

# Gospel Doctrine Lesson 18: “God Himself ... Shall Redeem His People”

(Mosiah 12-17)

**LESSON GOAL:** To help us appreciate the importance of the Atonement of Jesus Christ and stay true to our testimonies of the Atonement.

## 1. Abinadi calls Noah and his priests to repentance, exhorts them to keep the commandments, and teaches of the Atonement.

Noah and his priests believe that they have not sinned. How can we be sure that we do not deceive ourselves about sin?

"And if men come unto me I will show unto them their weakness. I give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them" (Ether 12:27).

### WE NEED TO DO A FREQUENT PRIDE CHECK.

**Franklin D. Richards:** “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.’ It is that excellence of the knowledge of God that makes men and women beautiful, and makes their acts delightful when they are performed in righteousness in the name of the Lord Jesus Christ. I rejoice when I look around and contemplate this precious privilege...Here let me say, that every officer in the Church...and every sister that is the wife of such an husband should feel...that it is her privilege and duty to administer blessings, comfort and happiness to her husband, to her children, to her family and household. Every one in all the Church should be filled with a spirit of blessing. The authority of the Priesthood should cause a gushing forth from the fountain of the heart, a bubbling forth of streams of blessing, of consolation, of comfort and of rejoicing, each should try to help and benefit the other in every possible way” (Journal Discourses, V. 26, 100)

**Bryan Richards:** “Ye have not applied your hearts to understanding” (Mosiah 12:27). The language of the Book of Mormon is often unusual yet sublime. Here Abinadi accuses the priests of not applying their hearts to understanding. They had apparently read Isaiah yet still remained condemned because **they had done nothing to try to understand his prophecies**. Many of us have fallen under the same condemnation. Some of us read Isaiah with little hope of ever understanding its meaning. Some read the book of Revelation with little effort applied to comprehending its message. **Even the writings of the plain and precious prophets of the Book of Mormon can be read on a superficial level. To do this is to miss the deeper meanings, to miss the quiet whisper of the Spirit, and to risk falling into hypocrisy like Noah’s priests.** The scriptures weren’t given to us to be read. They were given to us to be searched. The difference is that the searcher has learned to apply his heart to understanding.

## 2. Abinadi quotes Isaiah, testifies of the Atonement, and exhorts Noah’s priests to teach the people that redemption comes through Christ.

Isaiah taught many truths about the atoning sacrifice of the Savior.

- a. The Savior lived meekly and humbly (Mosiah 14:2).
- b. Many people rejected Him (Mosiah 14:3).
- c. He carried our griefs and sorrows (Mosiah 14:4).
- d. He took upon Himself the sins of all people (Mosiah 14:5–6, 8, 10–12).
- e. He willingly subjected Himself to persecution and death (Mosiah 14:7–9).
- f. He was without sin (Mosiah 14:9).

**Elder Cree-L Kofford:** “...having been confounded by the word of God’s servant and following the command of their king, the wicked priests of Noah attempt to lay their hands on him that they might slay him. At this critical moment in the life of this great man, when his life hangs in the balance, **his words reach out to us over a span of more than two thousand years.** You can almost see his shoulders square noticeably as he draws himself to his full height and majestically proclaims: ‘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’ (Mosiah 13:3)

“Can you feel the electricity of that moment? Can you begin to understand now why Abinadi is such a special prophet? **Words like heroic, courageous, obedient, fearless, powerful, dynamic, and faithful all come flooding into your mind as you replay that moment in Abinadi’s life over and over in your mind; and as you do, Abinadi rises to the very heights of what a servant of God should be.**” (Heroes From the Book of Mormon, 71).

**Bryant S. Hinckley:** "Obviously God was not pleased with the way men treated Jesus, but he was pleased with his son's 'offering for sin'. **The Atonement met the strictest demands of God's innate justice and made forgiveness and mercy possible on certain terms.**

"Elder Melvin J. Ballard explained why it pleased God not to interfere: 'In that hour I think I can see our dear Father behind the veil looking upon these dying struggles until even He could not endure it any longer; and, like the mother who bids farewell to her dying child, has to be taken out of the room, so as not to look upon the last struggles, so He bowed his head, and hid in some part of his universe, his great heart almost breaking for the love that He had for his Son. **Oh, in that moment when He might have saved his Son, I thank him and praise him that He did not fail us, for He had not only the love of his Son in mind, but He also had love for us.** I rejoice that he did not interfere, and that his love for us made it possible for him to endure to look upon the sufferings of his Son and give him finally to us, our Savior and our Redeemer. **Without him, without his sacrifice, we would have remained and we would never have come glorified into his presence. And so this is what it cost, in part, for our Father in Heaven to give the gift of his Son unto men.**" (*Sermons and Missionary Services of Melvin Joseph Ballard*, 154-55. as taken from the 1981 Old Testament Manual, 198).

