

Chapter 13

{Original 1830 Chapter VII – continued}

Divine Protection and Transfiguration of Abinadi

1 And **now**

when [he] **the king** had heard these words
he [the king] **said** unto [them] his priests [Quote]

and Away with _____ this **fellow** [see Note] {AL}
Slay _____ **him**

[Note: According to the KJV dictionary, one meaning for the word "fellow" is "An appellation of contempt; a man without good breeding or worth; an ignoble man."]

for what have we to do with **him**
for he [Abinadi] is mad

2 **and** they [the priests] **stood forth** [forward – see Acts 27;21] {AL}
and [they the priests] attempted
to **lay** their **hands**
on **him**

but he [Abinadi] **withstood** **them**
and **said** unto **them** [Quote]

3 Touch **me** NOT
For **God** shall **smite** you
if **ye** [priests] **lay** your **hands**
upon **me**

for I [Abinadi] have NOT **delivered** the **message** aa
which **the Lord** sent **me**
to **deliver**

[Par. aa – Like beginnings "I Abinadi"]

NEITHER have

I [Abinadi] told____you that
which ye [priests] requested
that I [Abinadi] should tell [you]

therefore God will NOT **suffer** [allow] {AL}
that I [Abinadi] shall be **destroyed at this time**

4 **But** I [Abinadi] MUST **fulfil**
the **commandments*** 01
wherewith **God** has **commanded*me**

And
because I [Abinadi] have **told**____you the truth [A] bb
ye are **angry** with me [B]

And again
because I [Abinadi] have **spoken** the word of God [A]
ye have **judged** me [B]
that I [Abinadi] am **mad**

5 **Now it came to pass**

[that] **after** [he] Abinadi had **spoken** these words
that the people
of king **Noah** durst NOT lay their hands
on him

for **the Spirit**
of the Lord was upon him

and his [Abinadi's] face **shone** with **exceeding luster**
even as **Moses'** [face] **did** **shine** [see Exodus 34:29, 30]
while in the **mount of Sinai** [duality = temple site]
while speaking
with **the Lord**

[Heb. 01 – Noun and verb with the same root]

[Par. bb – Simple alternating]

[Mosiah 13]

[Note: Jeffrey R. Holland writes that the Book of Mormon prophet who probably thought about scriptural symbolism and taught it more effectively than any other is Abinadi. Very early he warned King Noah that whatever Noah would do to him would be "a type and a shadow of things which are to come" (Mosiah 13:10), and indeed it was.

Elder Holland writes that Abinadi also stressed that the performances and ordinances of the law of Moses "were types of things to come" (Mosiah 13:31) and shadows "of those things which are to come" (Mosiah 16:14). However according to Elder Holland, the most striking symbolic statement Abinadi ever made was his own living pre-figuration of Christ.

(A list of fourteen major parallels is presented with scriptural references from the Book of Mormon and the New Testament (see the note at the end of the chapter), after which Elder Holland writes:)

Abinadi is the most extensively developed prophetic prefiguration of Christ in the Book of Mormon and one of the most conspicuously developed types in any of the scriptures. And it is yet another conspicuous irony that he, like Christ, died lamenting that those who claimed a belief in the law of Moses could not recognize the Messianic teachings—to say nothing of the Messiah himself—toward which that law in its purity had always been directed. (Jeffrey R. Holland, *Christ and the New Covenant*, p. 171-173.)]

Abinadi Finishes Judgement by the Ten Commandments
The Priests of Noah Have Failed to Teach the Law

11 And **now** I [Abinadi] read unto you
the remainder of the **commandments** [The Ten Commandments]
of **God** [Compare Exodus 20:1-17]

for I [Abinadi] perceive
that they ___ [the **commandments**
of **God**]
are **NOT written** in your hearts 03

[for] I [Abinadi] perceive
that ye have **studied**
and **taught iniquity**
the **MOST part** of your lives

12 And **now** ye remember
that I [Abinadi] said unto you [see Mosiah 12: 35-36]

[See the note at the end of the chapter]

[Heb. 03 – Metaphor]

[Exodus 20:4] [#2a] **Thou** shalt NOT make unto thee [Thou = singular] [enallage] 04
 ANY **graven image** [intended to be worshipped]
 or ANY **likeness**
 of **things** [created by or "lesser" than God] cc
 [a] which are in **heaven above**
 or [b] which are in the **earth beneath**
 or [c] which are in the **water**
 under the **earth**

