

## Chapter 12

{Original 1830 Chapter VII – continued}

*Abinadi's Prophetic Warning of Bondage and Destruction*

1 And **it came to pass**

that **after the space of two years**

that **Abinadi** came **among them in disguise**  
that they **knew** \_\_\_\_ **him** \_\_\_\_ NOT

[in a concealing manner] {AL}

and [**Abinadi**] **began again** to **prophecy**  
among them  
**saying**

[deleted in 1837]

[Quotation from 1<sup>o</sup> source - Mosiah 12:1-8]

Thus has **the Lord** **commanded me**  
**saying**

**Abinadi** \_\_\_\_\_ **go**  
and **prophecy**  
unto this **My people**  
for they [**My people**] have **hardened their hearts**  
**against My words**  
[and] they [**My people**] have **repented** NOT  
of **their evil doings**

**therefore**

[A] I [**the Lord**] **will** visit them

aa

[B] in \_\_\_\_ **My** \_\_\_\_ **anger**

**yea**

[B] in \_\_\_\_ **My** fierce **anger**

[A]

**will**

I [**the Lord**] \_\_\_\_\_ visit them in **their iniquities**  
and [in **their**] **abominations**

2 **Yea** **wo** be unto this generation

[Par. aa – Turning around parallelism]

And the Lord said unto me [Quotation]

Stretch forth thy hand  
and prophecy  
saying

Thus saith the Lord [Prophetic Prophecy] PP

it shall come to pass

that this generation  
because of **their iniquities**  
shall be brought into bondage  
and shall be smitten on the cheek  
yea and shall be driven by men  
and shall be slain

bb

And it shall come to pass

that] the vultures of the air  
and the dogs  
yea and the wild beasts  
shall devour **their flesh**

3 And it shall come to pass

that the life  
of king Noah shall be valued  
even as a garment in a hot furnace [see Mos.12:10; 17:15] 01

for he [Noah] shall know  
that I am the Lord

4 And it shall come to pass

that I the Lord will smite  
this My people with **sore afflictions**  
yea with **famine**  
and with **pestilence**

cc

[A] and I [the Lord] will cause dd  
[B] that they [My people]  
shall howl **ALL the day long**

[Par. bb – Circular repetition “shall”]

[Par. dd – Repeated alternating parallelism]

[Heb. 01 – Simile curse]

[Par. cc – Circular repetition “I the Lord”]

5 **Yea**

[A] and I [the Lord] will cause  
 [B] that they [My people]  
shall have burdens lashed upon their backs

[A] and [I the Lord will cause  
 [B] that] they [My people]  
shall be driven before **like** a dumb ass

02

6 And **it shall come to pass**

that I [the Lord] will send forth **hail** [see Exodus 9—10]  
 among them  
 and it [the **hail**] [see note at end of chapter]  
shall **smite** them

and they [My people]  
shall also be **smitten**  
 with **the east wind**  
 and insects shall pester their land also  
 and [insects shall] devour their grain

03

[Note: In Palestine the wind coming from the east came across the desert and was devoid of life-giving moisture. Thus it became an emblem of blight & evil. (see Gen. 41:6; Isaiah 27:8; Jonah 4:8; Ezek. 17:10; Hosea 13:15).]

7

And they [My people]  
shall be **smitten**  
 with a **GREAT pestilence**  
 and **ALL this will**  
 I [the Lord] **DO**  
 because of **their iniquities**  
 and **[their] abominations**

8 And **it shall come to pass**

that **EXCEPT** they **repent**  
 I [the Lord] will utterly **destroy** them  
 from off **the face of the earth**

yet they [My people]  
shall leave a **record**  
 behind them

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[Heb. 02 – Simile “like”]

[Heb. 03 – Metaphor “east wind” = emblem of blight & evil]

[Mosiah 12]

and I [the Lord] will preserve hem  
for other nations  
which shall possess the land

yea even this will  
I [the Lord] DO  
that I [the Lord] may discover the abominations  
of this people  
to other nations

And MANY things  
did Abinadi prophesy  
against this people

*Abinadi Is Imprisoned and Condemned By the Law*

9 And it came to pass

that they were angry with him  
and they took him  
and [they] carried him bound  
before the king [acrostic] ee

[Note: This amazing “acrostic” will present 44 line-endings where the letter “t” begins the words.]

