

Mosiah 12–17: Noah, Abinadi, Alma

by Monte F. Shelley

1. “Lucky Guesses” in Mosiah

- “Cimeter” (9:16; 10:8) or *scimitar*: a short, curved, single-edged sword. Scimitars appear in ancient Mesoamerican art.
- “Alma” is a woman’s name in Latin based languages; however, “Alma son of Judah” ...; appears as a Hebrew masculine name (Alma, Almah) twice on a scroll (c. AD 130) found in the 1960s

2. Abinadi and Pentecost (Reexploring, 135–138)

Every male was to appear “before the LORD” (at the temple) three times a year: Passover, Pentecost, Tabernacles (Dt 16:16–17).

- Passover** (Mar/Apr) marked a time of poverty and bondage. Blood of a lamb saved Israelites. Moses led them out of Egypt.
- Pentecost** (May/Jun) was 50 days later. Moses received Ten Commandments (Ex 13:1). Beginning of new wheat harvest.

Abinadi may have returned to deliver his message at Pentecost.

- Big audience on a festival day. (Abinadi gone for 2 years)
- Abinadi cursed their crops at a time for celebrating harvest. He prophesied bondage when they were celebrating deliverance from bondage in Egypt.
- He taught the Ten Commandments to priests at the time for pledging allegiance to them.
- Abinadi’s “face shone with exceeding luster, even as Moses”” after returning with stone tablets (13:5; Ex 34:22)
- Noah’s life valued like “a garment in a hot furnace” (12:3). Smoke on Sinai was “as the smoke of a furnace” (Ex 19:18)
- Abinadi trial was postponed 3 days (17:6). The ancient festival appears to have been 3 days (Ex 19:11).
- Abinadi’s message has parallels to Psalm 50 which was probably sung at Pentecost.

3. Why did Abinadi come in disguise, then say name?

After ... two years ... Abinadi came among them in disguise, that they knew him not, and began to prophesy among them, saying: Thus has the Lord commanded me, saying— Abinadi, (12:1)

His first message was a repent or covenant curses (11:20–25). “They were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands.” Noah was angry and said “I command you to bring ... that I might slay him ... Now the eyes of the people were blinded; therefore they hardened their hearts against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings.” (11:26–29)

Abinadi came in disguise so he could survive long enough to be in a public place to both preach and call attention to himself.

4. What was Abinadi’s Public Message?

Chiasmus (12:1–8) [burdens on backs like dumb ass] like his first message [evil except repent].

They did not repent, therefore they should expect covenant curses (bondage, death, famine, pestilence).

5. How did the people respond and why?

They were angry, bound Abinadi, and took him to king Noah because he prophesied evil concerning the people and the king.

“We are strong, we shall not come into bondage” (12:15)

Noah’s armies beat the Lamanites, returned with spoil, delighted in shedding blood, and boasted in strength. (11:17–19)

“Thou hast prospered ... , and thou shalt also prosper.” (12:15)

Prosperity → we are righteous; 20% tax, spacious buildings,

Noah put Abinadi in prison, and commanded priests to gather to council. They wanted to question Abinadi.

6. Mosiah 12–13: Abinadi on Trial



Noah “put down all the priests that had been consecrated by his father, and consecrated new ones [who] were lifted up in the pride of their hearts. ... And the seats which were set apart for the high priests ... were above all the other seats, (11:5,11)

Abinadi may have been one of the priests that Noah replaced (11:5). This would explain why he could read (13:11), had access to, and knew the scriptures (the Law and the Prophets).

Priests¹⁹ began to question him, that they might cross ... [and] accuse him; but he ... withstood all their questions ... and did confound them.

Priest:²⁰ What meaneth the words ... [of Isaiah 52:7–8]: How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace ... [and] salvation; ... Thy watchmen shall lift up the voice ... Break forth into joy; ... for the Lord hath comforted his people ... [and] made bare his holy arm?

