; 15:9
10. His atonement redeems those who have ignorantly sinned - 3:11; 15:24
11. Those who willfully rebel are not redeemed - 3:12; 15:26
12. All prophets declare this message - 3:13; 16:6
13. Prophets spoke as if he had already come - 3:13; 16:6
14. Because Israel was stiffnecked, a law was given them - 3:14; 13:29
15. The law included types of things to come - 3:15; 15:11
16. Prophets spake concerning his coming - 3:15; 15:11
17. Israel hardened their hearts against the prophets - 3:15; 13:32
18. Law of Moses is ineffectual without the atonement - 3:15; 13:28
19. The atonement provides eternal life for little children - 3:16; 15:25
20. Salvation is in Christ. There is no other way - 3:17; 16:13
21. The natural man is an enemy to God - 3:19; 16:5
22. The knowledge of a Savior shall spread to every nation - 3:20; 15:28
23. Receiving this message makes one accountable - 3:22; 16:12
24. Every man will be judged according to his works - 3:24; 16:10
25. Prophets' words stand as a testimony - 3:24; 17:10

- (a) My son, give ear to my words (Verse 1)
- (b) Keep the commandments of God and ye shall prosper in the land (1)
- (c) Remember the captivity of our fathers (2)
- (d) They were in bondage and God did deliver them (2)
- (e) Trust in God - be supported in trials, troubles, afflictions and be lifted up at the last day (3)
- (f) Know not of myself but of God (4)
- (g) Been born of God - know these things (5)
- (h) God made these things known unto me (5)
- (i) Sought to destroy church - fear of the Lord came upon me (6-9)
- (j) Fell to earth - could not speak - not use limbs (10-11)
- (k) Racked with pain of sins & desired to be banished from presence of God (12-15)
- (l) Racked with pains of damned soul (16)
- (m) Harrowed by memory of sins (17)
- || (n) Remembered Jesus Christ to atone for sins (17)
- || (n) I cried, O Jesus, have mercy on me
- (m) Harrowed by memory of sins no more (19)
- (l) Soul filled with joy as exceeding as pain (20)
- (k) Exquisite and sweet was joy and saw God - longed to be there (21-22)
- (j) Limbs received strength - stood & manifested that I had been born of God (23)
- (i) Labored to bring souls unto repentance & Lord gives exceeding great joy (23-25)
- (h) Because of the word which he has imparted unto me (26)
- (g) Many have been born of God & know these things as I know (26)
- (f) Knowledge I have is of God (26)
- (e) I have been supported in trials, troubles, afflictions - I do put my trust in God - I know he will raise me up at the last day (27-28)
- (d) God has delivered our fathers out of bondage (28-29)
- (c) Retain in remembrance their captivity (29)
- (b) Keep the commandments of God and we shall prosper in the land (30)
- (a) Now this is according to His word (30)

ALMA 36CHIASMUS AND THE
TESTIMONY OF ALMA

Figure 4.

John W. Welch, "Chiasmus in the Book of Mormon", The New Era, Feb. 1972.

Legal Charges Brought Against Abinadi

Charge

Evidence

Mosaic Law Violated

1. Reviled the King
(Mos. 17:12)

Abinadi said Noah's life would be as a hot garment in a furnace (Mos. 12:3, 10-12)

Thou shalt not revile or curse the leader of thy people (Exodus 22:28)

2. False Prophet
(Mos. 12:12)

He pretendeth the Lord hath spoken it (Mos. 12:11-12)

If [he] presumes to speak in my name which I have not commanded [he] shall die (Deut. 18:18-22)

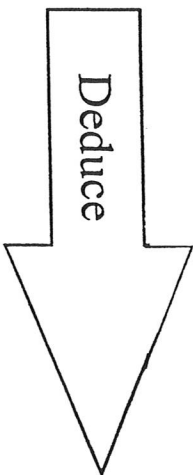
3. Blasphemy
(Mos. 17:7-8)

Abinadi said God himself would come down (Mos. 15:1-8; 7:26-28)

He that blasphemeth in the name of the Lord shall surely be put to death (Lev. 24:16)

Law of Moses

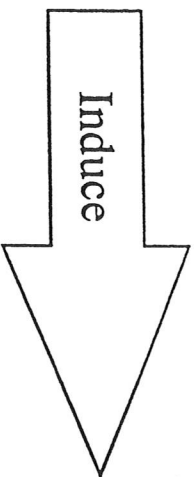
Daily
Performances
(Specifics)



Principle

Law of Christ

Principle



Daily
Performances
(Specifics)

Figure 6.

Abinadi: The Message and the Martyr (Part 2)

Todd Parker

Welcome back. In this second lecture, we are going to talk a little more about Abinadi and finish his message to King Noah and his court. As you recall last time, Abinadi came on the scene in Mosiah 11 at about 150 B.C., and then we went through some of the legal charges against him in chapter 12, charges leveled by King Noah and his priests. Then we covered Abinadi's blistering attack on what the priests were doing with the law of Moses, accusing them of not living it. Then we talked about how Abinadi was transfigured before them. Then we discussed a few of the things Abinadi taught, especially out of the law of Moses and the ten commandments.

That brings us to Mosiah 13, where Abinadi teaches about the types and shadows of the law of Moses. Let's begin in Mosiah 13:30–31: "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. But behold, I say unto you, that all these things were types of things to come." Now, Abinadi says it fairly clearly there, but let's go back to 2 Nephi 11:4 and notice how Nephi put it. I'm just starting to understand what Nephi really meant here. He says:

Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; [That is the purpose of the law, to prove Christ's coming] and all things [and I am finding *all* means all] which have been given of God from the beginning of the world, unto man, are the typifying of him.