13 And again

[Exodus 20:5] [#2b] **Thou** shalt NOT bow down thyself
 unto **them**
 NOR serve _____ **them**
 For I **the Lord thy God**
 am A **Jealous God**

visit-ing _____ the **iniquities**
 of **the fathers**
 upon **the children**
unto the third
and fourth generations
 of **them**
that hate Me

14 **And** showing **mercy** unto thousands
 of **them**
that love Me
 and [that] keep **My commandments**

15 [Exodus 20:7] [#3] **Thou** shalt NOT **take** **the Name**
 of **the Lord thy God**
in vain
 for _____ **the Lord[thy God]**
 will NOT hold **him** **guiltless**
 that **taketh** **His Name**
in vain

 [Heb. 04 – Enallage plural to singular]
 [Par. cc – Distribution]

[Mosiah 13]

16 [Exodus 20:8] [#4] Remember the Sabbath day
to keep it [the Sabbath day] **holy**

17 **Six** **days** shalt thou labor
and do **ALL thy work**

18 **But the Seventh day** _____ the Sabbath
of **the Lord thy God**

Thou shalt NOT do ANY work dd
[NOT] thou
[NOR] **thy** son 05
[NOR] **thy** daughter
[NOR] **thy** man servant
NOR **thy** maid servant
NOR **thy** cattle
NOR **thy** stranger that is within thy gates

19 For in **Six** **days** the Lord made [a] heaven [see verse 12]
and [b] earth
and [c] the sea
and ALL that in them is {AG}

wherefore the Lord blessed the Sabbath day
and [the Lord] hallowed it
[the Sabbath day]

20 [Exod. 20:12] [#5] Honor thy father
and thy mother
that **thy days may be long** upon **the land**
which [**land**]
the Lord thy God giveth thee

21 [Exod. 20:13] [#6] Thou shalt NOT kill

22 [Exod. 20:14] [#7] Thou shalt NOT commit adultery

[Exod. 20:15] [#8] Thou shalt NOT steal

[Par. dd – Repetition of “NOT, NOR”]

[Heb. 05 – Repetition of possessive “thy”]

23 [Exod. 20:16] [#9] **Thou** shalt NOT bear false witness
 against **thy neighbor**

24 [Exod. 20:17] [#10] **Thou** shalt NOT covet **thy neighbor's** house
Thou shalt NOT covet **thy neighbor's** wife
 NOR [covet] **his** man servant
 NOR [covet] **his** maid servant
 NOR [covet] **his** ox
 NOR [covet] **his** ass
 NOR [covet] **ANY** thing
 that is **thy neighbor's**

{Original 1830 Chapter Break—end of Chapter VII}

{Original 1830 Chapter VIII}

25 And **it came to pass**

that **after** [he] **Abinadi** had **made an end** 06

of these **sayings**

that he [Abinadi] said unto them

Have **ye** **taught** this people
 that they should **observe to do**

ALL these **things**

for **to** **keep** these **commandments** ? {AG}

26 I [Abinadi] say unto you ee

Nay

For **if** **ye** had [**taught** this people]
 [**then**] **the Lord** would NOT have caused **me**
 to **come forth**
 and to **prophecy** **evil**
 concerning this people

[Heb. 05 – Use of “made an end”]

[Par. ee – Like paragraph beginnings]

Christ, Not the Law of Moses, Brings Salvation

27 And **now** ye have **said** that **salvation cometh** by the law of Moses ff

I [Abinadi] **say** unto you [Scriptural Commentary] SC
that it is _____ expedient
that ye should **keep** the law of Moses **as yet**

but I [Abinadi] **say** unto you
that **the time shall come**
when it shall NO MORE be expedient
to **keep** the law of Moses

28 And **moreover**

I [Abinadi] **say** unto you
that **salvation** doth NOT come
by the law [of Moses] alone
and were it NOT
for **the atonement**
which **God Himself**
shall **make**
for **the sins and iniquities**
of **His people**
that they [**His people**]
MUST unavoidably **perish**
notwithstanding the law of Moses

The Purpose of the Law of Moses Explained

29 And **now** I [Abinadi] **say** unto you
that it was expedient
that there should be a **law**
given to the children of Israel gg
yea even a **very strict law**

[Par. ff – Like endings “law of Moses”]