What was the purpose of his question? To accuse him because prophets bring good tidings not evil ones like Abinadi.

Abinadi:²⁵ Are you priests ... and yet desire to know of me what these things mean? ... If ye understand these things ye have not taught them ... Therefore, what teach ye this people?

He answered a question with a question. He delayed his answer until chapter 15. The best defense is a good offense.

Priests:²⁸ We teach the law of Moses.

Abinadi:²⁹ If ye teach the law of Moses why do ye not keep it? Why do ye set your hearts upon riches?

“They did not set their hearts upon riches; therefore they were liberal to all ... who stood in need.” (Alma 1:30)

“They began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another; therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.” (Hel 6:17)

“Ye have set your hearts upon the riches and the vain things of this world, for the which ye do murder, and plunder, and steal, and bear false witness against your neighbor, and do all manner of iniquity.” (Hel 7:21)

Why do ye commit whoredoms and spend your strength with harlots, yea, and cause this people to commit sin, that the Lord has

cause to send me to prophesy ... a great evil against this people?...

³¹ Doth salvation come by the law of Moses?

Priests: Yes.

Abinadi: ³³ Ye shall be saved ... if ye keep the commandments which the Lord delivered unto Moses ... saying: ... Thou shalt have no other God before me. Thou shalt not make unto thee any graven image. ... Have ye done all this? ... Have ye taught this people that they should do all these things? ... Nay, ye have not.

King Noah: ^{13:1} Slay him ... for he is mad.

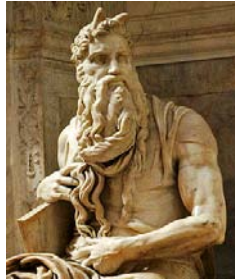
Abinadi: ³ Touch me not, for God shall smite you ...

Priests ⁵ durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while in ... Sinai ... speaking with the Lord.

Pentecost

Moses [knew] not that the skin of his face shone. (KJV Ex 34:29)

"He knew not that his face was horned from the conversation with the Lord." (Catholic Douay translation, Septuagint) For this reason, depictions of this event show Moses with horns.



Abinadi: ¹¹ I read unto you ... the commandments of God, for I perceive that they are not written in your hearts.

¹² Thou shalt not make unto thee any graven image ... Thou shalt not bow down thyself unto them, nor serve them ...

Idols or false gods are "the work of men's hands ... which neither see, nor hear, nor eat, nor smell" (Dt 4:28) and therefore are without body, parts, or passions.

Spencer W. Kimball: Modern idols or false gods can take such forms as clothes, homes, businesses, machines, automobiles, pleasure boats, and numerous other material deflectors from the path to godhood. ... Brigham Young said: 'I would as soon see a man worshipping a little god made of brass or of wood as to see him worshipping his property.' (JD 6:196) (*Miracle of Forgiveness*, 40-41)

Thou shalt not take the name of the Lord thy God in vain.... Remember the sabbath day, to keep it holy. ... Honor thy father and thy mother, that thy days may be long ... Thou shalt not kill ... commit adultery ... steal ... bear false witness ... [or] covet thy neighbor's wife, ... servant, ... ox, ... ass, ... nor anything that is thy neighbor's.

Covet: "They covet fields, and take them by violence; and houses, and take them away" (Micah 2:2) "Coveting is the root from which all crimes spring." (Maimonides, 251)

²⁵ Have ye taught this people ... to keep these commandments? ... Nay; for if ye had, the Lord would not have caused me ... to prophesy evil. ...

Usually in the scriptures, "sins" referred to breaking the 10 commandments which were punishable crimes. Sins did not refer to Word of Wisdom, or to our "to do" lists. King Benjamin said not returning borrowed goods was a sin (stealing) and that there are many ways to sin (commit crimes).

²⁷ Ye have said that salvation cometh by the law of Moses. ... [But] salvation doth not come by the law alone; and were it not for the atonement, which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. ...

