The Lord preserves his prophets until they have delivered their messages; examples include Abinadi from the Book of Mormon, Jeremiah in 4 Baruch, and Jesus in the New Testament.
he is to “be even like unto him; be blessed in all thy days” (Mosiah 5:6) at this great blessing. The story of Nephi is found during that he should flee from his place of transgression and he, and Sam, “who were holy” (Mosiah 5:6). In the Book of Mormon is ting of the Lamanites’ wickedness: “Laman and Lemuel but joyful be Sam as he embarks on his journey.” From then on, Sam and his family were numbered in the history of the people of Israel.

NOTES AND COMMUNICATIONS

“His Stewardship Was Fulfilled”

John A. Tvedtunes

When Abinadi testified before King Noah and his priests, they “attempted to lay their hands on him” (Mosiah 3:2), but he warned them, “Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver” (Mosiah 3:3). Knowing that “the Spirit of the Lord was upon him,” “the people of king Noah durst not lay their hands on him” (Mosiah 3:5), and Abinadi went on to tell them about the coming of the Messiah. “I finish my message,” he declared, “and then it matters not whither I go, if it so be that I am saved” (Mosiah 3:9). Only after he had delivered the words of the Lord were they able to slay him (Mosiah 17:1).

A similar story is found in the pseudepigraphic book known as 4 Baruch or “The Things Omitted from Jeremiah the Prophet.” 1 “And as Jeremiah was saying these things about the Son of God, that he is coming into the world, the people became angry and said, ‘These (once) again are the words spoken by Isaiah the son of Amos, saying, “I saw God and the son of God.” Come, therefore, and let us not kill him by that (same) death [as Isaiah], but let’s stone him with stones’” (4 Baruch 9:21–22). 2

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2 Similarly, when Lehi told the people about his vision “of the coming of the Messiah, and also the redemption of the world, and the Jews were angry...”
But Jeremiah declared, “they will not kill me until I have described to you everything that I saw” (4 Baruch 9:24). He then asked the Lord to protect him, and his life was spared by divine intervention when the Lord blinded their eyes and made them think that a large stone was Jeremiah. “Jeremiah delivered all the mysteries that he had seen . . . and then he simply stood in the midst of the people, desiring to bring his stewardship to an end” (4 Baruch 9:29). The people then “saw him, [and] they immediately ran at him with many stones, and his stewardship was fulfilled” (4 Baruch 9:31).

On several occasions, as Jesus testified of himself and his relationship with the Father, those who heard him sought to slay him. On two of these occasions, he simply went “through the midst of them” and escaped unharmed (Luke 4:30; cf. John 8:58–59). On two other occasions, we read that “no man laid hands on him, because his hour was not yet come” (John 7:30; 8:20; cf. John 2:4; 7:6, 8). Only when he had completed his mortal ministry did he declare that “the hour is come; [and] the Son of man is betrayed into the hands of sinners” (Mark 14:41; cf. John 12:23; 13:1; 17:1).

These accounts from the New Testament, the Book of Mormon, and 4 Baruch illustrate the principle taught by Brigham Young in October 1844: “The Lord never let a prophet fall on the earth until he had accomplished his work.”

Ken Haubrock has a B.A. degree from Virginia Polytechnic Institute and State University. He is working as an operations manager with Capital One Bank in Virginia.

Massimo Introvigne, a law anologist, is the founder and director of the Center for Studies on New Religions in Italy, and a part-time professor at the Pontifical University of the Holy Cross in Rome.

Noel B. Reynolds has a Ph.D. in Near Eastern studies from Yale University. He is a professor of religion at Brigham Young University and currently serves as director of the BYU Center for the Study of Religious Freedom.

Stephen D. Ricks has a Ph.D. in ancient history from the University of California at Berkeley. He is a professor of religion and biblical studies at Brigham Young University.

David E. Sloan has an MBA from Stanford University. He is the president and CEO of Van Cott, Bagley in Salt Lake City, Utah.

Robert F. Smith, who formerly served as a missionary in Korea, continues his endeavors in the teaching of Asian history.

Brian D. Stubbs has a M.A. in religious studies from the College of Eastern Utah.

with him; yea, even as with the prophets of old, whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away” (1 Nephi 1:19–20; cf. Helaman 8:22). The Lord saved Lehi by telling him to flee Jerusalem. In this, Lehi’s story resembles that of Abinadi in Mosiah 11:26. When Nephi was threatened by his brothers, the Lord protected him as he protected Abinadi, by making it impossible for them to lay their hands on him until he had finished speaking (1 Nephi 17:48–55; cf. Lehi in 1 Nephi 2:13–14).  

3 HC 7:302.