

## **HOW CHRIST IS BOTH THE FATHER AND THE SON**

(Mosiah 8:15-69)

### **V15-27**

See Isaiah 53

### **V28-31**

God the Son becomes both the Father and Son. "They are one God." Abinadi is saying that the Father and Son are "one", both in unity and numerically, in the person of Christ.

### **V32**

"And thus the flesh becoming subject to the Spirit", given license I would change the capital "S" in "Spirit" to a lowercase "s" just as the "f" in "flesh" is lowercase. The capital "S" leads one to automatically assume the Holy Ghost is being referenced, when the subject is Jesus' flesh body being subject to his spirit body.

Yes, Jesus' spirit was completely in accord to the Holy Spirit, but that's not the subject here. The subject is the uniqueness of Christ in that he mastered his flesh such that it was always in complete subjection to his spirit. No other mortal did so.

### **V38-60**

Now that Abinadi has finished what he was supposed to tell them, he now answers their question concerning the Isaiah quote.

Those who are born again to be the spiritual children of Christ (V. 38-45), including the prophets (v. 46-47), are those who publish peace and say to Zion "Thy God reigneth!" (v. 47)

Abinadi then praises the past (v. 48), present (v. 49), future (v. 50), and even eternal persons (v. 50) who publish peace and herald Zion (v. 51-52).

He then discusses the physical salvation brought about by the Resurrection (v. 53-60).

### **V61-69**

These verses deal with the rest of the Isaiah quote in 12:22-24 and place the fulfillment in a Millennial setting.

**1. According to Abinadi, what parts of Christ's nature should be called "Father" and "Son"?**

**2. In what way was the "will of the Son . . . swallowed up in the will of the Father"?**

**3. (a) How were the "demands of justice" satisfied; and (b) who is subject to the "claim" of justice?**