and [they] said unto the king  
[Quote from 1° source - Mos. 12:9-16]

Behold we have brought a man before thee  
who has prophesied evil  
concerning thy people  
and [who] saith  
that [the Lord] God  
will destroy them

10 And he also prophesieth evil  
concerning thy life

[Par. ee – Acrostic (the letter “t”)]

and [he] saith that thy life shall be as a garment in a furnace [see Mos. 12:3; 17:15] of fire

11 And again he saith that thou shalt be as a stalk 04  
 even as a dry stalk 05  
 of the field  
 which is run over by the beasts  
 and [which is] trodden under foot [opposites]

12 And again he saith [that] thou shalt be as the blossoms 06  
 of a thistle  
 which [thistle]  
 when it is fully ripe  
 if the wind bloweth  
 [then] it is driven forth  
 upon the face of the land

And he pretendeth [that] the Lord hath spoken it

And he saith [that] ALL this shall come upon thee  
 EXCEPT thou repent  
 and this because of thine iniquities

13 And now O king what GREAT evil hast thou done  
 or what GREAT sins have thy people committed

that we should be condemned  
 of [the Lord] God  
 or [that we should be] judged  
 of this man? [duality]

[Heb. 04 – Simile curse]

[Heb. 05 – Simile curse]

[Heb. 06 – Simile curse]

[Mosiah 12]

14 And **now** O king

**behold** we are guiltless and thou  
O king hast NOT sinned

[false witness]

**therefore** this man has lied concerning you  
and he has prophesied in vain

15 And **behold**

we are strong  
we \_\_\_ shall NOT come into bondage  
or [we \_\_\_ shall NOT] be taken captive by our enemies

**yea** \_\_\_\_\_ and thou  
hast prospered in the land  
and thou  
shalt also prosper

16 **Behold** here is the man

[and] we deliver him into thy hands

Thou  
mayest **do** with him  
as seemeth \_\_\_\_\_ thee good

17 And **it came to pass**

**that** king Noah caused  
that Abinadi should **be cast** **into prison**

**And** he [Noah] commanded  
that the priests should gather themselves together

**that** he [Noah] might hold **a council**  
with them [the priests] **[as to?] what**  
he [Noah] should **do** with him

{AG}

[Note \* This is an archaic grammatical construction. Is this a Hebraism? Is this KJV English? This phrasing is not a mistake as it appears two other times in the Book of Mormon: Alma 24:5 and Alma 52:19. I have not found it yet in the Bible.]

Abinadi Confounds the Priests of Noah

18 And **it came to pass**

that they [the priests] **said** unto **the king**

Bring him

*hither*

that we [the priests] may question him

And **the king**

commanded

that he [Abinadi] should be brought  
before them

19 **And** they [the priests] **began to** question him

**that** they [the priests] might cross him

L  
[contradict] {AL}  
[see note at end of chapter]

**that** *thereby*

they [the priests] might have wherewith  
to accuse him

**but** he [Abinadi] **answered** them boldly [Prophetic Dialogue] PD

**and** withstood ALL their questions  
**yea** to their astonishment

**for** he [Abinadi] **did** withstand them  
in ALL their questions

**and** [he [Abinadi] **did** confound them  
in ALL their words

Noah's Priests Indict Abinadi for Not Publishing "Peace"

20 And **it came to pass**

that one of them **said** unto him [Quotation]

[Mosiah 12]

**What** meaneth \_\_\_\_\_ the **words**  
which are **written**  
**and** which have **been taught** by our fathers  
**saying** [Quotation: Compare Isaiah 52:7-10]

21 How beautiful upon the mountains  
are the feet of **Him** **That Bringeth Good Tidings** ff  
**That Publisheth Peace**  
**That Bringeth Good Tidings of Good**  
**That Publisheth Salvation**  
**That Saith unto Zion Thy God Reigneth**

22 **Thy watchmen** **shall lift up** the voice  
with the voice together  
**shall**  
they [**Thy watchmen**] \_\_\_\_\_ **sing**

For they [**Thy people**] **shall see eye**  
**to eye**  
when **the Lord** **shall bring again Zion**

23 Break forth into joy  
Sing together ye waste places of Jerusalem

for [**He**] **the Lord** hath **comforted His people**  
[and] **He** [**the Lord**] hath **redeemed Jerusalem** [duality]

24 [A] **the Lord** hath **made bare His Holy Arm** [revealed] gg {AL}  
[B] in the eyes  
[C] of ALL the nations  
[C] and ALL the ends of the earth  
[B] **shall see**  
[A] **the Salvation of Our God**

[Note: The Lord's "arm" is symbolic of His power. To make it "bare" is to unsheath it for action. The purpose of that action is the Salvation of man. The "eyes" are symbolic of sight.]

