
Mosiah 15 — God Himself Shall Come Down — Abinadi's Father-Son Christology, the Seed of the Servant, and Beautiful Feet Restored

Mosiah 15: Abinadi's master-Christology — God himself becomes the Son in the flesh, the will of the Son swallowed up in the will of the Father; the prophet then identifies the Servant's seed (those who hearken to the prophets), and returns to Isaiah 52:7 to restore the priests' weaponized citation to its rightful Christological meaning; c. 148 BC.

Mosiah 15 is the BoM's-densest Christology-chapter outside-the-angel-message of-Mosiah-3. Having quoted Isaiah 53 in Mosiah 14, Abinadi now-explains-the-Servant: who-is-this-Servant who-suffers, and-how-can-it-be-said that *God-himself comes-down-and-is-numbered-with-the-transgressors*. The chapter answers in four-stages: (1) the Father-Son Christology that God-himself is-also-the-Son (vv. 1–9); (2) the identification of-the-Servant's-seed as-those-who-hearken-to-the-prophets (vv. 10–13); (3) the recovery of-Isaiah-52:7 as the gospel-of-Christ (vv. 14–18); (4) the resurrection-doctrine and-the-redemption-of-the-just (vv. 19–31). The chapter is the BoM's-most-theologically-condensed text, and the most-controversial in its precise-formulations — Mosiah 15:1–5 has been-debated for nearly-two-centuries about-how the Father and-the-Son can be one God yet distinct-persons. The chapter's-task is not to-settle-modal-modalist questions but to declare-the-pastoral-truth that the-God-who-suffers in-Isaiah-53 is-the-very-God-who-made-heaven-and-earth.

Load-Bearing Texts

1. **v. 1.** *God himself shall come down among the children of men, and shall redeem his people* — the chapter's-master-incarnation statement
2. **vv. 2–3.** *and because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son* — the chapter's-master Father-Son-one-Person doctrine
3. **v. 7.** *the will of the Son being swallowed up in the will of the Father* — the chapter's-master will-swallowed-up doctrine
4. **v. 8.** *having broken the bands of death, taking upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice* — the chapter's-master bands-broken doctrine
5. **vv. 11–13.** *whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord—I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins, I say unto you, that these are his seed* — the chapter's-master Servant's-seed doctrine
6. **v. 18.** *and now I say unto you, who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin he shall see his seed* — the chapter's-master recovery of Isaiah-53:8 paired with-Isaiah-53:10
7. **vv. 21–27.** *and there is a resurrection... and these are those who have part in the first resurrection* — the chapter's-master resurrection-and-first-resurrection doctrine

Hebrew Word Studies

bala / chefetz / shavah (בָּלָא / חֶפֶץ / שָׁוָה) — **to swallow up, to engulf / will, delight, desire / to be equal, to make level** v. 7.

The chapter's will-swallowed-up triad. *Bala* — *to swallow up, to engulf, to consume completely* — the verb behind Isa. 25:8's *he will swallow up death in victory*; *chefetz* — *will, delight, desire* — the noun behind Ps. 40:8's *I delight to do thy will* (lasot retzonecha chafatzti); *shavah* — *to be equal, to make level* — the verb behind Ps. 131:2's *surely I have behaved and quieted myself* (shiviti). The doctrine: the *bala* (swallowing-up) of-the-Son's-chefetz (will) into-the-Father's-chefetz is the *shavah* (making-level) of-the-two-wills in-one. Same *bala*-of-the-will grammar as Isa. 25:8 — *he will swallow up death* — same verb in-eschatological-fulfillment. The chapter is the BoM's clearest pre-Lukan articulation of the *bala*-of-the-will doctrine — the active-yielding of-the-Son's-human-will into-perfect-coincidence with-the-Father's. The same *bala* will-eventually be used-by Christ-himself in-Mosiah-16:8 — *but death is swallowed up in the victory of Christ* — and in Alma 22:14 and Mormon 7:5 and 1 Cor 15:54 — *death is swallowed up in victory*.

From the Chapter's Architecture

The chapter is also the BoM's-most-self-conscious recovery-of-a-priestly-weaponized-citation. The priests cited-Isaiah-52:7-10 against Abinadi in Mosiah 12; Abinadi cites-Isaiah-53 in Mosiah 14; Abinadi now cites Isaiah-52:7-10 in Mosiah 15:14-18 and-29-31 — restoring-every-priestly-quotation to-its-Christological-meaning. The chapter is the BoM's-clearer-text on how-to-recover-misused-scripture by-completing-the-citation.