

# “God Himself . . . Shall Redeem His People”

Lesson  
18  
Summary

Mosiah 12–17

## Scripture Summary:

*Abinadi is imprisoned for prophesying the destruction of the people and the death of King Noah—The false priests quote the scriptures and pretend to keep the law of Moses—Abinadi begins to teach them the Ten Commandments.*

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

*Isaiah speaks Messianically—Messiah’s humiliation and sufferings are set forth—He makes his soul an offering for sin and makes intercession for transgressors—Compare Isaiah 53.*

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

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

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

## Supplemental Holy Land and Jewish insights:

**Contrast of Abinadi and Jonah:** King Noah and his nobles did not repent when the prophet Abinadi spoke to them. However, in Jonah’s case, the king and his nobles heeded the words of God’s chosen prophet. Jonah tells his account in a way that humbly acknowledges that God himself is the Redeemer and that the prophet speaks for Him, not himself. “A prophet does not choose his profession but is chosen, often against his own will, as in the case of Jonah, to

convey the word of God to the people regardless of whether they wish to hear it.” “The individuality of the prophet is never affected. No two prophets prophesied in the same style. God speaks to the prophet and the prophet in turn speaks out.” (*Encyclopedia Judaica Jr.*)

**Day of Atonement (Yom Kippur) – Asking For Spirit:** Jonah teaches the atonement through the experience God gives him of being in a great fish three nights and three days. The book of Jonah is read by religious Jews on Yom Kippur, the Day of Atonement. It is accompanied by a full day of fasting and prayer. The prayers given that day ask for forgiveness and for the Lord’s spirit to be with them.

**The Law as Letter and Spirit:** Abinadi makes it clear that the Children of Israel preferred a “strict law” rather than following the spirit. The giving of the Law of Moses, as it became known, is celebrated fifty days after Passover, the festival of redemption from Egypt. In the Savior’s time, the giving of the Higher Law, the gift of the Holy Ghost, was also fifty days after Passover. This is also called Pentecost, the time of the Hebrew holiday of Shavuot, the giving of the law.

**Old and New Testament Pentecost:** The imagery of receiving the Torah from above on Shavuot (Jewish Pentecost), leads to understanding the “New Testament” day of Pentecost, when the Holy Ghost came down. The Holy Ghost came down so that the Savior could go up. Likewise, we must have the Holy Ghost come down on us so that we can go up to our Savior, who will bring us to his and our Father in Heaven.

**Abinadi Did Shine as Moses:** As Moses came down from Mount Sinai, he did shine. (Exodus 34:30) From his manner of preaching, one may get a glimpse of Abinadi’s countenance as he rebuked the wickedness of the people listening to him. The Children of Israel did not reject the Lord completely. They accepted a “lesser law,” one with strict rules and regulations rather than accept the spirit-guided “higher law.” Later, when Jonah preached, the people of Nineveh repented. Yet, in the Book of Mormon, the people of King Noah rebelled even more, resulting in the martyrdom of the Prophet Abinadi.

**Jewish Thought on Martyrdom:** “Martyrdom is permitted only in the most exceptional circumstances; to lay down one’s life, even for the fulfillment of divine laws, when such sacrifice is not required by law, is regarded as a mortal offense.” “The willingness to sacrifice life rather than faith, is one of the most significant concepts of Judaism, and has paradoxically been a factor in Jewish survival, where other oppressed groups have assimilated and disappeared. The laws of martyrdom were first formulated at the rabbinic council of Lydda in the second century C.E. when *kiddush ba-Shem* (“Sanctification of the Name [of God]”) was declared obligatory with regard to three situations: idolatry, unchastity, and murder. Rather than worship idols, commit an unchaste act, or murder, the Jew

is commanded to choose death. All other commandments may be violated rather than suffer death. The rabbis understood the first verse of the *Shema*, 'And you shall love the Lord your God . . . with all your soul,' as meaning even if He demands your soul from you, and, indeed, the proclamation of the *Shema*, 'Hear, O Israel, the Lord is our God, the Lord is One,' was the phrase with which martyrs went to their death." *Encyclopedia Judaica Jr.*)

**Martyrdom, Past and Present:** "Jewish history is replete with examples of those willing to die for their faith from Shadrach, Meshach and Abednigo, who in the Book of Daniel refused to worship an idol and thus endangered their lives, up to the present generation of Soviet Jews who suffer indescribable hardships rather than give up their Jewishness." "In modern times, the lessening of religious fanaticism, and growing secularization of Jewish life, accompanied by trends toward assimilation and emancipation, have led to the disintegration of Jewish values; as the necessity for self-sacrifice diminished, so the idea of *kiddush ha-Shem* appeared to lose its significance. However, renewed persecution under the Nazis revived the ancient tradition in the ghettos and concentration camps of Europe and very many cases of honorable death among the six million who perished must have gone unrecorded." (*Encyclopedia Judaica Jr.*)

**Prophets in Peril:** Another example of the Lord's prophet speaking out against the people - at the peril of his own life - was Jeremiah. He, like Abinadi, prophesied against the government and the people who followed their wickedness. "Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." (*Jeremiah 38:4-6*)

**Prophets as Representations of Savior:** These prophets were models of their Master, the Savior, who would prophesy against the corrupt part of the Jewish government and the people who followed their wickedness. "And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth. Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father." (*Mosiah 15:6-7*)

**Planting a Seed:** Abinadi knew that those who listen with their hearts and their spirits, would be redeemed and become his seed. "For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? 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. And these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion: Thy God reigneth!" (*Mosiah 15:12-14*)

**Importance of One Soul:** As Abinadi gave his life, he succeeded in reaching through the crowd of wickedness to one soul. One Alma hears the voice of the prophet. More importantly, he feels the spirit of the Lord and he becomes a prophet to speak to the people for God.

Daniel Rona, born in Israel and living in Jerusalem has authored Old & New Testament and Book of Mormon Supplement Study Materials to be used in conjunction with the weekly LDS Gospel Doctrine Lesson study. NOTE: Three versions of the supplemental study materials are available *FREE* at [www.HolyLandsRevealed.com](http://www.HolyLandsRevealed.com). (Just click "LDS SUPPLEMENTS")

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