All things! When I finally got the idea that Christ is the master teacher, the universe is his classroom, and the Atonement is the curriculum, things started to open up for me. To give you an example of how that works, I have provided a chart (see Figure 1). This chart was developed by Brother Robert Norman, who teaches at the LDS Institute at the University of Utah, and I think this is a great insight into one of the types of the Book of Mormon. If all things given by God are the typifying of him, then this book—which is a

witness for Christ—its coming forth is a typification, or a shadow, or a symbol, of the coming of Christ.

Figure 1 shows that the Book of Mormon's coming forth was declared by an angel named Moroni; Christ's coming forth was declared by an angel named Gabriel. The Book of Mormon came forth in time of apostasy, to restore truth; Jesus Christ came in the meridian of time to an apostate Israel, to restore truth. The Book of Mormon was laid away in a stone receptacle; Christ was laid away in a stone receptacle. The Book of Mormon was taken from that receptacle by a man named Joseph; Christ was put into the receptacle by a man named Joseph. The Book of Mormon came forth after the stone was moved away; Christ came forth after the stone was moved away. At the Book of Mormon's coming forth, an angel, Moroni, was there to see the coming forth of the plates from the receptacle; at Christ's coming forth, an angel was there to oversee his coming forth from the tomb. (As a matter of fact, the angel had moved the stone away, not so Christ could get out—resurrected beings don't have a problem with that—but so people could get in to see that the tomb was empty.) The first to see the plates, Joseph, was forbidden to touch them at first; the first to see Jesus, Mary, was forbidden to touch him. (Remember, he said, "Touch me not; for I am not yet ascended to my Father" [John 20:17]. Those who know Greek say a better translation is "Embrace me not.") The Book of Mormon was attested to by twelve witnesses, the three and the eight plus Joseph; Jesus Christ had twelve special witnesses. The Book of Mormon is the word of God; of Jesus, the scriptures say: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The Book of Mormon teaches the fulness of the gospel; Christ taught the fulness. The Book of Mormon is the keystone of our religion; Christ is the cornerstone. All things testify of Christ.

I'd like to take just a minute now to get you thinking a little bit about these types and shadows. All things testify of Christ. If you go through the Old Testament, events, places, names, and people—all things in heaven and earth—testify and bear record of Christ.

Are you aware that Israel leaving Egypt, going through the wilderness, and getting back into Caanan is a symbol of leaving a telestial world, going through a terrestrial millennium, and getting back into a celestial world? Notice the types. As Israel left Egypt (Egypt is a symbol of the telestial world), they went through the desert (a symbol of the Millennium; the earth, during the Millennium, will be a terrestrial world), and then they returned home. How did they get out of Egypt? There were some plagues. The first plague was when Moses turned the water to blood. What was Jesus' first miracle? He turned water to wine. The last plague Moses brought on was the death of the firstborn; Jesus' last miracle was the Resurrection of the Firstborn. So what preceded Israel leaving Egypt, when they left the telestial world to get into the terrestrial world, was some plagues. What's going to happen before this world leaves its telestial status and goes into the millennial terrestrial world? It will be preceded by plagues as well.

Notice, as Israel left Egypt, they did it at the time of Passover. Why were they allowed to go? Because of the death of Pharoah's firstborn. But they did something prior to that. They took a lamb—and notice the symbol of the firstborn male, unblemished, i.e., with no broken bones. They slew this lamb and put the blood on the lintels of their doors so the Destroying Angel passed over them and killed the firstborn of the Egyptians. So, the blood of the lamb saved Israel from physical death, as the blood of the Lamb will save us from spiritual death. I don't know if you have thought about it, but Jesus is the Lamb of God. When Jesus was born, to whom did the angels come? They came to the shepherds. Why the shepherds? Because it was the shepherds' job to keep track of which lamb was the firstborn, because the sacrificial lamb had to be a symbol of the Firstborn, which was Jesus. When Jesus was on the cross, he was the Lamb of God, and he was being killed. As he was on the cross, the Jews were killing lambs for the Passover, unaware that all the lambs they were slaughtering were really a symbol for the Lamb of God, who was on the cross. This was a symbol of the death of the Lamb at the Passover.

Now, how do we get out of this telestial world into a better world? How did Israel get out of a telestial world? Well, Moses is a symbol of Christ, and

he led them out of this telestial world. (Pharaoh was a symbol of Satan and all his hosts.) So where does Moses take Israel? He takes them to the edge of the Red Sea. And what do they do? What are they following? They are following a pillar of light. When they get to the Red Sea, the pillar of light came around Israel and gave light to Israel as it went through the Red Sea. It was darkness to the Egyptians, holding them back. What did the Lord do on the first day of creation? He separated the light from the darkness. And then what did Israel do? They went through the sea. What did the Lord do on the second day? He separated the land from the water. Why did Israel go through the Red Sea? It was a symbol of baptism. They had to be saved by water and by fire. The water is the symbol of baptism, and the fire, or pillar, is the Holy Ghost. Just as they were saved by water and by fire, we are saved by water and by fire. We need to have baptism and the Holy Ghost to get us out of this telestial world, back home.