[Par. gg – Like endings “the children of Israel”]

for they [the children of Israel]
 were a stiffnecked people

quick to do iniquity
 and slow to remember The Lord Their God

hh

30 Therefore there was a law given them [the children of Israel]
yea a law of performances
 and [a law] of ordinances

a law which they [the children of Israel]
 were to observe strictly from day to day

to keep them [the children of Israel]
 in remembrance
 of The Lord Their God

and [to keep them [the children of Israel]
 in remembrance
 of] their duty towards Him

31 But behold I [Abinadi] say unto you

that ALL these things
 were TYPES of things to come [see verse 10]

[Typology] T

Righteousness Necessary to Gospel Understanding

32 And now Did they [the children of Israel] understand the law? [Scriptural Commentary] SC

I [Abinadi] say unto you

Nay

They [the children of Israel]

did

NOT

ALL

understand the law

and this because of the hardness of their hearts

[Par. hh – Contrast]

for they [the children of Israel]
understood NOT
that there could NOT ANY man be saved
EXCEPT it were through the redemption of God

All Prophets Testify of Christ

33 For behold did NOT Moses prophesy unto them [“NOT” used for emphasis]
concerning the coming of the Messiah 07

and that [the Lord] God
should redeem His people ? ii

Yea

and even ALL the prophets
who have prophesied ever since the world began
Have they NOT spoken MORE [“NOT” used for emphasis]
or LESS
concerning these things ?

34 Have they NOT said that God Himself
should come down among the children of men jj 08

and [should] take upon Him
the form of man

and [should] go forth
in mighty power
upon the face of the earth ?

35 Yea and Have they NOT said also
that He [Himself]
should bring to pass the resurrection of the dead
and that He Himself
should be oppressed and afflicted ? **

[Heb. 07 – Participle + “of”]

[Par. ii – Questions]

[Par. jj – Circular repetition “should”]

[Heb. 08 – Compound preposition “down among”]

[Heb. ** -- Duplication]

Types and Shadows Between Abinadi and Christ

By Jeffrey R. Holland

<u>Abinadi</u>	<u>Christ</u>	<u>Type / Shadow</u>
<i>Mosiah 11:20</i>	<i>Matthew 9:13</i>	<i>Called to preach repentance to those sinning</i>
<i>Mosiah 11:21-23; 12:1-8</i>	<i>Matt. 23:37-38; 24:3-51</i>	<i>To deny message was to be afflicted by the hand of enemies and brought into bondage</i>
<i>Mosiah 11:20-25</i>	<i>Matthew 2:39</i>	<i>Denounced unbelievers in public discourse</i>
<i>Mosiah 12:9</i>	<i>Matthew 26:56</i>	<i>Stood alone against accusers</i>
<i>Mosiah 12:17-18</i>	<i>John 18:12-40</i>	<i>Bound and taken before religious priests and political ruler</i>
<i>Mosiah 12:19</i>	<i>Matthew 26:59-60</i>	<i>Cross-examined</i>
<i>Mosiah 13:1</i>	<i>John 10:20</i>	<i>Dismissed as mad</i>
<i>Mosiah 13:6</i>	<i>Matthew 7:28-29</i>	<i>Spoke with power and authority</i>
<i>Mosiah 13:7</i>	<i>John 10:17-18</i>	<i>Could not be slain until message / mission was completed</i>
<i>Mosiah 17:6</i>	<i>Luke 24:4-8, 46</i>	<i>Three-day imprisonment (entombment)</i>
<i>Mosiah 17:8</i>	<i>Matthew 26:63-66</i>	<i>Condemned for blasphemy</i>
<i>Mosiah 17:9</i>	<i>Matthew 27:12-14</i>	<i>Would not recall words</i>
<i>Mosiah 17:10</i>	<i>Matthew 27:24</i>	<i>Innocent blood</i>
<i>Mosiah 17:11-12</i>	<i>John 18:4-25</i>	<i>Leader tempted to release him but yielded to detractors and delivered him to be slain.</i>

(Taken from Jeffrey R. Holland, Christ and the New Covenant, p. 171-173.)