²⁹ It was expedient that there should be a law given to the children of Israel ... for they were a stiffnecked people, quick to

do iniquity, and slow to remember the Lord their God; Therefore there was ... a law of performances and of ordinances ... which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.

What good is a traffic light if no one remembers what it means?

What are daily performances and ordinances? Jewish dietary laws, prayers, etc. We have public (sacrament, temple) and private (prayer, read scriptures) rituals.

³¹ But ... all these things were types of things to come ... Have not [Moses and all the prophets] said that God^{Jehovah} himself should come down ..., and take upon him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?

7. Mosiah 14: Abinadi quotes Isaiah 53

To Jews, Isaiah 53 refers to the Messiah, not to Jesus.

Italics and underlines below are used to show parallel or rhyming ideas in the second line of this Hebrew poetry. Superscripts show alternate translations of the Hebrew in Isaiah 53. Some are from the KJV (King James Bible) while superscripts and parallelisms are from *Harmonizing Isaiah or Understanding Isaiah* by Donald W. Parry.

¹ Yea, even doth not Isaiah say: *Who* hath believed our report[?], and *to whom* is the arm of the LORD revealed?

² For he shall grow up before him as a *tender plant*, and as a *root out of dry ground*;

he hath *no form nor comeliness*^{majesty}; and when we shall see him there is *no beauty* that we should desire him.

Since Jesus did not come in glory with majesty, the Jews did not believe he was the Son of God

NIV "He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him."

³ He is *despised* and *rejected* of men;

a man of sorrows, and *acquainted with grief*^{sickness};

and *we hid as it were our faces* from him; he was *despised*, and we *esteemed him not*.

"Hid face" as with lepers means shunned him

⁴ Surely he has *borne our griefs*^{sicknesses}, and *carried our sorrows*^{pains};

"He cast out the spirits ... and healed all that were sick: ¹⁷ That it might be fulfilled which was spoken by [Isaiah] ... Himself took our infirmities, and bare our sicknesses." (Mt 8:16-17)

Physical and spiritual sickness/infirmity

yet we did esteem him *stricken*^{plagued}, *smitten* of God,^{HEB elohim} and *afflicted*.

Stricken in Lev 13-14 → leprosy

⁵ But he was *wounded*^{HEB pierced fatally} for our transgressions, he was *bruised*^{crushed} for our iniquities;

After the Last Supper, Jesus went to the Garden of Gethsemane on the slope of the Mount of Olives. In Aramaic, Gethsemane means "olive press" which was used to crush the oil out of olives. Here Jesus prayed, was strengthened by an angel, sweat blood from every pore as if being crushed like olives in a press, trembled because of pain, and fell to the ground "so great [was]

his anguish for the wickedness and the abominations of his people.” (Lk. 22:42–44; Mos. 3:7)

The olive tree represented the tree of life. The menorah represented “the tree of life in the tabernacle and temple of God. ... Even the lamps of the menorah filled with olive oil represent the presence and life of God. Anointing with olive oil symbolized partaking of the tree of life, whether in anointing ancient prophets and kings, or in anointing the sick with a blessing of renewed and restored life. Moreover, the divine titles Messiah and Christ mean “anointed one” in Hebrew and Greek, respectively, indicating that the Savior is immortal and can grant eternal life.” (Griggs)



the chastisement ~~of our peace~~ was upon him ^{made us whole}, and with his stripes we are healed.

⁶ All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquities of us all.

High Priest laid sins on scapegoat. “The goat shall bear ... all their iniquities unto ... the wilderness” (Lev 16:21–22)

⁷ He was oppressed, and he was afflicted,

^A yet he opened not his mouth;

^B he is brought as a lamb to the slaughter,

^B and as a sheep before her shearers is dumb

^A so he opened not his mouth.

⁸ He was taken from prison and from judgment; and who shall declare his generation? For he was cut off out of the land of the living; for the transgressions of my people was he stricken.