All right! So Israel went through the Red Sea and then they got into the wilderness, a symbol of the Millennium. What did they eat while they were there? They ate manna. What is manna? It's bread from heaven. It was a symbol again. It was a symbol of whom? Christ, the bread of life. Where was He born? He was born in Bethlehem. Bethlehem is "the house of bread," and that is not by coincidence. What did they drink? They drank water. Where did the water come from? Moses hit the rock. What is the rock? The rock is Christ. In 1 Corinthians 10:1-4 it says they were saved by the manna and the water, the spiritual food and water they had in the wilderness.

So, they were out in the wilderness. They stayed there forty years. Why? Because Moses lost his compass? No! Because forty is a symbol of purification. And you can get the children of Israel out of Egypt, but you can't get Egypt out of Israel. They had to have the older generation die off and the younger generation led in. They are led in by whom? By Joshua. *Joshua* is the Hebrew word for the Greek word *Jesus*. So they went into the promised land, and where did they go? They had to go through the Jordan River. Why the Jordan River? (And by the way, they went through the Jordan River at Passover. You can check the Old Testament. It gives month, day, and year.

They went through at Passover.) Why did they go through the river? Because you have to be born again to go into the promised land, because all things testify of Christ.

Now, there are other things that are put in physical symbols by some of our brethren. When the Salt Lake Temple was built, the early Saints put physical symbols there. There are three pillars on the east and three on the west. The three on the east are higher. Why? They are symbols of the First Presidency and the Melchizedek Priesthood. The three on the west are symbols of the Presiding Bishopric and the Aaronic Priesthood. Why there? Because the sun, a symbol of the Son of God, comes up in the east, and the Son will come from the east. The first rays of light hit those pillars on the east, symbolizing revelation to the First Presidency.

The temples we have here in Provo and in Ogden are also symbols. Have you ever noticed the band around them and the pillar. (The kids joke about how at night it looks like a carrot in a bowl of dip!) But it is a symbol of a shadow by day and a pillar by night. It is the pillar of fire and the cloud. When the children of Israel were in the wilderness, that is where they knew to put the tabernacle. During the day, the cloud was over it, and at night there was a pillar of fire. It was a symbol of the presence of Jehovah. (It was called *shekinah*, a Hebrew word to symbolize "the presence of the Lord.") They would get up in the morning and the cloud would be afar off, and they knew they had to move the tabernacle over there to follow Jehovah through the wilderness to get out of bondage and to get back home.

Think of the other symbols. Why do you go to bed at night? Because you are tired? No! You die every night. Why do you get up? Because it is time to go? No! It is a symbol of the resurrection. That is why you have to have the morning and the afternoon of the first resurrection. All things testify of Christ.

All the prophets in the Old Testament testify of Christ. Think of Joseph of Egypt. He was a shepherd. Jesus was the Good Shepherd. Do Joseph's brothers like him? No, they put him in a pit. Jesus was in a tomb. Tradition has it that Joseph was in the pit three days. He came out of the pit, and he got on the right hand of Pharaoh. Jesus came out of the tomb, and he went on the

right hand of God. Then the brothers came down to get corn in Egypt. What happened? Did they recognize Joseph? He said, "Hey, it's me. It's Joseph." When Christ was resurrected and appeared in the upper room, did they recognize him. No. He said, "It's me. Handle me and see." And there were eleven brothers, and there were eleven apostles. So Joseph is a type of Christ. Moses is a type of Christ. All prophets are Christian prophets, which is fairly unique to the LDS point of view. We will see that as we now get back into the book of Mosiah. I just wanted to say a few things about types and shadows.

Now, let's go on to Mosiah 13:33–35:

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?

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?

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?

Notice, in verse 33, it says, "did not Moses prophesy" and "yea, and even all the prophets who have prophesied." Every prophet has been a prophet, or a witness, for Christ. Let's just look at another couple of references that show that in the Book of Mormon. Jacob 7:10–11 is one. Jacob is talking to Sherem, an anti-Christ: "And I said unto him: Believest thou the scriptures? And he said, Yea. And I said unto him: Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ." All prophets always testify of Christ. One other example of that is in Helaman 8:14–18:

Yea, did he not bear record that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come.

And as many as should look upon that serpent should live, even so as many as should look upon the Son of God with faith, having a contrite spirit, might live, even unto that life which is eternal. [The brazen serpent that Moses lifted up was a symbol of Christ on the cross.]

And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham.

Yea, and behold, Abraham saw of his coming, and was filled with gladness and did rejoice.

Yea, and behold I say unto you, that Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people, a great many thousand years before his coming, that even redemption should come unto them.

Now, this is one of the plain and precious truths that has been lost from the Old Testament: Every Old Testament prophet was a Christian prophet. Helaman even lists some of them in Helaman 8:19–20: “And now I would that ye should know, that even since the days of Abraham there have been many prophets that have testified these things; yea, behold, the prophet Zenos did testify boldly; for the which he was slain. And behold, also Zenock, and also Ezias, and also Isaiah, and Jeremiah (Jeremiah being that same prophet who testified of the destruction of Jerusalem). . . .” And he names others there. All these prophets were Christian prophets.

