

**Rel A 304 Reading Questions
for Tuesday, November 14**

Mosiah 12:17–37

Mosiah 13:25–16:15

Frank F. Judd Jr., “Conflicting Interpretations of Isaiah in Abinadi’s Trial,” in *Abinadi: He Came Among Them in Disguise*, ed. Shon D. Hopkin, The Book of Mormon Academy (Provo, UT: Religious Studies Center, Brigham Young University; Salt Lake City: Deseret Book, 2018), 67–90.

“Let God Guide You: From Weakness to Strength” [video], The Church of Jesus Christ of Latter-day Saints, https://youtu.be/y_aWbWnmytY.

Today we’re going to explore one of the Book of Mormon’s most dramatic engagements with Isaiah—Abinadi’s confrontation with the wicked priests of King Noah. Abinadi had come among this Nephite colony and prophesied that they were going to be enslaved because they had refused to repent. Abinadi was imprisoned. We’re picking up the story as his trial begins.

Mosiah 12:17–37

Noah’s Priests Ask Abinadi about Isaiah 52:7–10 (Mosiah 12:17–24)

Abinadi Accuses Noah’s Priests of Breaking the Law (Mosiah 12:25–37)

Mosiah 13:25–16:15

Abinadi Argues for the Insufficiency of the Law (Mosiah 13:25–32)

1. After Noah’s priests had claimed that salvation comes by the law of Moses, Abinadi quoted the Ten Commandments to remind them they were not actually keeping the law. Next, Abinadi switches gears and argues that even if they *had* been keeping those commandments, that “alone” would still not have brought them salvation. According to Abinadi, what does “God himself” still need to “make” to save His people from their “sins and iniquities”?

Abinadi Cites Prophecies about the Messiah, including Isaiah 53 (Mosiah 13:33–14:12)

2. Abinadi claims that past prophets all taught that “God himself” (Jehovah) should come to earth and take what “form”?

3. Mosiah 14:1–12 contains Abinadi’s quotation of Isaiah 53. In the verse preceding the quotation, Mosiah 13:35, Abinadi identifies two major ideas connected to his claim that “God himself should come down among the children of men.” What are these two major ideas that Abinadi wants us to pay attention to as we go through Isaiah 53?

Abinadi Interprets Isaiah 52–53: Jehovah as the Father and the Son (Mosiah 15:1–9)

4. Mosiah 14:1–12 contains Abinadi’s quotation of Isaiah 53. In the verse following the quotation, Mosiah 15:1, Abinadi summarizes the main takeaway from Isaiah 53 as he sees it: “God himself [Jehovah] shall come down among the children of men [as the Messiah], and shall” do what for His people?

Abinadi Interprets Isaiah 52–53: The Atoning Messiah’s “Seed” (Mosiah 15:10–18)

5. As he discusses what it means that the Messiah “shall see his seed” (Isaiah 53:10), Abinadi finally returns to Isaiah 52:7–10, which is the passage the priests had asked about quite a while ago. Whom does Abinadi identify as “him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” (Isaiah 52:7)? Note that Abinadi first interprets this messenger as a *group* and then he interprets this messenger as an *individual*, so you’ll need two different answers!

Abinadi Interprets Isaiah 52–53: Resurrection and Eternal Life (Mosiah 15:19–31)

6. In its original context, Isaiah 52:7–10 describes the Jews experiencing captivity in Babylon in the sixth century BC. Abinadi, however, wants to use Isaiah 52:7–10 to describe transcendent spiritual realities. Abinadi quotes Isaiah 52:8–10 in Mosiah 15:29–31, but before he gets there, Abinadi prepares his audience to see Isaiah in this new light by imbuing key phrases with new meaning. Carefully read Mosiah 15:19–28 and use the chart below to describe how Abinadi uses the phrases “redeem” and “salvation.”

Key phrase	Original context	Abinadi’s new meaning
redeem	Jehovah acted as a <i>go’el</i> by securing the Jews’ release from captivity and helping	

	them return to Judah and rebuild Jerusalem	
salvation	Jehovah rescued Israel from their national enemies, the Babylonians	

Abinadi Interprets Isaiah 52–53: Redemption and Judgment (Mosiah 16:1–15)

7. In its original context, Isaiah 52:7–10 describes the Jews experiencing captivity in Babylon in the sixth century BC. Abinadi, however, wants to use Isaiah 52:7–10 to describe transcendent spiritual realities. Abinadi quotes Isaiah 52:8–10 in Mosiah 15:29–31, and immediately after that, Abinadi helps his audience to see Isaiah in this new light by reinterpreting key phrases. Carefully read Mosiah 16:1 and use the chart below to describe how Abinadi uses the phrases “all ... shall see” and “they shall see eye to eye.”

Key phrase	Original context	Abinadi’s new meaning
all ... shall see	All the nations in Mesopotamia (the ends of the earth as they knew it) could observe the Jews’ miraculous change of fortune	
they shall see eye to eye	the watchmen in the ruined city of Jerusalem acknowledge that God will rebuild Zion	

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Introduction

Setting

Isaiah 52:7–10 in Context

8. Back when we read Isaiah 52:7–10 a couple weeks ago we learned about what it meant in its original context. You can use Dr. Judd’s description as a review. Based on what we learned before and/or on Dr. Judd’s review, summarize the meaning of Isaiah 52:7–10 in its original context.

The Priests of Noah and the Good Tidings

9. Nephi had taught the Nephites to “liken all scriptures” unto themselves. If Noah’s community of Nephites had been reading Isaiah 52:7–10 and applying it to their own situation, how did they likely understand its meaning for them?
10. Isaiah 52:7 says, “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...!” How could Noah’s priests have used that scripture to claim that Abinadi was denying and rejecting scripture?

Abinadi, the Priests of Noah, and the Suffering Servant

11. In the end, the priests of Noah found Abinadi guilty because he taught that “God himself should come down among the children of men,” that is, Abinadi taught that Jehovah was the Messiah. But the point of conflict may have been more than simply the priests not believing that Jehovah was the Messiah. What else about the Messiah do the priests seem to have denied?

Conclusion

“Let God Guide You: From Weakness to Strength” [video], The Church of Jesus Christ of Latter-day Saints, https://youtu.be/y_aWbWnmytY.

Abinadi bore a powerful testimony of Jesus Christ as our Redeemer. Although Abinadi used sweeping language to describe the effects of His sacrifice (“every nation, kindred, tongue, and people”), our redemption is also very personal. This video tells one man’s story of redemption.