⁹ And he made his grave with the wicked, and with the rich in his death;

because he had done no evil ^{KJV violence}, neither was any deceit in his mouth.

¹⁰ Yet it pleased ^{was the will of} the LORD to bruise ^{crush} him; he hath put him to grief;

when thou ^{he/LORD} shalt make his soul an offering for sin he shall see his seed,

^{15:10} when his soul has been made an offering for sin he shall see his seed ...

he shall prolong his days, and the pleasure ^{will} of the LORD shall prosper in his hand.

¹¹ He shall see the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

High Priest bore sins of Israel (Lev 10:17)

¹² Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

8. Mosiah 15: Christ is the Father and Son (Ether 3:14)

I am Jesus Christ. I am the Father and the Son. (Ether 3:14)

Angel said to king Benjamin, “he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; (Mos 3:8; Hel 14:12)

13:31 all the prophets said “God himself should come down”; chapter 14 quotes Isaiah; 15:1 “God himself shall come down”

Superscripts below suggest implied references to Elohim, Jehovah (the God of the Old Testament; the premortal Messiah), and Jesus (the mortal Messiah).

Abinadi: ¹ God ^{Jehovah} himself shall come down ..., and shall redeem his people. And because he dwelleth in *flesh* he shall be called the *Son* ^{Jesus} of God, ^{Elohim} and having subjected the *flesh* to the will of the Father ^{Jehovah}, being the Father ^{Jehovah} and the *Son* ^{Jesus} — The Father ^{Jehovah} because he was conceived by the power of God ^{Elohim}; and the *Son*, ^{Jesus} because of the *flesh*; thus becoming the Father ^{Jehovah} and *Son* ^{Jesus} — And they are **one God**, yea, the very Eternal Father of heaven and of earth.

Jehovah said “no other gods before me.” Jesus=Jehovah

⁵ And thus the *flesh* becoming subject to the Spirit ^{Jehovah} or the *Son* ^{Jesus} to the Father ^{Jehovah} being **one God**, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. ⁶ ... After working many mighty miracles ..., he shall be led ... as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth. ⁷ Yea, even so he shall be led, crucified, and slain, the *flesh* ^{Jesus} becoming subject even unto death, the will of the *Son* ^{Jesus} being swallowed up in the will of the Father ^{Jehovah/Elohim}.

⁸ And thus God ^{Jehovah} **breaketh the bands of death**, ... giving the *Son* ^{Jesus} power to make intercession for the children of men— ⁹ Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having **redeemed** them, and satisfied the demands of justice. ...

¹⁰ When his soul has been made an offering for sin he shall see his seed ... And **who shall be his seed?**... whosoever has heard the words of the prophets ... who have prophesied concerning the coming of the Lord ^{Jehovah} ... and believed that the Lord ^{Jehovah} would redeem his people, and have looked forward to ... a remission of their sins, ... these are his seed, ... the heirs of the kingdom of God. ...

¹³ All the holy prophets ... are they who have published peace, who have **brought good tidings of good**, who have published salvation ...! ¹⁵ And O how beautiful upon the mountains were their feet! ¹⁶ And ... the feet of those that are still publishing peace! ¹⁷ And ... who shall hereafter publish peace ...! ¹⁸ And ... the feet of him that bringeth good tidings, that is the founder of peace, yea, even the Lord, ^{Jehovah} who has redeemed his people ...

“Feet represent the whole body of those who travel about preaching the gospel (Rom 10:14–15).” DWP

¹⁹ For were it not for the redemption, ... all mankind must have perished. ²⁰ But behold, the bands of death shall be broken, and the Son ... bringeth to pass the resurrection of the dead. ²¹ And there cometh ... a **first resurrection** ... of ... the prophets, and all those that have believed in their words ... [and] have kept the commandments ... ²³ They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ. ... ²⁴ And ... they that have died before Christ came, in their *ignorance*,

not having salvation declared unto them ... have a part in the first resurrection ... ²⁵ And *little children* also have eternal life.