Now, with that background, let’s go back to Mosiah 14, back to the trial of Abinadi. In Mosiah 14, if you read the chapter heading, you notice Abinadi is going to read or quote Isaiah—I guess he is probably reading from the law there. The priests quoted Isaiah to him to try to catch him in the law. He says, “You like Isaiah? Okay, let’s read Isaiah.” So he begins to read from Isaiah 53, beginning in Mosiah 14 with verse 1: “Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?” In essence, he says, “Who has accepted the testimony of the prophets relative to the Messiah [and notice he says] in whom the arm of the Lord is revealed?” The only people who accept it are the ones to whom it comes by revelation. And then he says, in verse 2: “For he [Christ] shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.” He is talking about Christ here. Christ is going to grow up in the barren soil of Judaism; there will be no nourishment there from that apostate religion.

Now, verse 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." See, he looks like any other Jew at that period of time. Now, I don't know if you are aware, but many many scholars say this is not talking about Jesus; they say this is talking about Israel as a nation. And I ask you, in your heart, do you feel this is talking about Israel or is this talking about Jesus Christ?

Now, verse 4: "Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." I'd like to take a look at what Alma says about how Christ has borne our grief and carried our sorrows and how that works through the Atonement. Let's go to Alma 7:11-12:

And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. [Now, notice, he is not just talking about sin here. He's talking about pain, whether spiritual or emotional or physical.]

And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.

Christ's atonement is not just for sin. It is to cover anything in our life, as fallen individuals, that we can't handle on our own, because of the fall of Adam, including sickness, infirmities, and pain.

Do you remember the story in the New Testament of the lady with the blood issue. How long had she had this blood issue? Twelve years. She wanted to come and be with Jesus, but she was afraid to go out in public. Why? According to the law of Moses, if she had this blood issue, she wasn't supposed to go in public. You weren't supposed to touch blood. You weren't supposed to touch anybody who had this kind of thing. So she had to sneak out to see Jesus. She thought, "If I could just touch the hem of his garment, I would be healed." So she sneaked out hoping that nobody saw her, because she wasn't supposed to be in public. She leaned over and touched his garment. And she was healed. But as she was trying to get away, and what did Jesus do? He said, "Who touched me?" The disciples said, "What do you

mean? There are all these crowds." And he said, "No." And then remember what he said? He said, "Virtue is gone out of me" (Luke 8:46). Now, what do we learn from that?

Because of the Atonement, he has taken upon himself not just our sins, but our infirmities, our pain, and our sickness, and we can be healed through him. But when it happens, it taps his spiritual batteries. Virtue went out of him. So, whenever, through the Atonement, he provides this for us, it takes a toll on him. That way he is our personal savior. If you don't get anything else out of this, I hope you realize that the Atonement works for anything you can't handle on your own because of this fallen condition brought on by Adam.

Now, let's go back to Isaiah 53, which is in Mosiah 14, and notice the rest of Abinadi's discourse here. We were on verse 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." See, he suffered spiritual death in the Garden of Gethsemane. He chose to do it. Death is an alienation or separation. He chose to suffer physical death too. He alienated himself. He chose to remove the Father's Spirit from him so that he could suffer the spiritual death in our behalf.

Now look at verse 7: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter." Revelation 13:8 says he is "the Lamb slain from the foundation of the world." In verse 8, Isaiah asks—and it's almost like Abinadi is asking the same thing—"He was taken from prison and from judgment; and who shall declare his generation?" (Generation, or genesis, meaning his origin.) He says, who will declare his divine sonship? Remember Nephi's vision back in 1 Nephi 11? The angel says, "Knowest thou the condescension of God?" or, basically, "Do you understand that God will come down?" Abinadi says, "Who is going to declare that?" And then he said, "I am. I am telling you that this is God's son. This is God who is going to come down on the earth." Then, in Mosiah 14:8, he explains how that is going to work:

For he was cut off out of the land of the living; for the transgressions of my people was he stricken.

And he made his grave with the wicked [i.e., he died between two thieves], and with the rich in his death [Joseph of Arimathaea was a rich man, and Christ's body was put in his tomb]; because he had done no evil, neither was any deceit in his mouth.

Yet, it pleased the Lord to bruise him. . . .

Who is the Lord there? In the Hebrew Bible it would say "Jehovah."

Jehovah is Christ. It pleased Jehovah to bruise Christ? I think so, and I think we get Mosiah 15:1–8 because Abinadi has to go back and explain that. He has just read that, and it sounds like two different people. He is saying that Christ is Jehovah, and then he says this being comes down—How can they be one person? Abinadi will explain that in chapter 15, which we'll get to in just a minute. Continuing: "He hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed." How's he going to have any seed when they are going to kill him? In Mosiah 15, Abinadi is going to explain that Christ's seed are his children who are born again through him. And how is Christ going to see his seed? He's going to be killed and go into the spirit world, and he will see his seed there (we learn that from D&C 138). "He shall prolong his days, and the pleasure of the Lord shall prosper in his hand." He is going to be resurrected and live forever. Verses 11 and 12:

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.

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.

How anyone can read that with the Spirit and say that is just the history of Israel is just about beyond my comprehension, but I think they are looking beyond the mark if they do that.

Now let's go to Mosiah 15, which is a puzzling chapter and kind of interesting. (If you care to read more about this next topic, there is a four-page discourse by the First Presidency on how Christ is the Father and the Son in James E. Talmage's book *The Articles of Faith*. I am going to use that as a basis for what we do here.)

Mosiah 15:1–3:

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.

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—

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

Let's look at that for just a minute. Reading from that statement by the First Presidency, there are three ways they suggest that Christ is the Father as well as the Son:

First, he is the Father, as the creator of heaven and earth. We know from the scriptures (from John 1:10 and Hebrews 1:1–3) that the Father created the world through Christ, and so, since Christ was the Creator, he can be the Father of this world, kind of like how George Washington is the father of this country and Eli Whitney is the father of the cotton gin. So, Christ can be the Father, first, as the Creator.