\_\_\_\_\_  
[Par. ff – No "and"s]

[Par. gg – Chiastic or Inverse parallelism]



*Abinadi Denounces the Wicked Priests*

*The Law of Moses Condemns You*

[Embedded quotations from 1<sup>o</sup> source – Mos. 12:25—16:15]

25 And **now** Abinadi **said** unto them [the priests]

Are you the **priests**  
**and** pretend to teach this people  
**and** [pretend] to **understand** the spirit  
of prophesying ?

**And yet** [you the priests]  
desire to **know** of me [require] {AL}  
what these things mean

26 I Abinadi **say** unto you [you priests]

**Wo** be unto you  
for perverting the Ways  
of **the Lord**

**For if** ye [priests] **understand** these things hh  
[**then**] ye [priests] have **NOT taught** them

**Therefore** ye [priests] have **perverted** the Ways ii  
of **the Lord**

27 [**Therefore**] ye [priests] have **NOT applied** your hearts  
to **understanding**

**Therefore** ye [priests] have **NOT been** Wise

**Therefore** what **teach**  
ye [priests] [to] \_\_\_\_\_ this people? [Originally “thou” = Enallage]

28 **And** they [the priests] **said** [Quote]

We [the priests] **teach** the **law of Moses**

[Par. hh – Circular repetition “priests”]

[Par. ii – Like line beginnings “therefore”]

[Mosiah 12]

29 And **again** he [Abinadi] **said** unto them  
**if** ye [priests] **teach** the law of Moses  
**[then]** **Why** do ye [priests] **NOT keep it ?** jj

**Why** do ye [priests] **set** your hearts  
upon **riches ?**

**Why** do ye [priests] **commit whoredoms**  
and **spend your strength**  
with **harlots ?**

**yea** and **[Why** do ye [priests] **cause** this people  
to **commit sin**  
that the Lord has **cause**  
to send **me**  
to prophesy  
against this people  
**yea** even [to prophesy] **a GREAT evil**  
against this people ?

30 **[A]** **Know** ye [priests] NOT kk  
**[B]** **that** I [Abinadi] **speak** the truth ?

**[A]** **Yea** ye [priests] **know**  
**[B]** **that** I [Abinadi] **speak** the truth

and **you** ought to **tremble**  
before [the Lord] **God**

31 And **it shall come to pass**  
that ye [priests] **shall** be **smitten** for your **iniquities**  
for ye [priests] have **said**  
that ye [priests] **teach** the law of Moses

**And what** **know** ye [priests] concerning the law of Moses ?  
Doth **salvation** **come**  
by the law of Moses ?

[Par. jj – Questions to make a point]

[Par. kk – Simple alternating]

What say  
ye [priests] ?

32 **And** they [the priests] **answered**  
**and** **said**  
**that** **salvation** **DID come**  
by **the law of Moses** *[a false witness]*

*Abinadi Judges the Priests by the Ten Commandments  
Priests of Noah Worship False Gods*

33 But **now** Abinadi **said** unto them

I [Abinadi] **know**  
[that] **if** ye \_\_\_\_\_ **keep the commandments**  
of **God**

[then] ye **shall** be saved

**yea** [ye **shall** be saved]  
**if** ye **keep the commandments**  
which the Lord **delivered** unto Moses  
*in the Mount of Sinai*  
**saying**

34 **I Am** the Lord Thy God Who Hath Brought Thee Out of the Land of Egypt  
[and] Out of the House of Bondage

35 [#1] **Thou** **shalt** have NO other **god** before **Me** *[Compare Exodus 20:2-4]*

36 [#2] **Thou** **shalt** NOT make unto thee *[see Mosiah 13:12]*  
ANY **graven image** *[intended to be worshipped]*

or ANY **likeness**  
of ANY **thing** in heaven above

or [ANY] **things** *[intended to be worshipped]*  
which **are** in the earth beneath  
*["is" – P] [AG] LL*

37 **Now** Abinadi **said** unto them

[A] Have ye [priests] **done** ALL this ? mm

[Par. LL – Distribution “heaven / earth”]

[Par. mm – Extended alternating parallelism]

[Mosiah 12]

[B] I [Abinadi] say unto you

[C] Nay  
ye have NOT

And [A] Have ye [priests] taught this people  
that they  
should do ALL these things ?