²⁶ But ... ye [priests] ought to tremble; for the Lord redeemeth none ... that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have **no part in the first resurrection**.

WHAT are “the [10] commandments of God”?

They refer to punishable crimes (D&C 42:18–29).

The Law of Moses will not save you! You are not children or ignorant of the Law. You are denying the God/Messiah.

9. Mosiah 16: Christ redeems men from the Fall

Abinadi: ¹⁰ [All shall] stand before the bar of God, to be judged of him according to their works ... If they be good, ... endless life and happiness; and if they be evil, ... endless damnation ...

¹³ Ought ye not to tremble and repent of your sins, and remember that only in and through Christ ye can be saved?... if ye teach the law of Moses, also teach that it is a shadow of those things which are to come— Teach them that redemption cometh through Christ the Lord, who is the very Eternal Father.

Christ’s role as the Father

- Creator:** “He shall be called Jesus Christ, the Son of God, **the Father** of heaven and earth, the Creator of all things from the beginning; (Mos 3:8; Hel 14:12)
- Divine investiture of authority:** “The Father, because he was conceived by the power of God;” (Mos 15:3) “The Father because he gave me of his fulness, and the Son because I ... made flesh my tabernacle. ...” (D&C 93:4)
- Children of Christ by Covenant:** “I am Jesus Christ. I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters.” (Ether 3:14; Mos 5:7)

A father gives his child a: Rebirth as children of Christ

- body (biological father) **new body**, immortal resurrected
- surname (birth, adoption) his **name**, new name
- spirit (Heavenly Father) his **Spirit** (born of the Spirit)

“Because of the covenant which ye have made ye shall be **called** the children of Christ ...; for behold, this day he hath spiritually begotten you; for ye say that *your hearts are changed* through faith on his name; therefore, ye are born of him and have become his sons and his daughters.” (Mos 5:7; 15:10–13)

Christ role as the Son

- Firstborn of God in the spirit, (Col 1:15-19; D&C 93:21)
- Only begotten son of God in the flesh, and (Jac 4:5; Jn 3:16)
- Submitted his will to the will of his Father (Mt 26:39; Jn 5:30) to be our Redeemer, Mediator, and Advocate.

10. Mosiah 17: Alma believes; Abinadi dies

Alma, ² a descendant of Nephi, believed, pleaded for Abinadi, fled, hid, and wrote “all the words which Abinadi had spoken.”

Story of missionary who said “I think my mission has been a failure. ... I have only baptized one dirty little Irish kid.” (James E. Faust, “Them That Honour Me I Will Honour”, *Ensign*, May 2001)

Gordon B. Hinckley: Only one convert in Tennessee later resulted in 1100 members. (www.ldschurchnews.com/articles/print/49868/Christmas-gift.html)

Noah: [after 3 days] ⁸ thou hast said that God himself should come down among the children of men; and now, for this cause thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people.

Breaking the first commandment to not have other Gods

Abinadi: ⁹ I will not recall my words, and they shall stand as a testimony against you.

¹¹ **king Noah** was about to release him ... for he feared that the judgments of God ... But the priests ... began to accuse him, saying: He has reviled the king. Therefore the king was stirred up in anger against him, and he delivered him up ... [to] be slain.

Our thoughts or words of others can harden our heart

Abinadi: ¹⁵ Thy seed shall cause that many shall suffer ... the pains of death by fire ... because they believe in the salvation of the Lord their God. ... ¹⁸ Ye shall be hunted, and ... suffer, as I suffer, the pains of death by fire. (fulfilled in Alma 25:1–12)

Conclusion

Leave enough time for conclusion!

Our Choice: be like King Noah, his priests and people, or be like King Benjamin who taught his people to obey the commandments of the Law of Moses and that salvation comes through the atonement of Christ.