Second, he is the Father by faithful adoption. When we accept him, we are spiritually born again, and spiritually, through the Atonement, we become the children of Christ. We take upon ourselves his name, and that way he becomes our Father. A father begets life. Your earthly father gave you life here in this mortal sphere, and Christ will give you eternal life. In that sense, he becomes the Father.

Third, he is the Father by divine investiture of authority. In Doctrine and Covenants 93:3–5, it tells how that works. It says:

And that I am in the Father, and the Father in me, and the Father and I are one—

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

I was in the world and received of my Father, and the works of him were plainly manifest.

He says, "I was in the world and received of my Father," meaning Christ gets the Father's power, his glory, and his name, and the works of him (the Father) were manifest through Christ. He says, "I came, and even though it was me, you were seeing the Father, because I did everything the Father would do if

he were here." So, by divine investiture of authority, Christ is also considered the Father.

Let's go back to Mosiah 15. I received a letter from my son that I think helps explain what's going on here in Mosiah 14–15. Over in Mosiah 13:34, Abinadi says, "God himself should come down." But then in Mosiah 14:10, it says, "It pleased the Lord to bruise him." I wrote and asked my son about this. He said that he was reading in a Spanish Bible, and their Bible has the word *Jehovah* instead of *Lord*. Then it says [and this is about Christ]: "It pleased the Lord Jehovah to bruise him." Well, we know Jehovah is Christ, but to the Hebrews, Jehovah is God. If God is going to come down, how does that work? It seems as if he is contradicting himself. Jared, my son, says that from this it would seem that Jehovah, who is God to the Hebrews, bruised Christ, so they aren't the same person. It would seem that Jehovah isn't Christ, because if we are talking about the godhead, it doesn't make sense that Abinadi says that God himself, Jehovah, would come down to redeem his people. Thus it seems as if Abinadi contradicted himself. But Mosiah 15 isn't talking about the godhead; it's talking about the roles of Christ.

Now watch. First Abinadi says, "God himself will come down." Then go over to verses 4–5, where he says, "And they are one God, yea, the very Eternal Father of heaven and of earth. And thus the flesh becoming subject to the Spirit. . . ." See, he's talking flesh and spirit here as the roles of Christ. We've got Christ as a God, and we've got him as a man. We've got the spirit, and we've got the flesh. We've got the Father and also the Son.

Now, knowing that he's talking about Christ and the roles of Christ, let's back up and reread verse 2: "And because he dwelleth in the flesh [the man] he shall be called the Son of God, and having subjected the flesh to the will of the Father [Jehovah, God] . . ." Jesus is subjecting himself to the will of Jehovah, as over in Mosiah 14:10. And also remember, in Dueteronomy 18:18, Jehovah says, "I will raise them up a Prophet . . . and will put my words in his mouth." Well, who is the prophet he raises up? First Nephi 22 says the prophet is Christ. Christ is in essence saying, "I am going to raise up a

prophet, who will be me, and I will put my words in his mouth." So we're talking about roles here.

Mosiah 15:3 says: "The Father, because he was conceived by the power of God; [again, God the Father] and the Son, because of the flesh . . ." See, when you have a reference to the flesh, you are talking Son, and when you have a reference to the spirit, you are talking spirit, or Father. Hence, Father and Son. Now, knowing that, watch verse 4: "And they [the Father and the Son? No, the man and the God] are one God, yea, the very Eternal Father of heaven and of earth." Jesus and Jehovah are one. And thus the flesh (Jesus, the man) becomes subject to the spirit (Jesus, the God, or the Son to the Father), being one God, suffering temptation, yielding to temptation, suffering himself to be mocked, scourged, and so on.

Mosiah 15:7 says: "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." Jesus, with both roles, becomes one. Now, verses 9–12:

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 [this is how he is going to see his seed], taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice.

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? [He has just told us how Christ is going to be the Father, and then he says, "Who is going to be his seed?"]

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.

That's his seed—those who believe the prophets, those who know that Jehovah will come down—and that is Christ—and he will be our Savior.

Verse 13 says: "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."

The prophets are Christ's seed. And notice in verse 14, Abinadi answers the question raised at the beginning: "And these are they who have published peace." Remember, they asked, "What does Isaiah mean here?" And he gave this big long speech. He was supposed to be on the defensive, but he was really on the offensive, saying, "Wait a minute, don't interrupt me. I haven't finished. I have to give this speech." So he says:

And these are they who published peace, who have brought good tidings of good who have published salvation; and said unto Zion: Thy God reigneth!

And O how beautiful upon the mountains were their [all the past prophets'] feet!

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

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

[All future prophets will testify of Christ, and not only that, but verse 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 [Christ himself], who has redeemed his people; yea, him who has granted salvation unto his people. (Mosiah 15:14-18)

The ultimate preacher of peace will be Christ himself.

Now, let's look at verse 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." Remember, the correlations we discussed between Abinadi and Benjamin? Benjamin says this same thing, and he says it just maybe a little more clearly. Let's go back to Mosiah 4:6-7 and see how Benjamin words this:

I say unto you, if ye have come to a knowledge of the goodness of God, and his matchless power, and his wisdom, and his patience, and his long-suffering towards the children of men; and also, the atonement which has been prepared from the foundation of the world . . .