**Boyd K. Packer:** "Each of us, lives on a kind of spiritual credit. One day the account will be closed, a settlement demanded. However casually we may view it now, when that day comes and the foreclosure is imminent, we will look around in restless agony for someone, anyone, to help us . . . **Unless there is a mediator, unless we have a friend, the full weight of justice untempered, unsympathetic, must, positively must, fall on us. The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing.**

"But know this: Truth, glorious truth, proclaims there is such a Mediator. Through Him mercy can be fully extended to each of us without offending the eternal law of justice. . . **The extension of mercy will not be automatic. It will be through covenant with Him on His terms,** His generous terms, which include baptism by immersion for the remission of sins. All mankind can be protected by the law of justice, and at once each of us individually may be extended the redeeming and healing blessing of mercy" (CR, April 1977, 80).

**Ted Gibbons:** "The issue that will determine our final state is not what we were or what we intend one day to be, but what we are. Thus, if we are **repentant and obedient**, no matter what may have transpired previously in our lives, the Lord promises to turn scarlet sins to white and crimson colored sins to wool (Isaiah 1:18); to never mention, our sins to us again (Ezek. 18:21,22); to subdue our sins and throw them into the depths of the sea (Micah 7:19); to blot out like a thick cloud our transgressions (Isaiah 44:22); and to not remember our sins (Isaiah 43:25). **This, he has promised, he will do as often as we truly repent** (Mosiah 26:30). **But if we are encompassed in sin, and if we do not repent, we have no promises at all.**"

### 3. Abinadi seals his testimony of the Savior with his life.

**Elder Cree-L Kofford:** "In all probability, having been in prison, Abinadi has been brought before the king and his priests in some form of physical restraint to minimize the possibility of escape. He has just heard the supreme authority of the land pronounce the death sentence upon him. Without attempting to impart emotions to Abinadi, **consider yourself in that same circumstance.** Would there not have been a flood of emotion pour over your body? Would there not have been, if only for a moment, a touch of panic, a desire to flee, a hope that the heavens would open and rescue would come . . . **Would not most of us have sought to find some manner of taking advantage of that opportunity to avoid the sentence of death?** Under circumstances such as that, it would not seem too difficult to clothe in respectability the desire to live by simply considering all of the good which you could continue to do if your life were prolonged, and contemplating how you might 'recall all the words' in such an equivocal way as to still leave intact the teachings which you had sought to impart.

"Certainly most of us would be susceptible to some form of thinking along those or similar lines. And now, once again, we get a rare glimpse into the heart and mind of Abinadi, for the record states simply: 'Now Abinadi said unto him: **I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true**' (Mosiah 17:9; emphasis added)." (*Heroes from the Book of Mormon*, 71-2).

**President Ezra Taft Benson:** "Christ changes men, and changed men can change the world. Men changed for Christ will be captained by Christ. . . . **Men captained by Christ will be consumed in Christ. . . . Their will is swallowed up in His will** (John 5:30). **They do always those things that please the Lord** (John 8:29). **Not only would they die for the Lord, but more important they want to live for Him**" (Conference Report, Oct. 1985, 5-6).

(14:2) He will grow up as a tender plant (He will need care and protection like any child)  
(14:2) He will not be of a form or beauty to attract us (like a root out of dry ground) plot?)  
(14:3) He will be despised and rejected  
(14:3) He will be a man of sorrows, acquainted with grief  
(14:3) We hid our faces from him (most of the multitudes turned away)  
(14:3) We did not understand what he could do for us  
(14:4) He bore our griefs and carried our sorrows  
(14:5) He was wounded for our transgressions  
(14:5) With his stripes we are healed  
(14:7) He was oppressed and afflicted but he did not cry out  
(14:8) He was cut off from the living (the crucifixion)  
(14:9) He made his grave with the wicked and the rich (he was crucified between two thieves and was laid in the tomb of a rich man)  
(14:10) After he performs the atonement, he shall see his seed (in the Spirit World, those who would believe in him)  
(14:10) He shall prolong his day (he will be resurrected)  
(14:11) God shall see the suffering of this Son and the demands of justice will be satisfied  
(14:11,12) He will bear the iniquities of many (all) people

**David O. McKay:** "When left to grope in a natural state, [man] would have become, and did become, so we are told in modern scripture, 'carnal, sensual, and devilish, by nature.' (Alma 42:10.) But the Lord, through his grace, appeared to man, gave him the gospel or eternal plan whereby he might rise above the carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.

"He who would ascend the stairway leading upward to eternal life must tread it step by step from the base stone to the summit of its flight. Not a single stair can be missed, not one duty neglected, if the climber would avoid danger and delay and arrive with all safety and expedition at the topmost landing of the celestial exaltation.' The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellow men. If he choose otherwise and as a result meets failure, misery, and death, he alone is to blame" (CR, Apr. 1957, 7).