

Lesson 8: Mosiah 15, 16, 17

READING NOTES: Abinadi's sermon in Mosiah 15 touches on two themes. **First** is his explanation of the nature of God—that God is a tri-unity—or three separate personages so united as to be deemed One. Actually he never mentions the Holy Ghost, just speaking of the roles played by the Father and the Son. Even this much can be confusing, but it will help if you relate the discussion to what you know of fathers and sons in this world. No one is ever in only one role. All fathers were once sons, and sons become fathers. Try to understand what role is being discussed and then you will know how to distinguish the members of the Godhead, if indeed they are being distinguished. When their unity is being emphasized, they are considered One.

Abinadi's **second** theme is the Redemption of mankind. He discusses God so you will know the *Who*, and then explains the redemption so you will know the *What*.

First Reading: Mosiah 15: 1-9

Reading Instructions: Before you start, skim, mark and number every occurrence of the word "redeem," (or redeemed or redemption) in chapter 15 and 16. How many did you find? _____

1. A. What phrase is found in this reading as well as Mosiah 17:8?
 - B. What does this phrase tell us about Jesus Christ?
 - C. Challenge Question: By what name did Jesus Christ interact with men on earth in Old Testament times?
2. A. Abinadi is going to identify ways in which Jesus Christ acts in the role of both Father and Son. What is one way in which Abinadi says He was in the role of Son? Cite verse.
 - B. Explain one reason why the Savior can be called "the Father." You may use Abinadi's answer reason in verse 3 or King Benjamin's in Mosiah 5:7, or any other you choose.
3. A. Read the wonderful verse found in Ether 3:14, in which Jesus Christ describes how He is both Father and Son. Do you think it is desirable to have a child/parent relationship with Christ?
 - B. What other way found in Ether 4:7 does Jesus Christ function in the role of Father?
4. What are your thoughts on how the Father and the Son are One God?
5. What are some ways described in verses 5 through 7 in which Jesus Christ submitted the will of his flesh to the will of his Father in Heaven?

6. What are ways in which we can make our wills subject to the will of the Father?

Second Reading: Mosiah 15:10-18

7. **Note:** Abinadi asks the question found in Isaiah 53 (and Mosiah 14, its twin), “who shall declare his generation?” We learn in the OED¹ that when the Bible was translated, the word “generation” meant “progeny, offspring or descendants.” Isaiah’s words show that Jesus was cut off in the prime of his life, before he could have children to carry on his name. So by rights, he had no “generation” or descendants. But Isaiah also prophesies that after his sacrifice for our sins, then “he shall see his seed.” (Isaiah 53:10; Mos. 14: 10) This seems to be a prophecy that he will have children after all.

A. Abinadi then asks the priests “And who shall be His seed?” How does Abinadi answer this question in his speech before Noah and his priests?

B. How do you think we become Christ’s seed? If you know any scripture verses that apply, cite them.

8. A. You will remember that Abinadi was blamed by the priests in Mosiah 12:21 for being too negative. “Shouldn’t you be publishing peace” and “bringing good tidings,” they asked? In the last six verses of this reading section Abinadi comes back around to their accusation, and explains what these phrases mean. Who does he specifically mention as being those who publish peace and bring good tidings?

B. How can Latter-day Saint women today be “publishers of peace”?

Third Reading: Mosiah 15:19-31

9. According to these verses:
A. Who will take part in the first resurrection.

B. Who is not able to take part in the first resurrection.

Fourth Reading: Mosiah 16:1-15

¹ The Oxford English Dictionary is considered the most complete dictionary of the English language because it explains the meanings of words as they have changed through time, giving examples from many time periods and many sources.

10. Why would the wicked “howl, and weep, and wail, and gnash their teeth”? (M16:2)
11. A. Look up the word “carnal.” Abinadi says we are all carnal. How does this apply to us?
- B. How does Abinadi define “devilish”? Cite verse.
12. Here are two primary meanings of the word redeem: 1) “To buy back (a thing formerly possessed); to make payment for a thing held or claimed by another; and 2) To ransom, liberate, free from bondage, captivity, or punishment; to save one's life by paying a ransom.”
How does Abinadi say that mankind got into a state of bondage that they needed redemption from?
13. “Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.” (Isaiah 51:1)
- A. How does this scripture say that the Lord's people, who are being addressed, have gotten into bondage?
- B. What does it mean to you to have a *Redeemer*, someone willing to pay the price for your sins and failings so you can be let out of bondage to sin?

Fifth Reading: Mosiah 17:1-20

14. Why did King Noah want to kill Alma do you think?
15. What was the charge leveled against Abinadi by the priests?
16. Abinadi suffered a painful death by fire.
- A. How was he a martyr?
- B. PONDERING: What would you say to a Latter-day Saint who suffered terribly through no fault of her own? How would you respond to her questions about why God would allow something like this to happen to her or her family when she had “always done the right things?”