I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world for all mankind, which ever were since the fall of Adam, or who are, or who ever shall be, even unto the end of the world.

The atonement is in place even before the foundation of the world. Now, you have to ask yourself—and let's go back to Mosiah 15—How does Abinadi do this? This is a masterful discourse. He didn't know what scripture they were going to bring up. They brought up this thing from Isaiah, and he carefully weaves Isaiah, the law, the fulfillment, the prophesy—all of his message—together, under the threat of death. He really has access to all the prophets, so who is he going to go to? Isaiah, the prophet of prophets. Isaiah is the prototype. Abinadi could have used Zenock, Zenos, or any of these prophets, but he goes to Isaiah, because Isaiah's the main prophet. Abinadi is obviously in a transfigured state to be able to do this.

He is really going to level an indictment at these priests now. Let's read Mosiah 15:20–21:

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.

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.

This is the first time the word *resurrection* comes up. It gets more complex as the book goes on. It is barely mentioned in 1 Nephi (where it just says, "Jesus arises from the dead"); in 2 Nephi, it teaches that we will all rise from the dead; but here in Mosiah 15 is the first time the word *resurrection* is mentioned. And he mentions the "first resurrection" in verse 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.

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.

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. (Mosiah 15:22–24)

Now, he had a limited understanding here of this, but later Alma makes reference to this. That's why he asked some questions about the resurrection

and the spirit world and the space between death and resurrection. What I'd like to do is to take a moment and show you how understanding unfolds from here to Alma and then into the Doctrine and Covenants, where we really understand what this is all about. Turn to Alma 40:4, where we learn more about this resurrection. This is where the Book of Mormon is really beautiful on doctrine. If the rest of the world had this, they would really understand what's going on, because most of the world reads 1 Corinthians 15:44, where Paul says you will be raised to a "spiritual body," and thinks that a "spiritual body" is a *spirit* body. They think we will be resurrected like a spirit. Well, a spiritual body is a physical, tangible, spiritual body, like Christ's physical spiritual body. That is very clear in Alma 40:4-5:

Behold, there is a time appointed . . . [Notice, he says there is a time appointed, but he is not sure about some things. Skip to verse 5:]

Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case—that there is a time appointed that all shall rise from the dead.

So, there is an order to this thing. There is a time for people to come forth.

Let's turn over to Alma 40:19:

Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in order words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

He's telling the order. Their resurrection comes to pass before the resurrection of those who die after the resurrection of Christ.

Now, to put all this together, let's go to Doctrine and Covenants 133. I have provided a chart that depicts what we will look at here (see Figure 2). What is the difference between the morning and the afternoon of the first resurrection and the last resurrection, and so on? The Lord has revealed to Joseph some things that will help us understand this: "Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him" (D&C 133:54). You are getting the major dispensation leaders. From Moses to Elijah,

and from Elijah to John, who was with Christ in his resurrection. So these people (including the people of the city of Enoch, who were translated at the time of Christ) have become resurrected beings. That is the beginning of the morning of the first resurrection.

Now, to get the rest of the order of this, we go to section 88 of the Doctrine and Covenants and read a few verses there. "And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him" (D&C 88:96). At the time of the Second Coming, people who are alive, whether they are living a celestial or a terrestrial order, will be spared. The telestial will be burned. The celestial will be caught up to meet Christ. Joseph Fielding Smith says the terrestrial won't be caught up, but will be spared.¹ Then he goes through the order of the resurrection.

Now, look at Figure 2. I have entitled it "Order of Resurrection." I have looked at many charts depicting this, and they all seem to get so complicated. I have tried to simplify this to look just at the big picture here. Notice the wording here. The resurrection begins with the very best and ends with the very worst. The first to be resurrected is Christ. Who's going to be the very last? The sons of perdition, those who came to earth and got bodies. Anybody who gets a body will be resurrected. Anybody who was cast out before they got a body will have no part in the resurrection. So it starts with the best and goes to the worst, and from the left to the right, we see this.

Are you aware that the morning and the afternoon of the first resurrection are not scriptural terms? You hear those in patriarchal blessings, but you won't find that in scripture. This is what it's talking about. We just read in Doctrine and Covenants 133 that the celestial people from the time of Adam down to Christ is the beginning of the morning of the first resurrection. Let's now read Doctrine and Covenants 88:97–98:

And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven—

They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who

¹ Joseph Fielding Smith, *Doctrines of Salvation* (Salt Lake City: Bookcraft, 1954), 1:86; 2:296–7.

are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

So it continues. It begins with the best, the celestial people, but it goes in order. There is a time appointed. The celestial people from the time of Adam to Christ are first, and then the celestial people from the time of Christ to the Second Coming are next. And then those at the time of the Second Coming, which we just read about. And it goes on after the celestial people to the terrestrial people. Notice that this is the afternoon of the first resurrection. This whole thing is the first resurrection, or the resurrection of the just.

In Doctrine and Covenants 88:99 it talks about those terrestrial people—and I had to include that one line there; I hope it is not confusing—and celestial people born during the Millennium. Once the Millennium begins, there will be mortals here on earth. They will live, on the earth, mortal lives to the age of a tree, or one hundred. Instead of dying or being put in a box and having a funeral, they will be changed in the twinkling of an eye to a resurrected being. Elder McConkie says those people will not have to pass any tests.² Those are celestial people who will be coming to the earth during the Millennium. That's why we had to include some celestial people in what we are terming the afternoon here. But the main thing is that all of those together are the first resurrection—that's up through the Millennium.