[Mosiah 13]

[Note: According to Todd Parker, there might be a connection between Abinadi and King Benjamin. In view of the fact that so many similarities exist between the teachings of the two great prophets, one might question from where Benjamin got his material or from where Abinadi got his material. In a fascinating statement, King Benjamin himself says that "the things which I shall tell you are made known unto me by an angel from God" (Mosiah 3:2). The following chart lists twenty-five teachings of Benjamin and Abinadi that are basically the same:

Mosiah 13-16 and Mosiah 3

1. God himself shall come down (Mosiah 3:5; 13:54; 15:1).
2. He will work mighty miracles (Mosiah 3:5; 15:6).
3. He will suffer temptation (Mosiah 3:7; 15:5).
4. He will be called Jesus Christ, the Son of God (Mosiah 3:7,8; 15:2,21).
5. He is the Father of heaven and earth (Mosiah 3:8; 15:4).
6. He will bring salvation (Mosiah 3:9; 15:1).
7. He will be scourged and crucified (Mosiah 3:9; 15:8).
8. He will overcome death (Mosiah 3:10; 15:8).
9. He will do these things that men can be judged (Mosiah 3:10; 15:9).
10. His atonement redeems those who have ignorantly sinned (Mosiah 3:11; 15:24).
11. Those who willfully rebel are not redeemed (Mosiah 3:12; 15:26).
12. All prophets declare this message (Mosiah 3:13; 16:6).
13. Prophets spoke as if he had already come (Mosiah 3:13; 16:6).
14. Because Israel was stiffnecked, a law was given them (Mosiah 3:14; 13:29).
15. The law included types of things to come (Mosiah 3:15; 15:11).
16. Prophets spake concerning his coming (Mosiah 3:15; 15:11).
17. Israel hardened their hearts against the prophets (Mosiah 3:15; 13:32).
18. Law of Moses is ineffectual without the atonement (Mosiah 3:15; 13:28).
19. The atonement provides eternal life for little children (Mosiah 3:16; 15:25).
20. Salvation is in Christ. There is no other way (Mosiah 3:17; 16:13).
21. The natural man is an enemy to God (Mosiah 3:19; 16:5).
22. The knowledge of a Savior shall spread to every nation (Mosiah 3:20; 15:28).
23. Receiving this message makes one accountable (Mosiah 3:22; 16:12).
24. Every man will be judged according to his works (Mosiah 3:24; 16:10).
25. Prophets' words stand as a testimony (Mosiah 3:24; 17:10).

[Todd Parker, "Abinadi: The Man and the Message (Part 1)," F.A.R.M.S., p. 4-5.]

[Note: According to Clay Gorton (1997:313), **Mosiah 13:7-9** is an example of a conceptual chiasmic parallelism. A brief outline is as follows:

- 7. **A** Ye see that ye have not power to slay me
- B** therefore **I finish my message.**
- C** Yea, and I perceive that it cuts you to your hearts
- D** because **I tell the truth concerning your iniquities.**
- 8. **C** Yea, and my words fill you with wonder and amazement and with anger,
- 9. **B** But _____ I finish my message
- A** and then it matters not whither I go, if it so be that I am saved.

[Note on **Mosiah 13:12**: According to Royal Skousen, when Orson Pratt redid the chapter system for the 1879 LDS edition, he broke up longer chapters into shorter ones. The quotation of the Ten Commandments was originally part of Mosiah chapter VII, but Orson split up this chapter so that we find the following in our present chapters:

Mosiah 12:34-36 = Exodus 20:2-4a.

Mosiah 13:12-24 = Exodus 20:4-17.

Verse 4 of Exodus 20 (the commandment against graven images) is left incomplete the first time Abinadi quotes it. When he resumes quoting it in the same original chapter (Mosiah VII), he then quotes from the beginning of that commandment all the way to the end of the tenth commandment. This sense of resumptive repetition is split up between our present-day chapters 12 and 13. (Royal Skousen with the collaboration of Stanford Carmack, The History of the Text of the Book of Mormon: Part Five: The King James Quotations in the Book of Mormon, 2019, p. 87.)]

[Note: According to Greg Wright (1976:35), **Mosiah 13:27-28** is an example of a **contrasting chiasmic parallelism**. A brief outline is as follows:

- 27. And now
- A** **ye have said** that **salvation cometh by the law of Moses**
- B** **I say unto you** that **it is expedient** that ye should **keep the law of Moses**
as yet
- But **B'** **I say unto you,** that **the time shall come when**
it shall **NO more be expedient** to **keep the law of Moses**
- 28. And moreover
- A'** **I say unto you,** that **salvation doth NOT come by the law [of Moses] alone**

[Mosiah 13]