[B] I [Abinadi] say unto you

[C] Nay  
ye have NOT

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[Note: According to Donald Parry (2007 :185), **Mosiah 12:1-8** is a representation of **chiastic parallelism**. A basic outline is as follows:

1, . . . Thus has the Lord commanded me, saying:

- A **Abinadi**, go and **prophesy unto this my people**, for they have hardened their hearts **against** my words
- B **they have repented NOT** of their evil doings; therefore,
  - 1a **I will visit them**
  - 1b **in my \_\_\_\_\_ anger**, yea
  - 1b **in my fierce anger**
  - 1a **will I visit them**
- C in \_\_\_\_\_ their **iniquities and abominations**
- 2. D **Thus saith the Lord, it shall come to pass**
  - E shall be **brought into bondage, and . . . smitten on the cheek**
  - F wild beasts **shall devour** their flesh . . .
- 3.
- 4. G **famine and . . . pestilence**
- 5. H **burdens lashed upon their backs**
- 5. H **driven . . . like a dumb ass**
- 6. G **hail . . . the east wind and insects shall pester their land**
  - F [insects **shall**] **devour** their grain
- 7. E shall be **smitten with a great pestilence**
- D **all this will I [the Lord] do**
- C because of their **iniquities and abominations**
- 8. B **except they repent**
  - 1 **I will utterly destroy them . . .**
- A And many things did **Abinadi prophesy against this people**

[Note: Grant Hardy writes that the threat of “**hail, east wind, insects, pestilence [Mos. 12:6-7]** . . . never materialize in the history of Noah’s people (though the fulfillments of other items in Abinadi’s prophecies are meticulously recorded). Given the cluster of Exodus phrases in Abinadi’s speech, to Hardy these terms “make more sense as allusions to the plagues of Egypt rather than as critical elements of the Nephite narrative. (Grant Hardy, *Understanding the Book of Mormon: A Reader’s Guide*, p. 159.)]

[Note: According to Royal Skousen and Stan Carmack, the Book of Mormon has some uses of the verb “**cross**” that “are not biblical but firmly belong in Early Modern English. For sure, their use in the text is decidedly strange to the modern reader.” These uses are found in **Mosiah 12:19**, Alma 10:16, Alma 39:9, and Helaman 9:1 9. In Alma 10:16 “the passage conveniently tells us that “cross means ‘to contradict.’ ” (Royal Skousen and Stan Carmack, *The History of the Text of the Book of Mormon. Part Three: The Nature of the Original Language*, p. 109-111.)]

[Note: Sometimes the parallelism in a chiasmic structure goes far beyond just a simple chiasm. This can be brought out with color and alignment. Take, for example, the simple chiasm proposed first by Greg Wright (1976:34), and then by Donald Parry (2007:171) for **Mosiah 12:25-27**. I have aligned, underlined and colorized this parallelism below in order to illustrate an example of a **chiasmic parallelism with additional repetitive connecting parallelism**.

25 And now                    **Abinadi said unto them:**

**A**     Are you priests,  
          **and pretend to teach this people,**

**B**     **and [pretend] to understand** the spirit of prophesying,  
          **and yet desire to know of me what these things mean?**

26      **C**     I [**Abinadi**] **say unto you,**  
                                  we be **unto you** for **perverting the ways of the Lord!**

**D**     For if **ye understand** \_\_\_\_\_ **these things**

**D**     **ye have NOT** taught **them [these things]**

**Therefore C**   **ye have** \_\_\_\_\_ **perverted the ways of the Lord**

27      **B**     **Ye have NOT** applied your hearts  
                                  **to understanding**

**A Therefore**  
          **ye have NOT** been wise  
**Therefore What teach ye this people?**

*[Mosiah 12]*