Then the last resurrection, or the resurrection of the unjust, or the resurrection of the damned, it says in scripture, will include the telestial people (see D&C 88:100–101). Then the final ones are the sons of perdition. And so you have from best to worst.

When we talk about final judgment, the idea of being resurrected with different kinds of bodies comes from Doctrine and Covenants 88. Let's just look for a minute at verse 20 of that section: "That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified." Verses 27–28 of section 88 say: "For notwithstanding they die, they also shall rise again, a

² Bruce R. McConkie, "The Salvation of Little Children," *ENSIGN* (April 1977): 6.

spiritual body. They who are of a celestial spirit shall receive the same body." So there are celestial bodies, terrestrial bodies, and telestial bodies. The final judgment is really an assignment of kingdoms. There isn't going to be some big surprise at the final judgment. It won't be like getting a grade in school, where you think, "Oh, I only got a B+." You aren't going to be at the final judgment and think, "Oh, I only got a terrestrial+" or whatever. You will be *resurrected* with a terrestrial, celestial, or telestial body. Elder McConkie says, interpreting 1 Corinthians 15:39, that they will be as different as fish, fowl, and beasts,³ and you will know. It will be evident. You won't say, "Gee, is that a fish?" You will know. That is the order of the resurrection, and we get that from latter-day revelation. You don't get it just by reading, say, 1 Corinthians.

Let's go back to Mosiah 15 to finish off Abinadi. Abinadi has talked about the seed; he's talked about the resurrection; and now, in verses 26 and 27, he hits turns on these priests:

But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. [See what he is saying to them? He's saying, "You men are excluded from the first resurrection!"]

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.

Abinadi is telling them, "He can't redeem you. It's the law! You are going to be raised with this kind of body." Concerning that concept of not redeeming the rebellious, let's look at a few lines of Exodus 34:5-7:

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

And the Lord passed by before him, and proclaimed, The Lord God, [notice his attributes here:] merciful and gracious, longsuffering, and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity and transgression and sin, [he's going to do everything he can] and

³ Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (Salt Lake City: Bookcraft, 1979), 115.

that will by no means clear the guilty [or, as the JST says, "clear the rebellious"].

Abinadi says, "You men have rebelled against the Light. You are not going to be a part. You ought to fear and tremble, because the fiery wrath of God is coming after you." Then he makes a major prophecy in verse 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." That hasn't been said before. Up to this time, it has just been mainly to Israel.

Now, let's go to 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.

See that line, "see eye to eye." That is from the original scripture in Isaiah. He is saying that the time is going to come. This is going to happen.

In verse 5 it says, "Therefore he is as though there was no redemption made, being an enemy to God; and also is the devil an enemy to God." He hits this same point again. Notice, in Mosiah 16:6 we get a verb shift: "And now if Christ had not come into the world [*had not come* is past tense], speaking of things to come as though they had already come, there could have been no redemption." Verses 7-8: "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. But there is a resurrection." Abinadi is talking about it as if it were a done deal.

Let's go back to Jarom 1:11. Notice the way he puts it. (By the way, in Jarom 1:2 we get a line we never get in the Bible. It's "the plan of salvation." That is latter-day revelation. That is not in the Bible, and most Christians think this whole thing kind of unfolded. They don't realize there was a plan from the beginning, that there was a Savior from the beginning.) Verse 11: "Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long-suffering the people to diligence; teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was." For every

Book of Mormon prophet, the Atonement is already a done deal. It was already in place, before Adam was even set on the earth.

Back to Mosiah 16. Abinadi goes on and summarizes in verses 13–15:

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

Therefore, 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. Amen.

Some people think that if Christ had not completed the Atonement, another person would have been brought in. That is not true. Go back to Mosiah 3:17, where Benjamin says: “And moreover, I say unto you, that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent.”

I gave provided a copy of the words from some hymns (see Figure 3). There is no other name. There is not a man waiting in the wings in case Christ didn’t do it. “There was no other good enough.” “For us the blood of Christ was shed / For us on Calvary’s cross he bled / And thus dispelled the awful gloom / That else were this creation’s doom.” There is no other way. He’s the only way. He’s the only name by which we will be saved.

The rest of the trial is academic. The priests charge Abinadi with blasphemy in verses 7–8, because he said God would come down. They don’t really burn him at the stake, as I see it. It says in Mosiah 17:13 that they scourge him with faggots, which probably means they have burning sticks with which they jab him. And then he falls to the earth and suffers death by fire. He has one convert: Alma. Alma’s descendants keep the records for over four hundred years. Alma’s words and Abinadi’s words have influenced millions of people and will influence billions of people.

What can we get out of this? How do we apply this to our lives? Just as I was coming over here, I got my Church magazine. I opened it up, and guess what I saw on the back of the magazine. The November *ENSIGN* contains Isaiah 52:7, Abinadi’s scripture, the one with the priests of Noah. So, what’s our message? “How beautiful upon the mount are the feet of him that bringeth

good tidings." And who is that? The prophets, and their words are here in the Conference Report for us to read and apply in our lives. If we don't, we will be in the same plight as the priests of Noah. I testify to you that we have prophets and apostles, seers and revelators, and we need to read their words. I leave this witness with you in the name of Jesus Christ, amen.