Receiving Gifts: “What doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift” (D&C 88:33).

When confirmed, one is told, “receive the Holy Ghost” which suggests that the gift of the Holy Ghost is offered if it is received.

To receive “the greatest of all the gifts of God,” one must come unto Christ, enter the strait gate of baptism, receive the Holy Ghost as a guide on the narrow path, continue on the path to the tree of life, partake of the fruit, be embraced like the returning prodigal, and enter into the rest or presence of the Lord (2 Ne. 33:9; D&C 84:23–24). To be embraced and taken back into the presence of God is not just to reconcile differences or to be forgiven, excused, or redeemed



(debts or sins paid by another). It is being *one* with God and dwelling with him as a beloved daughter or son. A royal embrace occurred at the veil during an Egyptian temple endowment. (Nibley) The embrace is a good symbol of *onement* (SOED physical union) and *atonement* or being *at one* (SOED unity of feeling, of one mind [of one heart and mind]) with others.

Quotes

NOTE: The yellow shading shows what is NOT on the handout that I use in class. The handout makes it possible to share information while only briefly referring to it in class. The handout and any other supplements for the lesson are at www.sviewp.com.

Sources:

- *Reexploring* = *Reexploring the Book of Mormon*, edited by John W. Welch; see <http://mi.byu.edu>; "Abinadi and Pentecost," 135–138
- *Griggs* = C. Wilford Griggs, "Tree of life in Ancient Cultures," in BMRC
- *Nibley* = Hugh Nibley, *Teachings of the Book of Mormon: Semester 1*, FARMS 1993, 249–257; Hugh Nibley, *The Message of the Joseph Smith Papyri: An Egyptian Endowment*, Second Edition, Deseret Book, 2005, 427–439.

GENERAL

- BMRC = Dennis L. Largey, *Book of Mormon Reference Companion*.
- TBM = Hugh Nibley, *Teachings of the Book of Mormon*, 4 vols.
- OM = Original Manuscript
- PM = Printer's Manuscript
- *LDS View* = This computer program with the scriptures in 11 languages was previously sold in the Church Distribution Center as *Scriptures on CDM*. It can now be downloaded with the scriptures in up to 30 languages (<http://ldsview.byu.edu>). At <http://WordCruncher.com>, you can download WordCruncher and Webster's 1844 Dictionary (2nd Edition). If *LDS View* was downloaded first, WordCruncher will let you see the English scriptures and when you click on an English word, you can see Webster's 1844 definition.
- Other Bible Translations are at <http://www.blueletterbible.org/>

BAJA model

- Baja = www.achoiceiland.com

MESOAMERICAN model

- Sorenson = John L. Sorenson, *An Ancient American Setting for the Book of Mormon*.
- *Reexploring* = John W. Welch, ed., *Reexploring the Book of Mormon*, <http://mi.byu.edu>
- Poulsen = bomgeography.poulsenll.org/bomdirections.html

Hebraisms

- Par-Heb = Donald W. Parry, "Hebraisms and Other Ancient Peculiarities," <http://mi.byu.edu>
- Tved-Heb = John Tvedtnes, "The Hebrew Background of the Book of Mormon," chapter 8 in *Rediscovering the Book of Mormon*; <http://mi.byu.edu>

Other sources

- BD = *Bible Dictionary* (in English LDS Scriptures).
- GS = *Guide to the Scriptures* (in electronic LDS Scriptures)
- I-BofM = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- *TPJS* = *Teachings of the Prophet Joseph Smith*
- *SOED* = Shorter Oxford English Dictionary

- *OED* = Oxford English Dictionary
- *BDB* = *Brown, Driver, Briggs Hebrew and English Lexicon*
- *Bauer* = Walter Bauer, *Greek English Lexicon of the New Testament*
- *EJ* = *Encyclopedia Judaica*
- *Rona* = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- *MM* = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml;
- www.gospeldoctrine.com