

Mosiah 12 — Abinadi Returns in Disguise — Bound, Tried, and Questioned with Isaiah's Good Tidings

Mosiah 12: Two years later Abinadi returns in disguise; prophesies the colony's affliction in unforgettable images (a garment cast into the furnace, a hunted ass, a hailstorm, an east wind); is delivered up to Noah and brought before the council of priests; the priests cite Isaiah 52:7–10 to entrap him; Abinadi turns the citation back upon them as the chapter pivots into the great Abinadi-sermon that runs through Mosiah 13–16; c. 148 BC.

Mosiah 12 is the BoM's-master-chapter on the prophet-on-trial. Two-years have passed since Abinadi's-first-appearance in Mosiah 11. The colony has-not-repented; Abinadi-returns; this time he-comes-in-disguise (v. 1) so-that-his-message can-be-heard before-the-king's-officers can-seize-him. He delivers a-second-prophecy (vv. 1–8) — sharper, more-vivid, more-conditional. He is-betrayed and-bound and-delivered-to Noah; the king's-council-of-priests gather to-try him; the council tries-to-entrap-him by-citing-Isaiah-52:7–10 — *how beautiful upon the mountains are the feet of him that bringeth good tidings* — daring-him to-explain how a-message-of-wo can-be the gospel-of-beautiful-feet. The chapter is the pivot of the entire-Abinadi-cycle; the entire-sermon of Mosiah 13–16 is the prophet's-answer to the priests'-Isaiah-trap.

Load-Bearing Texts

1. v. 2. *thus has the Lord said, it shall come to pass that this generation, because of their iniquities, shall be brought into bondage* — the chapter's-master second-warning of bondage
2. v. 3. *his life shall be valued even as a garment in a hot furnace* — the chapter's-precise garment-in-the-furnace image, the doctrine's-sharpest-poetic moment
3. v. 8. *they shall be smitten and afflicted... nevertheless they shall leave a record behind them, and I will preserve them for other nations* — the chapter's-master record-preservation prophecy
4. v. 21. *how beautiful upon the mountains are the feet of him that bringeth good tidings* — the priests'-Isaiah-52:7 citation as entrapment
5. v. 25. *if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord* — the chapter's-master indictment of the priesthood that-claims-to-teach-but-does-not
6. v. 33. *I, Abinadi, declare unto you that I am sent of the Lord God; and now I, Abinadi, declare unto you the words which the Lord has commanded me* — the chapter's-master prophetic-self-identification, pivoting into the Decalogue

Hebrew Word Studies

basar / shalom / yeshua (בָּשָׂר / שָׁלוֹם / יֵשׁוּעַ) — **to bring good tidings, to herald / peace, wholeness / salvation, deliverance, victory vv. 20–21.** The chapter's Isaiah-52:7 triad. *Basar* — to bring good tidings, to herald — the verbal-root behind *besorah* (gospel) and behind every Isaianic gospel-text (Isa. 40:9; 41:27; 52:7; 60:6; 61:1); *shalom* — peace, wholeness, completeness — the noun behind Isa. 52:7's that publisheth peace; *yeshua* — salvation, deliverance, victory — the noun behind Isa. 52:7's that publisheth salvation, and the same root as *Yeshua* (Jesus). The doctrine: Isaiah-52:7's *gospel-of-shalom-and-yeshua* is the very-gospel Abinadi-is-bringing — but-the-priests-mis-read it-as-incompatible-with-wo. The mistake-is-doctrinal: the *basar* (the herald) brings-shalom-and-yeshua only-to-those-who-accept-the-message; for-those-who-reject-it, the same gospel-becomes-wo. Same gospel, two-receptions. Same gospel-becomes-wo-to-rejecters grammar as 2 Cor. 2:15–16 — for we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. The Restoration's D&C 35:13 — therefore, I call upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit — operates on the same logic — the *basar* of-the-Spirit-of-the-Lord is for-the-blessing-of-the-receptive and-the-threshing-of-the-rejective. The chapter is the BoM's clearest articulation of the *basar-becomes-blessing-or-threshing* depending-on-the-hearer doctrine. Abinadi's-tidings are-beautiful-on-the-mountains-of-the-receptive and woful-in-the-court-of-the-rejective — same tidings, different ears.

From the Chapter's Architecture

The chapter is also the bridge-chapter of the Abinadi-cycle. Chapter 11 set-up-the-context; chapters 13–16 will-be-the-extended-sermon; this chapter is what-makes-the-sermon-necessary by-having-the-priests-ask-the-Isaiah-question. The chapter is necessary-because-the-sermon-needs-an-occasion, and the priests-themselves provide-it.