THE BOOK OF MORMON - A TYPIFICATION OF CHRIST 2 Nephi 11:4

<u>BOOK OF MORMON</u>	<u>JESUS CHRIST</u>
A. Coming forth declared by an Angel - Moroni	A. Coming forth declared by an Angel - Gabriel
B. Came to restore in time of Apostasy	B. Came to restore in time of Apostasy
C. Laid away in a stone receptacle	C. Laid away in a stone receptacle
D. Taken from receptacle by <u>Joseph</u> Smith	D. Put into receptacle by <u>Joseph</u> of Arimathea
E. Came forth after stone was rolled away	E. Came forth after stone was rolled away
F. Angel oversees coming forth from receptacle	F. Angel oversees coming forth from receptacle
G. First one to see (Joseph) forbidden to touch	G. First one to see (Mary) forbidden to touch
H. Attested to by the twelve witnesses	H. Attested to by the twelve witnesses
I. The word of God	I. The word of God
J. Teaches fullness of the gospel	J. Teaches fullness of the gospel
K. Keystone of our religion	K. Cornerstone of the Church

Order of Resurrection

Resurrection begins with the very best (Christ)
 and ends with the very worst (Sons of Perdition)

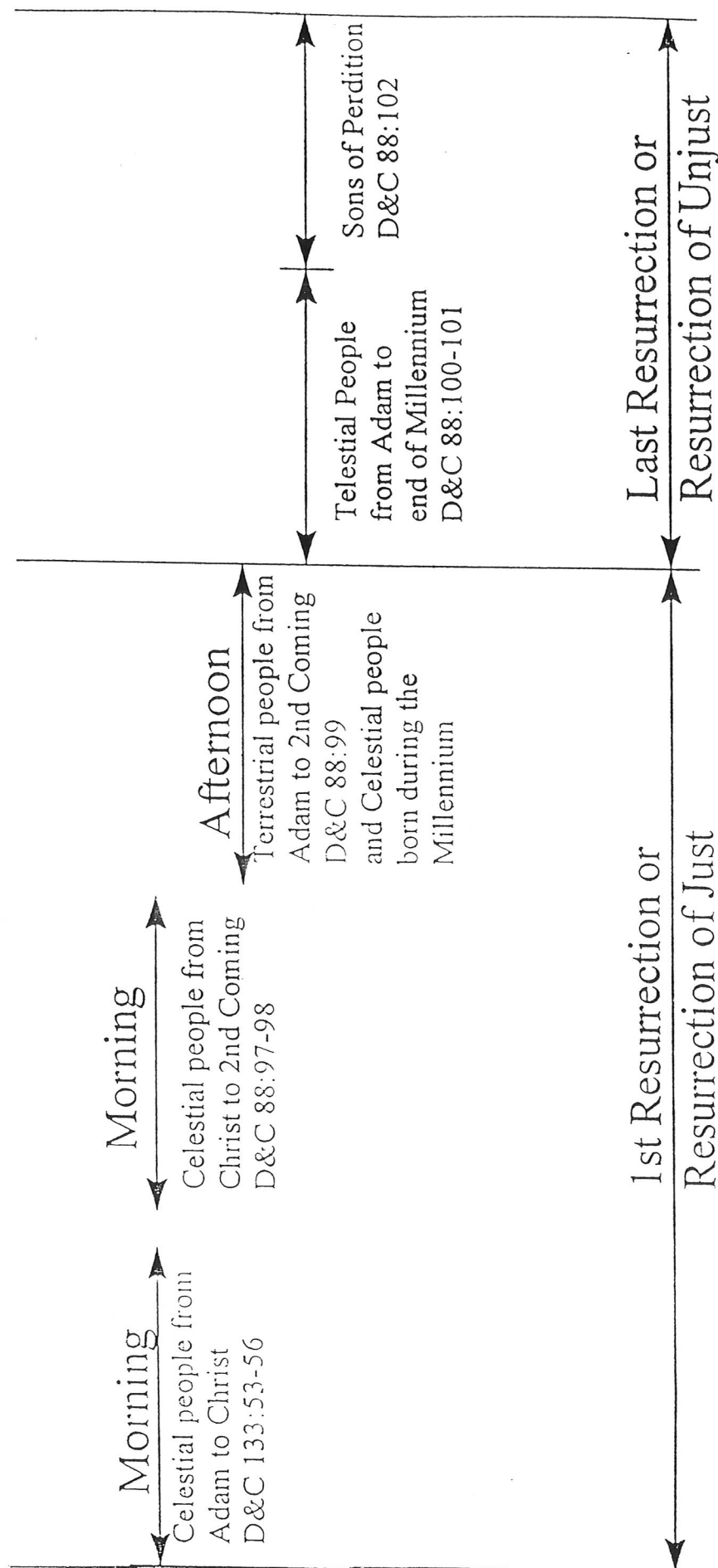


Figure 2.

No Alternate Savior, No Alternate Plan

There shall be no other name given nor any other way
nor means whereby salvation can come. (Mosiah 3:7)

"There was no other good enough
To pay the price for sin
He only could unlock the gate
Of heaven and let us in."
(There Is A Green Hill Far Away)

"For us the blood of Christ was shed
For us on Calvary's cross he bled
And thus dispelled the awful gloom
That else were this creation's doom"
(While of These Emblems)

"...And veiled, the Lord in flesh
To walk upon his footstool
And be like man almost
In His exalted station
And die or all was lost."
(O God, The Eternal Father)

See Also Mosiah 4:8 - none other means
Mosiah 5:8 - no other name
Moses 6:52 - only name whereby salvation comes
2 Nephi 31:21 - none other way